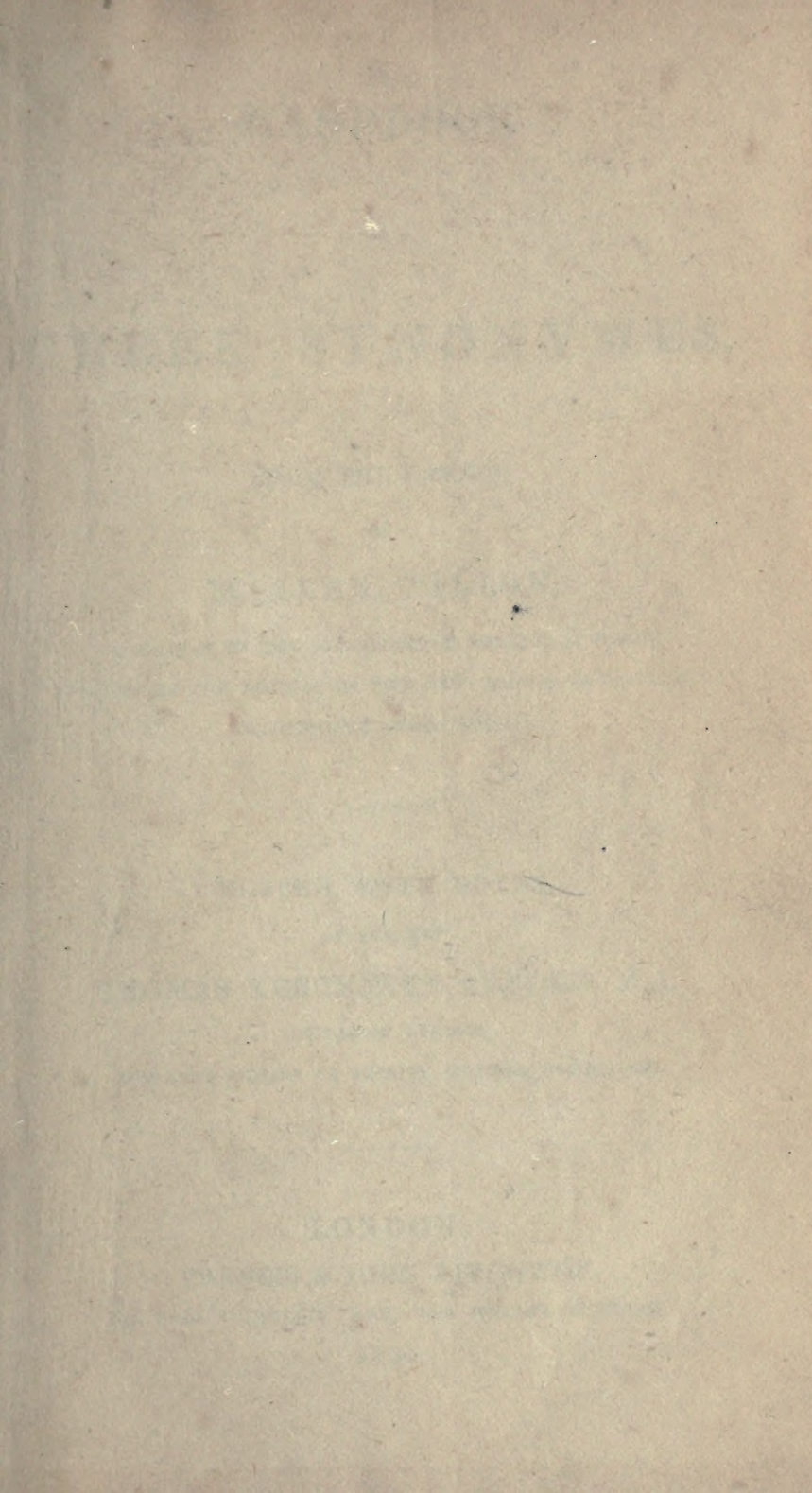




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# HANDBOOK

OF

# GREEK SYNONYMES,

FROM THE FRENCH

OF

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LIBRARIAN OF THE BIBLIOTHÈQUE ROYALE, AT PARIS,

AND ONE OF THE EDITORS OF THE NEW EDITION OF PLANCHÉ'S

DICTIONNAIRE GREC-FRANÇAIS.

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## PREFACE.

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My attention was first called to Mons. Pillon's "*Synonymes Grecs*," by a highly favorable review of that work in the *Jahrbücher für Philologie und Pädagogik*, by Vömel, himself the principal German writer upon the subject.

There may exist some difference of opinion as to the plan pursued by the Author ; since he comprehends in it *all* the words, whether poetical or not, that have a common or closely related meaning, not excluding even the ἀπαξ λεγόμενα. Hence, in many articles, we have a conspectus of the whole wealth of the Greek language ; and in others, a discrimination of meanings that are really in themselves *quite distinct*, and are sufficiently discriminated by the simple mention of the corresponding English or Latin term of each.

I have no doubt, however, that the conspectus of the language, thus offered, will be itself considered a work of great interest ; and that the portion which confines itself to the distinction of terms more strictly synonymous, will be received as a valuable contribution to our works on Greek literature ; being indeed on a subject that has hitherto

been discussed in *no* separate work in the English language, if we except the translation of Tittmann's Synonymes of the New Testament.

The principal point on which I have differed from my Author is the, as it seems to me, undue extension he has given to the term *poetical*, by which he would be considered by the student, if *unwarned*, to condemn, not unfrequently, the use in prose of words that are found in prose writers of the best age, principally indeed by Plato and Xenophon, but sometimes by Thucydides and the Orators.

The early notes which I have added to the Work are principally at the end of the volume; but from the twenty-fourth article I have inserted them in the text, but always distinguished them from the Author's own remarks by including them within brackets [ ].

T. K. A.

WESTON-SUPER-MARE,

Feb. 21, 1850.

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\*.\* The words that belong exclusively to Poetry are printed in a smaller type than the rest.



# HANDBOOK

## OF

# GREEK SYNONYMES.

### 1.

**ἀγαθός, ἡ, όν,** (fr. *ἀγαν* or [*ἀγαμαι*] *ἀγαστός*), *good*, in 1 as wide sense as the English word; *well-fitted* for any thing; *good* or *able* in any capacity or respect: *ἀγαθός γεωργός, ἱππεύς, ἰατρός*. *Xen. Cyr.* i. 5, 6. In Homer, distinguished by some *physical* superiority: *Βοήν ἀγαθός Διομήδης*. *Il.* ii. 565; *good in raising the battle-cry*; i. e. *brave in battle*. Speaking of things, *good*, i. e. *useful, advantageous, efficacious*; *fertile* (speaking of the soil); fig. *good, virtuous*: *Οὐκ ἄρα οἶόν τε, ἐὰν μή τις σώφρων καὶ ἀγαθός ᾗ, εὐδαίμονα εἶναι*. *Plat. Alcib.* i. 134. [Hence it rises from the notion of *physical* superiority to that of *moral* excellence (its least frequent application); that of *profitableness* lying between the two. *Vömel.*]

**ἐσθλός, ἡ, όν,** poetical, used in all the significations of *ἀγαθός*: *brave*, in opp. to *κακός* in Homer: *Μοῖραν δ' οὐτινά φημι πεφυγμένον ἔμμεναι ἀνδρῶν οὐ κακόν, οὐδὲ μὲν ἐσθλόν*. *Il.* vi. 489. Found also in opp. to *πονηρός* in Xenophon, who often uses poet. phrases: *Καίτοι ἐγὼ οἶμαι οὐδεμίαν ἀρετὴν ἀσχεῖσθαι ὑπ' ἀνθρώπων ὥς μηδὲν πλεῖον ἔχουσιν οἱ ἐσθλοὶ γενόμενοι τῶν πονηρῶν*. *Xen. Cyr.* i. 5, 20. [When Plato uses it, he is always, if not quoting, yet referring to some passage of the poets, e. g. *Prot.* 344, D.]

**εὖς, εὖ,** in all the senses of *ἀγαθός*: *'Ακάμαντ' ἡὖν τε μέγαν τε*. *Il.* vi. 8. *Δοιοὶ γάρ τε πίθοι κατακείαται ἐν Διὶς οὐδὲ δῶρων οἷα δίδωσι κακῶν, ἕτερος δὲ ἕων*. *Il.* xxiv. 528. Its compound, *ἐνηής* (ὁ, ἡ), is poetic: *"Ὅς τοι ἐταῖρον ἐπεφνεν ἐνηέα τε κρατερόν τε*. *Il.* xxi. 96. The neuter *εὖ* has been retained in prose as an adverb.

- (1) καλός, καλή, prop. *beautiful* [278], in speaking of persons or things: Νικᾷ δὲ καὶ σίδηρον καὶ πῦρ καλή τις οὔσα. *Anacr. Od. 2.* Fig. but never in speaking of persons; of actions, *beautiful, good*, mostly in a moral sense; whence, of *good report, virtuous, honorable* [e. g. of noble actions and their rewards]; in which application it differs from ἀγαθός, which signifies more particularly *what is useful, advantageous*: Πρόκειται τοῖς νικῶσιν ἀγαθὰ ἔχειν, καλὰ ἀκούειν. *Xen. Cyr. vii. 1, 7.* [Cf. Note.]

καλὸς κἀγαθός, = καλὸς καὶ ἀγαθός, prop. *beautiful and good*, uniting every advantage, physical and moral; hence *perfect* [*good*, emphatically]: Ἄ τῳ καλῷ κἀγαθῷ πολίτῃ προσήκει, ταῦτα ποιεῖν. *Xen. Mem. i. 6, 13.* In a special sense, in the plural, οἱ καλοὶ κἀγαθοί, *the gentry or nobility and gentry* of a country, the *upper classes or ranks*, those distinguished by their birth and wealth, *optimates*: Οὐδεὶς ἂν τῶν καλῶν κἀγαθῶν ἐκὼν ὀφθείη Περσῶν πεζὸς ἰών. *Xen. Cyr. iv. 3, 5.*

κρήγνυς (ὁ, ἡ), fr. κέαρ and γαύω<sup>1</sup>, *rejoicing the heart*: Buttmann, fr. χρήσιμος: in Homer and Plato, *good, useful* [*agreeable*]: Μάντι κακῶν οὐ πρόποτέ μοι τὸ κρήγνυν εἶπες. *Il. i. 106.*

χαῖος, fr. χᾶω, a Lacedæmonian word, synon. with ἀρχαῖος, ἀγαθός, and εὐγενής: Οὐπα γυναῖκ' ὅπωπα χαιώτεραν. *Aristoph. Lys. 1157.*

χρηστός, ἡ, ὅν (χράομαι), lit. that which one makes use of, or may make use of, *good*, in the sense of *useful, profitable*, prop. in speaking of things, opposed to *πονηρός*: Πότερος ἐπαίει περὶ τῶν χρηστῶν σιτίων καὶ πονηρῶν ὁ ἱατρὸς ἢ ὁ ὀψοποιός; *Plat. Gorg. 464, d.* By ext. used of persons: Οἰκέται χρηστοί. *Xen. Œcon. 9, 5.* Fig., by ext., *upright, virtuous, good*: Διὸ καὶ τοὺς νιεῖς οἱ πατέρες, κἂν ὧσι σώφρονες, ὅμως ἀπὸ τῶν πονηρῶν ἀνθρώπων εἵργουσι, ὡς τὴν μὲν τῶν χρηστῶν ὁμιλίαν ἀσκησιν, τὴν δὲ τῶν πονηρῶν κατάλυσιν οὔσαν τῆς ἀρετῆς. *Xen. Mem. i. 2, 20.* In Plato it is often used ironically in the sense of *simple, simpleton*, as in our "*good, easy man*:" Χρηστὸς εἶ, ὅτι με ἡγεῖ ἱκανὸν εἶναι τὰ ἐκείνου οὕτως ἀκριβῶς διιδεῖν. *Phædr. 264, b.*

<sup>1</sup> [Buttmann also mentions κρατύς as a word with which it is possibly connected. Probably from κέαρ and γέω or γύω (*capere*), a word frequently mentioned by the grammarians. There is no such word as γαύω. *Vömel.*]



σπουδαῖος (ὁ, ἡ) (σπεύδω), prop. *busy, earnest* [of one (1) *who puts his heart into his work*], active, diligent; acc. to Plato's definition *perfectly good*: Σπουδαῖος ὁ τελέως ἀγαθός. *Plat. Defin.* 415. Opp. to φαῦλος, in speaking both of persons and things: Εἰ δὲ δεῖ, θνητὸν ὄντα, τῆς τῶν θεῶν στοχάσασθαι διανοίας, ἡγοῦμαι κακείνους ἐπὶ τοῖς οἰκειοτάτοις μάλιστα δηλῶσαι, πῶς ἔχουσι πρὸς τοὺς φαύλους καὶ τοὺς σπουδαίους τῶν ἀνθρώπων. *Isocr. ad Demon. Epil.*

ἐπεικῆς (ὁ, ἡ), word of Ionic origin, acc. to Gregory of Corinth, *fit, proper, becoming*: Τὸ δὲ μέτριον καὶ καλῶς ἔχον ἐπεικέστατόν φασι. *Greg. Cor.* 246. Τύμβον δ' οὐ μάλα πολλὸν ἐγὼ πονέεσθαι ἄνωγα ἀλλ' ἐπεικέα τοῖον, *not a very large one, but one of suitable (= moderate) size. Il.* xxiii. 246: hence, fig., one who makes concessions [and all fair allowances], *indulgent, condescending, benignus, clemens*: "Ἔστι δὲ ὁ ἐπεικῆς ὁ ἐλαττωτικὸς τῶν δικαίων τῶν κατὰ νόμον (*disposed to yield a portion of his legal rights*). *Arist. Magn. Mor.* ii. 1. Τὸν γὰρ ἐπεικῆ μάλιστα φάμεν εἶναι συγγνωμονικόν. *Arist. Nicom.* vi. 11, 1.

ἀμύμων (ὁ, ἡ) (μῶμος), *without reproach, irreproachable*, Homer's epithet for Achilles and heroes: Μετ' ἀμύμονα Πηλεΐωνα, *after the brave son of Peleus. Od.* xxiv. 18. He applies it principally to men, but sometimes to things: Ἀμφ' αὐτοῖσι δ' ἔπειτα μέγαν καὶ ἀμύμονα τύμβον χεῖραμεν. *Od.* xxiv. 80.

κεδνός, ἡ, ὄν, sometimes synon. with ἀγαθός or καλός, fig.: Πρὸς δ' ἐμᾷ ψυχᾷ θάρσος ἦσται θεοσεβῇ φῶτα κεδνὰ πράξειν (= *will prosper*). *Eurip. Alcest.* 604.

## 2.

ἄγαν (ἄγειν), at first, as *nimis* in Latin, *much, very much, very, &c.* Hence, by ext., and more generally, it expresses excess, *too much, too, &c.*: Μηδὲν ἄγαν ἄσχαλλε ταρασσομένων πολιορκῶν, Κύρνε· μέσσην δ' ἔρχου τὴν ὁδόν, ὥσπερ ἐγώ. *Theogn. Sent.* 219. Οὐκ ἀρέσκει δέ μοι τὸ λεγόμενον, μηδὲν ἄγαν· δεῖ γὰρ τοὺς γε κακοὺς ἄγαν μισεῖν. *Aristot. Rhet.* ii. 21.

λίαν, in poetry (in Homer, under the Ionic form λίην), *much, very much, very*: Οὐδὲ λίην λυπρή, ἀτὰρ οὐδ' εὐρεῖα τέτυκται. *Il.* xiii. 243. Οὕτω τὸ λίαν ἦσσαν ἐπαινῶ τοῦ μηδὲν ἄγαν. *Eur. Hippol.* 263. Subsequently used by the Attic prose writers [and that very frequently] in the same sense as ἄγαν: Καί τοι λίαν προθύμως οἱ σύμμαχοι συμβεβουλεύεασιν ὑμῖν, ὥς χρὴ Μεισσήνην ἀφέντας, ποιήσασθαι τὴν εἰρήνην. *Isocr. Archid.* 125.

## 3.

- 3 ἀγανακτεῖν, *to suffer, to be in pain*, [e. g. in] speaking of the toothache: "Ὅπερ τὸ τῶν ὀδοντοφυούντων πάθος περὶ τοὺς ὀδόντας γίγνεται, ὅταν ἄρτι φύωσι, κνησὶς τε καὶ ἀγανάκτησις περὶ τὰ οὖλα, ταῦτόν δὲ πέπονθεν ἡ τοῦ πτεροφυεῖν ἀρχομένου ψυχῇ· ζεῖ τε καὶ ἀγανακτεῖ καὶ γαργαλίζεται φύονσα τὰ πτερά. *Plat. Phædr.* 251, c. Fig. *to be indignant at* (any thing) [*indigne or moleste ferre; indignari, to be angry, vexed, pained at, &c.*]: Ἀγανακτήσας τῇ τόλμῃ αὐτῶν. *Xen. Hellen.* v. 3, 3. It is found with a transitive signification in the prop. sense: Τινὲς δὲ φασὶ . . . ἀγανακτεῖν τοὺς ὀδόντας, εἰ λίθος εἴη, ἐν τῇ διαμασθήσει, *some authors say that in the state of stone it sets the teeth on edge in masticating it. Dioscorid.* v. 84.

ἄχθεσθαι (ἄχθος), *to be laden, to be burdened*: Ἄλλ' ὅτε δὴ κοίλῃ νηῦς ἤχθετο τοῖσι νέεσθαι. *Od.* xv. 457. Fig.: [*to be annoyed, vexed, grieved, &c., with reference to what is felt as a weight on the spirits:*] Οἱ δὲ Ἕλληνες μάλα ἤχθοντο ὅτι τοὺς τε πολεμίους ἐπεποιήκεσαν θρασυτέρους. *Xen. Anab.* v. 4, 18.

νεμεσᾶν and νεμεσίζεσθαι (νέμεσις), *to reproach justly, to feel a just indignation, to be justly angry*, in Homer: Οὐ γὰρ ἐγὼ νεμεσῶ Ἀγαμέμνονι. *Il.* iv. 413. [Note.]

ἀσχαλάαν (ἄχος), expresses a feeling of anger mixed with grief, and pain; *to be vexed, pained*: Οὐ νεμεσίζομ' Ἀχαιοὺς ἀσχαλάαν παρὰ νηυσί. *Il.* ii. 297. [Note.]

σχετλιάζειν (σχέτλιος), *to complain*: Οὐ δεῖ σχετλιάζειν καὶ βοᾶν. *Aristoph. Plut.* 477. [Also Antiph. *Plat. Dem.*]

χαλεπαίνειν (χαλεπός), *to be vexed [at, with, by], or irritated [against a person; or by a thing]; to be angry with* [with reference to showing oneself to be vexed]: *to be angry at*: Οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς. *Xen. Anab.* i. 4, 12. [Opp. ἐλεεῖν, συγγιγνώσκειν.]

παθαίνεισθαι (πάθος), more recent, *to be moved or affected*: Σχεῖδὸν γὰρ ὥς ἐν Ἀρείῳ πάγῳ περὶ φόνον καὶ φαρμάκων ἀγωνιζόμενος, ὑπερφυνῶς ἐπαθήνατο. *Luc.* 2, 429.

## 4.

- 4 ἀγγελία, ας (ῆ), fr. ἄγγελος, in Homer, *deputation, embassy*: Ἐνθ' αὐτ' ἀγγελίην ἐπὶ Τυδῇ στείλαν Ἀχαιοί. *Il.*



iv. 384. Report, *relation* of the messenger, message, news, (4) the despatch itself, the order brought by the messenger :

Ἡ μάλα λυγρῆς πεύσεται ἀγγελίης. *Il.* xviii. 18, 19.

ἄγγελμα, ατος (τό), fr. ἀγγέλλειν, *that which is announced, a matter announced, an announcement* in Thucydides and Euripides : Οὐχ ἐκὼν γὰρ ἀγγελῶ Δαναῶν τε κοινὰ Πελοπιδῶν τ' ἀγγέλματα. *Eurip. Troad.* 706. Οἱ δὲ πρὸς τὸ ἄγγελμα ἐπέσχον τὴν νύκτα, νομίσαντες οὐκ ἀπάτην εἶναι. *Thuc.* vii. 74.

ἄγγελος, ου (ὁ), messenger, used sometimes for ἀγγελία news, message, as in Latin *nuntius* for *nuntium*. This is the meaning given to the word by the Scholiast in the following passage of Thucydides : Ἐγραψεν ἐπιστολὴν, νομίζων οὕτως ἂν μάλιστα τὴν αὐτοῦ γνώμην μηδὲν ἐν τῷ ἀγγέλῳ ἀφανισθεῖσαν μαθόντας τοὺς Ἀθηναίους βουλευσασθαι περὶ τῆς ἀληθείας. *Thuc.* vii. 8. [= 'by the fault of the messenger.' Krüger.]

## 5.

ἄγγελος, ου (ὁ), messenger, one sent to announce what 5 has taken place elsewhere, abroad. The messenger was one of the dramatis personæ on the ancient stage. In the Philoctetes the merchant fills the part of this messenger : Ἀγγελος πάρειμί σοι. *Soph. Phil.* 560. [Cf. 6.]

ἐξάγγελος, ου (ὁ), one who announces to those that are without (on the outside of a house, &c.) what is going on within (acc. to Ammonius). Acc. to the Scholiast on Euripides (*Hippol.* 778) the ἐξάγγελος announced to the Chorus events that had taken place within, off the stage ; events which the poet was unwilling to bring before the eyes of the spectator. Such is the messenger in the *Œdipus Rex*, who comes to announce the death of Jocasta. The word is also used in a more general sense : Αὐτὸς προφθάσας (= *anticipating* the arrival of the letter) τῷ στρατεύματι ἐξάγγελος γίγνεται. *Thuc.* viii. 51.

Thucydides uses διάγγελος in the same sense : Ἦσαν γάρ τινες τῷ Νικίᾳ διάγγελοι τῶν ἐνδοθεν, for *Nicias had certain persons who informed him what was going on in the city.* vii. 73. Plutarch renders the Latin *optio* by διάγγελος, *optio* being the name of a sort of aide-de-camp chosen by the centurion, with the consent of the tribune : Ἐν δὲ

- (5) τούτοις Ἰγούριος καὶ Βάρβιος, ὁ μὲν ὀπίων, ὁ δὲ τεσσεράριος· οὕτω γὰρ καλοῦνται οἱ διαγγέλων καὶ διοπτήρων ὑπηρεσίας τελοῦντες. *Plut. Galb.* 24.

αὐτάγγελος, ου (ὁ), one who reports what has happened to himself, or what he has seen, of his own act, without being sent by another for that purpose: Αὐτάγγελοι δ' αὐτὸν ἰδοῦσαι ἐν τῇ Κλάρῳ ἔφρασαν. *Thuc.* iii. 33.

εἰσαγγελεύς, ἑως (ὁ), one who announces the arrival or entrance of a person; an officer of the king of Persia, who introduced ambassadors and persons admitted to an audience, *usher [master of the ceremonies]*. The Persian name of this officer, ἄζαραπατεῖς, has been preserved by Hesychius: Ἐβούλευσαν παριέναι ἐς τὰ βασιλήϊα πάντα τὸν βουλόμενον τῶν ἐπὶ τὰ ἄνευ εἰσαγγελέως. *Herod.* iii. 84. Οὗτος δ' ἦν εἰσαγγελεὺς τοῦ βασιλέως καὶ πιστότατος τῶν φίλων μετὰ Βαγῶαν. *Diod. Sic.* xvi. 14.

## 6.

- 6 ἄγγελος, ου (ὁ), messenger in charge of news, or orders, or despatches: Χαίρετε, κήρυκες, Διὸς ἄγγελοι ἡδὲ καὶ ἀνδρῶν. *Il.* i. 334. One sent, in general; used sometimes for πρεσβεύς, ambassador: Λακεδαιμόνιοι πρεσβεῖς ξὺν αὐτοῖς δὲ καὶ παρὰ Κύρου ἄγγελοι. *Xen. Hellen.* ii. 1, 5. Sometimes for κήρυξ, herald: Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνθρώπα τί βούλονται. *Xen. Anab.* ii. 3, 4. In the N. T., and in the Fathers, ἄγγελος is specially used of the angels, beings between God and man, whom they exceed in power and might: Ἀγγελοι ἰσχύϊ καὶ δυνάμει μεῖζονες ὄντες, *2 Pet.* ii. 11. Ἀγγελός ἐστιν οὐσία νοερά, ἀεικίνητος, αὐτεξούσιος, ἀσώματος, Θεῷ λειτουργοῦσα κατὰ χάριν, ἐν τῇ φύσει τὸ ἀθάνατον εἰληφυῖα. *Damasc. Orthod. Fid.* 2, 3. Ἀγγελος καλεῖται, διὰ τὸ ἀγγέλλειν τοῖς ἀνθρώποις ὥσπερ βούλεται αὐτοῖς ἀγγεῖλαι ὁ τῶν ὅλων ποιητής. *Justin Martyr*, 275, c.

ἀπόστολος, ου (ὁ), fr. ἀποστέλλω, *envoy*, one sent on some important political or other mission: Ὁ μὲν δὴ ἀπόστολος ἐς τὴν Μίλητον ἦν. *Herod.* i. 21. In the N. T. it is the special name of the twelve disciples chosen by Jesus Christ to be his companions, and afterwards to spread his doctrine among Jews and Gentiles; hence the word *apostle*: Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ



ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε. (6)  
*Luke vi. 13.*

πρέσβυς, εως (ὁ), prop. *an aged person, an elder*; thence one sent, *an ambassador*; but it is only used in this sense in the plural πρέσβεις, perhaps because several such persons were sent together, because interests of importance were entrusted to them: Ἐβουλεύσαντο περὶ τῶν ἐνεστηκότων πραγμάτων πέμπειν εἰς Λακεδαίμονα πρέσβεις. *Xen. Hellen. ii. 1, 5.* For the singular the word in use is the more modern form πρεσβευτής. [Cf. Note.]

πρεσβευτής, οὔ (ὁ), fr. πρεσβεύειν, constantly used by the Attic orators, where it is also found in the pl., although Thomas Magister objects to the use of it; e. g. in the letter of Philip quoted by Demosthenes: Παραγενόμενοι πρὸς ἐμὲ οἱ παρ' ὑμῶν πρεσβευταί. *Demosth. Cor. 23.* In Plutarch, *lieutenant* of the consul, prætor, or commander of a legion = *legatus*: Μέτελλος ἀποδειχθεὶς ἐπὶ τὸν κατὰ Ἰουγούρθα πόλεμον ὑπάτος, στρατηγὸς εἰς Λιβύην, ἐπηγάγετο πρεσβευτὴν Μάριον. *Plut. Mar. 6.*

κήρυξ, [*al. κῆρυξ*, though *υ* is long,] κος (ὁ), fr. γῆρυς [?], prop. *crier, public crier, herald at arms.* In Homer the κήρυξ is one of the most distinguished officers in the employment of kings and chiefs; he calls assemblies, conducts sacrifices, feasts, &c.: Ἄλλ' ὄγε Ταλθύβιον τε καὶ Εὐρυβάτην προσέειπεν. Τῷ οἱ ἔσαν κήρυκε καὶ ὀτρηρῷ θεράποντε. *Il. i. 321.* Οἱ δ' Ἀργεῖοι ἐπεὶ ἔγνωσαν οὐ δυνησόμενοι κωλύειν, ἔπεμψαν, ὥσπερ εἴωθσαν, ἑστεφανωμένους δύο κήρυκας ὑποφέροντας σπονδάς. *Xen. Hellen. iv. 7, 4.* For ἄγγελος poet.: Ὡρα πότνια, κάρυξ Ἀφροδίτας ἀμβροσιᾶν φιλοτάτων. *Pind. Nem. 8, 1.* Acc. to Hesychius, πρέσβυς, the ambassador, was employed in time of peace, and the κήρυξ only in war: but this distinction is not always observed; thus in Xenophon we find πρέσβεις used for κήρυκες: Τί οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδάς αἰτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἔστε σπονδῶν ἔτυχεν; *Xen. Anab. iii. 1, 28.*

ἄγγαρος, ου (ὁ), a word of eastern origin, *courier* of the kings of Persia. Acc. to Xenophon (*Cyrop. viii. 6, 17*) it was the great Cyrus who instituted these couriers; they carried the orders of the king, day and night, throughout

- (6) the empire, by means of relays always ready : Φρυκτὸς δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς ἔπεμπεν. *Æsch. Ag.* 259.

ἀγγελιαφόρος (ὁ, ἡ), seems to have been the Greek rendering of ἄγγαρος, a bearer of despatches, stator, courier of the kings of Persia : Δοῦλοι τοῦ μεγάλου βασιλέως ἡμεροδρόμοι τε καὶ σκοποί, καὶ ἀγγελιαφόροι. *Arist. de Mundo*, 6. Also the principal usher at the court of Persia, perhaps the same as the εἰσαγγελεύς : Ὁ δὲ πλουρὸς καὶ ὁ ἀγγελιφόρος οὐ περιώρεον. *Herod.* iii. 118.

ἀγγελτήρ, ἦρος (ὁ), a form only to be found in the Sibylline verses : Ἀθανάτου θεοῦ ἄφθιτοι ἀγγελτήρες. *Orac. Sibyll.* 2.

## 7.

- 7 ἄγγος, εὖς (τό), fr. ἄγειν, vessel in general, in Homer and the poets : Ὡρη ἐν εἰαρινῇ, ὅτε τε γλάγος ἄγγεα δεύει. *Il.* ii. 471. ["In prose far less common than ἀγγεῖον, e. g. *Luc. Dea Syr.* 60." *Pape.*]

ἀγγεῖον, οὖ (τό), dimin. of ἄγγος, far more common than ἄγγος in prose ; vessel of every kind and material : Ἐξέρχονται δὴ σὺν δορατίοις καὶ ἀσκοῖς καὶ θυλάκοις καὶ ἄλλοις ἀγγεῖοις εἰς δισχιλίους ἀνθρώπους. *Xen. Anab.* vi. 4, 23. The pericarp of fruits, receptacle : Ἐνια δὲ καὶ ἐν λοβῷ, τὰ δὲ ἐν ὑμένι, τὰ δὲ ἐν ἀγγεῖῳ, τὰ δὲ καὶ γυμνόσπερμα τελείως. *Theophr. Hist. Plant.* 1, 18. In anatomy, with medical writers, ἀγγεῖα are vessels, veins, or arteries : Διὰ δὲ τὸ μέγεθος τῶν ἀγγείων, καὶ μάλισθ' ὅταν ἀρτηρίαι τύχωσιν οὔσαι. *Galen ad Glauc.* 2.

σκεῦος, εὖς (τό), in general, utensil of every description [any implement, vessel, article of furniture ; also of a ship's furniture, gear, tackling, &c. : a soldier's baggage, &c.] : Πάντα σκευὴ ὅσοις περ ἐν οἰκίᾳ χρῶνται ἄνθρωποι. *Xen. Œcon.* 8, 12. Σκευὴ τε κεράμου πεποιημένα πληροῦντες πτηνῶν, μικρῶν μὲν, ἰοβόλων δὲ θηρίων, ἐπέβαλλον αὐτοῖς. *Herodian* iii. 9. [Σκευῶν ὅσα τριήρεσι προσήκει. *Plat. Crit.* 117, d.]

σκευάριον, οὖ (τό), dimin. : Ἀπαντα δ' ἡμῖν ἀργυρίου καὶ χρυσίου τὰ σκευάρια πλήρη ὅτιν. *Aristoph. Plut.* 808.

τεύχος, εὖς (τό), fr. τεύχω, every thing fabricated, or wrought by art to shape and service, utensil, vessel, τὰ



τεύχεα, *arms* [especially in Hom. and Hes.]: Καὶ στέαρ ἐν (7) τεύχεσι τῶν δελφίνων ᾧ ἐχρῶντο οἱ Μοσσύνοικοι καθάπερ οἱ Ἕλληνες τῷ ἐλαίῳ, *and in vessels the grease of dolphins, which, &c.* Xen. Anab. v. 4, 28. [Not common in prose, ξύλινα τεύχεα, Anab. 5, 4, 28: ∞ ἀλφίτων, Hell. 1, 7, 11.—Also Arist. Hist. An. 9, 40.]

## 8.

ἄγειν, to put in motion, urge on or forward, *lead*, 8 cause to go on; to drive a horse; guide, conduct, or lead a man; and thence to march an army: Ἡ ῥα καὶ ἵππον ἄγων, Il. xxiii. 596. Ἐγὼ δὲ ῥαδίαν καὶ βραχεῖαν ὁδὸν ἐπὶ τὴν εὐδαιμονίαν ἄξω σε. Xen. Mem. ii. 1, 23. This verb has sometimes the name of a *thing* for its *subject*, and is used, as φέρω, in the sense of carrying, bringing, conveying [389]. [Ἄγειν καὶ φέρειν, i. e. to *drive* off the cattle and *carry* off the booty, &c. = to *pillage* or *lay waste* a country. —Ἄγειν is also used *absolutely* in the sense of to *march*; the acc. στρατόν, *army*, being omitted. It can only be said of the *general*.]

ἀγινέειν, a lengthened Ionic form of ἄγειν, of which it is probably the frequentative, and only found in Homer and Herodotus. It indicates an action repeated, or of common occurrence, or completed by degrees: Ἡνίκ' ἀγινεῖς αἵγας μνηστήρεσσι δόμον κατὰ δαῖτα πένεσθαι. Od. xxii. 198.

ἐλαύνειν, to urge forward, particularly beasts, a horse, an army, thence, by ext., a carriage, vessel; in Hom. to drive off cattle, as plunder: Οὐ γὰρ πώποτ' ἐμὰς βοῦς ἤλασαν οὐδὲ μὲν ἵππους. Il. i. 154. It is very commonly used *absolutely* with an ellipse of the accusatives ἵππους, ἄρμα, στρατόν: Οἱ ἱππεῖς ἤλαυνον ἐπὶ λόφον τινά. Xen. Hellen. iii. 4, 13. Hence ἐλαύνειν = to *ride*, to *march*. We sometimes use to *push on*, to *make for* in this way. Thus the last example might be translated, *the cavalry pushed on in the direction of a hill*. Although the words ἄγειν and ἐλαύνειν are often used the one for the other, yet it may be observed, in general, that ἐλαύνειν is used of a movement of more speed than ordinary, of a sudden and rapid passing from one place to another, and where the time is limited, as when made on horseback, or in a carriage, in the case of a sea-voyage, of a military expedition, or of a forced march:

- (8) Καὶ τὸ μὲν πρῶτον ταχέως ἡγοῦντο, ἔπειτα δὲ ἐτρόχαζον, τέλος δὲ οἱ μὲν ἱππεῖς κατὰ κράτος ἤλαντον. *Xen. Hellen. vii. 2, 22.*

ἐλαστρεῖν, this verb, said to be Ionic and syn. with ἐλαύνω, seems rather to be a frequentative of it: Πολλοὶ δ' ἀροτῆρες ἐν αὐτῇ Ζεύγεα δινεύοντες ἐλάστρεον ἔνθα καὶ ἔνθα. *Il. xviii. 542.* Δρόμοις ἀνιδρύτοισιν ἡλάστρου μ' αἰεί. *Eur. Iph. T. 972.* [Also Herod. and Dion. Hal.]

ἡγεῖσθαι (ἄγειν), to go first, in order to conduct, to show the way, to go before, to precede: Ἠγεῖτο δὲ δῖος Ὀδυσσεύς. *Il. ix. 192.* Hence to conduct in quality of guide or chief, prop. and fig.: Συμπάντων δ' ἡγεῖτο βοὴν ἀγαθὸς Διομήδης. *Il. ii. 567.* Fig. to command: Καὶ ἦν μὲν ὅτε ἐπεμελοῦντο ὅπως ἄξιοι εἶεν ἡγεῖσθαι. *Xen. Laced. Resp. 14, 5.* In Xenophon it has the special meaning [of *agmen ducere*], to march in the front or first line of an army; to be in the van, to lead the van or vanguard: Παρήγγειλεν ἀναστρέψαντας ἐπὶ δόρῳ ἡγεῖσθαι μὲν τοὺς οὐραγούς. *Xen. An. iv. 3, 22.* [Ἠγεῖτο μὲν Χειρίσοφος, ὠπισθοφυλάκει δὲ Ξενοφῶν. *An. iv. 1, 15.*] By ext. (as the Latin *ducere*) to believe, to think, regard as: Τὰ θνητὰ δ' οὐ νῦν πρῶτον ἡγοῦμαι σκιάν. *Eur. Med. 1221.*

ὁδηγεῖν (ὁδηγός), to be guide; whence to conduct: Δίδου δέρῃ σὴν χεῖρ', ὁδηγήσω δ' ἐγώ. *Eurip. Herc. Fur. 1395.* [In prose, only in late writers. *Themist. p. 180, 5, Dind.*]

ἡγηλάζειν, acc. to the Grammarians, from ἄγω and ἐλάω, and said to be syn. with ἄγειν. Its difference seems to consist in somewhat greater strength of expression, and in having the notion of fatality, trouble, and suffering associated with it: Νῦν μὲν δὴ μάλα πάγχυ κακὸς κακὸν ἡγηλάζει. *Od. xvii. 217.* Ἄ δεῖλ', ἣ τινὰ καὶ σὺ κακὸν μόρον ἡγηλάσεις. *Od. xi. 617.* Ὑπὸ μητρὶν βίον βαρὺν ἡγηλάζει. *Apoll. Rhod. i. 272.*

ὁδοῦν (ὁδός), to put in the way, to set on the way, to show the way, guide, conduct: Καὶ τά τε ἀπ' ὑμέων ἡμῖν χρηστῶς ὁδοῦται, καὶ τὰ ἀπ' ἡμέων ἐς ὑμέας ἐπιτηδέως ὑπηρετέεται, as you on your part show us the good way, so &c. [ut vos nobis probam viam ostenditis. *Vall.*] *Herod. iv. 139.* Δυστέκμαρτον ἐς τέχνην ὤδωσα θνητούς. *Æsch. Prom. 507.*

ἡγεμονεύειν (ἡγεμών), to be guide, conductor, or chief; to guide, conduct: Ἐγὼ δ' ὁδὸν ἡγεμονεύσω. *Od. v. 261.* Hence to command, to be chief: Λοκρῶν δ' ἡγεμόνευεν



Ὀϊλῆος ταχὺς Αἴας. *Il.* ii. 527. Thucydides, Plato, and (8) Xenophon have also employed this poetic verb: Ἡ οὐ δοκεῖ σοι τὸ μὲν θεῶν οἷον ἄρχειν τε καὶ ἡγεμονεύειν πεφυκέναι; *Plat. Phædr.* 80, a.

κομίζειν (fr. κομέω), prop. to take care of, to attend to; hence *to carry off, to bring*, with the associated notion of care and interest: Κόμισσα δὲ μώνυχας ἵππους. *Il.* xi. 739. Καὶ νῦν δὴ κεκομίσασιν ἡμᾶς εἰς χωρίον ἐν ᾧ οὗτοι μὲν οὔτε βάλλειν οὔτε ἀκοντίζειν δύναιτ' ἄν. *Xen. Hellen.* ii. 4, 15. But it is more commonly used in the middle voice, κομίζεσθαι, *to bring, to bring home with one*: Τοὺς ζῶντας αὖ δεσμοῖσι συνδήσας βοῶν, ποίμνας τε πάσας εἰς δόμους κομίζεται. *Soph. Aj.* 63. [Hence *to recover or get back: to receive or entertain.*]—Cf. 389.

πέμπειν [*to send*; as syn. of these verbs =] *to lead, conduct*, in the sense of accompanying, escorting with solemnity or in procession: Τὴν μὲν Ἀχαιοὶ ἐς Χρύσην πέμπουσιν. *Il.* i. 390.

χειραγωγεῖν (χείρ, ἄγω), *to lead by the hand*: Τρέποντα δ' αὐτὸν ἤδη ἔρωσ ἐχειραγώγει. *Anacr.* 60, 10. Εὖ ποιεῖς, ὦ Ἑρμῇ, χειραγωγῶν. *Luc. Tim.* i. 30.

ποδηγεῖν (πούς, ἄγειν), *to direct the feet or the steps*: Ὡστε αὐτὸς αὐτὸν χωρὶς τοῦ δείξαντος μὴ ἀδύνατος εἶναι ποδηγεῖν. *Plat. Epist.* vii. 340, c.

ποδηγετεῖν (ποδηγέτης), a derivative of much more modern formation: Φιλοσοφία χρώμενος εἰς τὸ θεῖον ποδηγετούσῃ. *Synes. Epist.* 141. Ἵππερ εὐμαθὲς τρίβος ὀρθῇ κελεύθῳ τὰν σκότῳ ποδηγετεῖ. *Lycophr.* 12.

## 9.

ἀγείρειν (ἄγω), *to collect together, to assemble*, used frequently of persons in Homer and the Tragic poets: Πολλέων ἐκ πολίων θηρήτορας ἄνδρας ἀγείρας καὶ κύνας. *Hom. Il.* ix. 540. Used of things, *to amass, heap together*, in Homer and Herodotus: Ὁ μὲν ἔνθα πολὺν βίοτον καὶ χρυσὸν ἀγείρων. *Od.* iii. 301; hence it comes also to signify, absolutely, *to make a collection, to collect for charitable purposes, to ask alms*: Ὡσπερ οἱ τῇ μητρὶ ἀγείροντες, *Luc. Pseudom.* Fig. [θυμὸν ἀγείρειν =] *to animate, reani-*

(9) *mate* : "Ὅς μιν ἀνώγει Τρωσὶν θυμὸν ἀγεῖραι, *to reanimate the courage of the Trojans.* *Il.* v. 509.

ἀγυρτάζειν (ἀγύρτης), *to gather money by begging, speaking of a mendicant* : 'Ἄλλ' ἄρα οἱ τόγε κέρδιον εἶσατο θυμῷ χρήματ' ἀγυρτάζειν πολλὴν ἐπὶ γαῖαν ἰόντι. *Od.* xix. 284.

ἀθροίζειν (ἄθροος), *prop. to press close and tight, to press one against the other ; hence to assemble men together, and particularly soldiers, an army, in Thucydides and Xenophon, who very seldom use ἀγείρω in this sense. As a term of military tactics, to make soldiers close their ranks ; hence, to collect those who were scattered and in disorder, to rally* : 'Ήσυχίαν εἶχον ἡθροισμένοι. *Xen. Hellen.* vi. 5, 8. 'Ἀθροίζει τοὺς ἑαυτοῦ καὶ συντάττεται. *Xen. An.* i. 10, 5 [where, however, it is spoken of *victorious troops recalled by their commander in expectation of a fresh attack*].

ἀγελάζειν (ἀγέλη), *to gather together in herds, to collect in flocks ; = congregare ; used principally in the passive, to flock, to herd together, to live in herds, to congregate (intrans.), &c., in speaking of animals* : 'Ἀγελάζονται δὲ αἱ τε φάτται καὶ αἱ τρυγόνες. *Arist. An.* viii. 12. [Also συναγελάζειν.]

συλλέγειν, fr. σύν and λέγω, *colligere ; prop. to gather together from all sides, to store up, to gather fruits, to store up what has been gathered, to harvest up. Fig. to collect, levy an army* : Διὸ ὑμέας ἐγὼ συνέλεξα. *Herod.* vii. 8, 1. Στράτευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων, *he raised an army with this money.* *Xen. An.* i. 1, 9. [Pass. (with Aor. 2, συλλεγῆναι), *to come or be gathered together ; to assemble ; e. g. εἰς τὸ δικάστηριον. Plat. Phæd.* 59, D.]

ἀολλίζειν (ἀολλής), *to assemble together (trans.)* : Ἐρχεο σὺν θυέεσσιν ἀολλίσσασα γεραίᾳς. *Il.* vi. 270.

ἀλίζειν (ἄλις), *to collect together in great numbers* : Χρησμῶν ἀοιδοὺς πάντας εἰς ἓν ἀλίσας. *Eur. Heracl.* 404. [More probably from ἀλής, *confertus*. Nor is it exclusively *poetical*. In *Herod.* it is very common, especially in *pass. Aor.*, and also in *Perf.* It is used by *Xen.* (ἐπειδὴν . . . ἀλίσθῃ αὐτῷ ἡ στρατία (opp. διεσπάρθαι), *An.* 2, 4, 3); and by *Plato*, but in a passage where he is discussing a point of etymology. *Crat.* 409, A. Also συνᾰλίζειν and -εσθαι, *Hdt.* and *Xen.*]

ὀμηγυρίζεσθαι (ὀμήγυρις), *to call together to an assembly, to convoke* : 'Ἄλλ' ἄγετε πρὶν κεῖνον ὀμηγυρίσασθαι Ἀχαιοῦς. *Od.* xvi. 376.



συμβιβάζειν, to set and fit together two pieces of wood, (9) in speaking of joiners : fig. to bring together, to reconcile : Ἐγὼ μὲν οὖν καὶ δέομαι καὶ ξυμβουλεύω ξυμβῆναι ὑμᾶς ὥσπερ ὑπὸ διαιτητῶν ἡμῶν ξυμβιβαζόντων εἰς τὸ μέσον. *Plat. Protag.* 337, e. [Συμβιβάζειν τινά τι. — Also to bring or put together notions, statements, &c. for the purpose of comparing and weighing them : ἐπανασκοπῶ καὶ ξυμβιβάζω τὰ λεγόμενα, ἵνα μάθω. *Plat. Hipp. Min.* 369, d.]

συνάγειν, to bring together, to unite, opp. to disperse : Ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα πάλιν. *Xen. An.* iv. 4, 10. To bring together an assembly, to convoke : Συνάγειν ἐκκλησίαν. *Plut.* i. 972, f. Fig. to bring enemies together, to reconcile : Στασιάζοντας τοὺς ἀδελφοὺς ἡ μήτηρ συνάγειν ἐπειρᾶτο. *Herodian.* iv. 3, 9.

## 10.

ἀγέλη, ης (ῆ), fr. ἄγω : in general, a herd of great cattle, 10 principally of oxen ; almost always with βοῶν in Homer ;

πῶϋ, εος (τό), old poetical word ; and in prose ποίμνη, ης (ῆ), flock of sheep ;

συβόσια, ων (τά), herd of swine ;

αἰπόλια, ων (τά), flock of goats : Δώδεκ' ἐν ἡπείρῳ ἀγέλαι' τόσα πώεα οἰῶν, τόσσα συῶν συβόσια, τόσ' αἰπόλια πλατέ' αἰγῶν, βόσκουσι ξεῖνοί τε καὶ αὐτοῦ βώτορες ἄνδρες. *Hom. Od.* xiv. 100. — In one passage of the *Iliad*, ἀγέλη (which elsewhere refers to oxen) is used in speaking of horses : Ἴππους δ' εἰς ἀγέλην ἔλασαν θεράποντες. *Il.* xix. 281. After Homer's time it was used for herd or flock in general : Ὡσπερ ὅταν νομεῖς ἀγαθὸν κῦνα ἔχῃ, καὶ οἱ ἄλλοι νομεῖς βούλωνται πλησίον αὐτοῦ τὰς ἀγέλας ἰστάναι. *Xen. Mem.* ii. 9, 7. [Πτηνῶν ἀγέλαι. *Soph. Aj.* 168, chor.] Fig., a multitude, company, crowd : Καλὸν γε τὸ κτῆμα, καὶ πολλῶ κρεῖττον ἢ ὅτων τε καὶ βοῶν, καὶ αἰγῶν, φίλων ἀγέλην κεκτῆσθαι. *Xen. Mem.* iii. 11, 5. [Ἡ ἀγέλη τῶν φυλάκων. *Plat. Pol.* 5, 459, c.]

βουκόλιον, ου (τό), herd of oxen : Ἐν δὲ τούτῳ τὰ τε αἰπόλια καὶ τὰς ποίμνας καὶ τὰ βουκόλια ὁ Κῦρος πάντα τοῦ πατρὸς συναλίσας ἐς τωυτό, κτλ. *Herod.* i. 127.

βόσκημα, ατος (τό), and poet. βοτά, ὦν (τά), fr.

- (10) βόσκω, any animal that is fed on pastures; βοσκήματα, herds of animals which pasture [cattle, herds, flocks, with reference to their supplying food, &c.]: Ἀπὸ βοσκημάτων γάλακτι καὶ τυρῷ καὶ κρέασι τρεφόμενοι. *Xen. Mem.* iv. 3, 10. Ὅθι τ' ἀρδμὸς ἔην πάντεσσι βοτοῖσιν. *Il.* xviii. 521.

νόμειμα, ατος (τό), fr. νομεύω, every animal that grazes; principally in the plural, νομεύματα, ων (τά), flocks and herds: Εὐπόκοις νομεύμασιν. *Æsch. Agam.* 1427.

μῆλον, ου (τό), sheep, without distinction of sex; ram, ewe: Πεντήκοντα δ' ἔνορχα παρ' αὐτόθι μῆλ' ἱερεύσειν. *Il.* xxiii. 147. More commonly in the plural, μῆλα, ων (τά), flock of sheep, sheep: Ῥίγησέν τε ἰδὼν, ὑπὸ τε σπέος ἤλασε μῆλα. *Il.* iv. 279.

πρόβατον, ου (τό), fr. προβαίνω, prop. beast that moves onward to graze, and principally, a four-footed beast, cattle; in the Attic writers, a sheep; whence by ext., flock, herd; in general and more commonly in the plural, πρόβατα, ων (τά), flock of sheep, sheep: Πρόβατον μὲν ὡς ἐπιτοπολόν, ἦν κακῶς ἔχῃ, τὸν νομέα αἰτιώμεθα. *Xen. Econ.* 3, 11.

κτῆνος, εος (τό), according to the Etym. M., comes from κτείνω, and signifies every animal killed for food; others derive it with more reason from κτάομαι, κτέανον, a possession; pl. κτήνη, possessions, wealth, principally in cattle, whence, generally, flocks, herds, or flocks and herds: [κτῆνεα . . . θύσιμα πάντα. *Her.* 1, 50; all kinds of animals that are offered in sacrifice: σκευοφόρα κτήνη, beasts of burden. Hence τὰ σκευοφόρα, sc. κτήνη = impedimenta, the baggage: e. g. *Thuc.* 2, 79:] Ἦκει δέ τις ἢ τῶν προβάτων λευκωμένα φέρων, ἢ τῶν βοῶν κατακεκρημμισμένα, ἢ νόσον φάσκων ἐμπεπτωκέναι τοῖς κτήνεσιν. *Xen. Cyr.* viii. 3, 41.

## 11.

- 11 ἅγιος, ἰα, of the same family as ἄγνός, but of more modern formation, signifies, with ἄγνός, a natural and essential, or a moral purity or holiness (like the Latin *sanctus*), whereas ἱερός, like the Latin *sacer*, signifies only that which is externally holy, to which the character of sacredness and inviolability is attached by the laws or by custom: Ἐνθα ἦν Ἀρτέμιδος ἱερόν μάλα ἅγιον. *Xen. Hellen.* iii. 2,



19. Ἐν μέσῳ μὲν ἱερὸν ἅγιον αὐτόθι τῆς τε Κλειτοῦς καὶ (11)  
τοῦ Ποσειδῶνος ἄβατον ἀφεῖτο. *Plat. Crit.* 116, c. Οἷξασα  
κληῖ δι θύρας ἱεροῖο δόμοιο. *Il.* vi. 89. Ἅγιος is not found  
in Homer, nor in the Tragic writers; it is rare even among  
the ancient prose writers. In the Septuagint ἅγιος is the  
epithet given to the Supreme Being: Ἐγὼ Κύριος ὁ Θεός  
σου, ὁ ἅγιος Ἰσραήλ. *Isai.* 43, 3. Ἐγὼ εἰμι Κύριος ὁ ἅγιος  
ἐν Ἰσραήλ. *Ezek.* 39, 7. It is also sometimes found for  
ἱερός, *sacred, consecrated*: Ἡμέρα ἀγία ἐστὶ τῷ Κυρίῳ Θεῷ  
ἡμῶν. *Nehem.* 8, 9. [Cf. 268.]

ἀγνός, prop. *pure*; hence *holy*, in the poets: Νῦν μὲν  
γὰρ κατὰ δῆμον ἑορτὴ τοῖο θεοῖο ἀγνή. *Od.* xxi. 257.—  
*Chaste*, the special epithet of several goddesses, as Cybele,  
Proserpine, and Minerva: Εὐχέσθαι δὲ Διὶ χθονίῳ, Δημή-  
τερι θ' ἀγνῇ. *Hesiod. Oper.* 435. [Cf. 18.]

ὅσιος, α, ον, that which is in conformity with the  
Divine law, with religion, *pious, religious*; hence, *religious*,  
*pious*, holy in speaking of persons [in a lower sense, *just*,  
*conscientious*]: Δὸς δ' ἐς ὑπωρεῖην ὑψικρήμνοιο Μίμαντος  
αἰδοίων μ' ἐλθόντα βροτῶν ὀσίων τε κυρῆσαι. *Hom. Epigr.*  
vi. 6. Ὀσίων ἀνδρῶν ἀρχόντων. *Plat. Epist.* vii. 335.  
Ἐθέλειν ζῆν τὸν ὅσιον καὶ δίκαιον βίον. *Plat. Leg.* ii.  
663, b. [Cf. 177. 268, and note.]

## 12.

ἄγκιστρον, ου (τό), *fish-hook*: Αἰεὶ γὰρ περὶ νῆσον 12  
ἀλόμενοι ἰχθυάσκον γναμπτοῖς ἀγκίστροισιν. *Od.* iv. 368.  
Afterwards it was used in a more general sense for any  
kind of *hook* [*uncus*]: Ἐπειδὴ γὰρ τοὺς ἐν τῷ δημωτηρίῳ  
θανατουμένους ἀγκίστροις τισὶ μεγάλοις οἱ δῆμοι ἐς τε τὴν  
ἀγορὰν ἀνεῖλκον, κἀνταῦθ' ἐς τὸν ποταμὸν ἔσυρον, ἔφη τὸν  
Κλαύδιον ἀγκίστρῳ ἐς τὸν οὐρανὸν ἀνενεχθῆναι. *Dio Cass.*  
ix. 975, 92.

ἄρπάγη, ης (ή), fr. ἀρπάζω, generally, an instrument for  
drawing or raising with power: an instrument [*harpago*]  
made of iron, with several hooks (called also λύκος, *lupus*),  
and used in drawing up the buckets from wells; a kind  
of *grappling-iron*, used in sieges and sea-fights; it was  
also a tool like our shovel, or rake, as far as can be con-  
jectured from this verse of Euripides: Ἀναγκαίως ἔχει σαίρειν

- (12) *σιδηρᾷ τῇδὲ μ' ἀρπάγῃ δόμους. Cycl. 32.* [Distinguished from the *abstract* ἀρπαγή by its accent.]

ὄγκος, ου (ὅ), *iron barb of the arrow, in Homer; barb, hook*: *Αὐτίκα δ' ἐκ ζωστῆρος ἀρηρότος ἔλκεν οἷστόν· τοῦ δ' ἐξελκομένοιο πάλιν ἄγεν ὀξέες ὄγκοι. Il. iv. 214.*

ὄγκινος, ου (ὅ), *little hook*; according to Pollux ὄγκινοι are the hooks which form the head of the dart or arrow on the inside, toward the shaft: *Τῆς ἀκίδος ὄγκινοι μὲν οἱ πρὸς τῷ καλάμῳ. Poll. i. 137.*

## 13.

- 13 ἄγκῦρα, ας (ῆ), *anchor, the invention of which Pliny [vii. 56] and Strabo attribute to Anacharsis*: *Εὐρήματα τε αὐτοῦ λέγει . . . τὴν ἀμφίβολον ἄγκῦραν, καὶ τὸν κεραμικὸν τροχόν. Strab. vii. 209.*

εὐναί, ὦν (αἰ), *large stones which served the purpose of an anchor in primitive times*: *Ἐκ δ' εὐνάς ἔβαλον, κατὰ δὲ πρυμνήσι' ἔδησαν. Il. i. 436.*

## 14.

- 14 ἄγκών, ὦνος (ὅ), *the elbow*: *Ὁρθωθείς δ' ἄρ' ἐπ' ἄγκῳνος, κεφαλὴν ἐπαίρας. Il. x. 80.* It is thus described by Galen: *Ἀγκῶν δ' ἐστίν, ᾧ ποτε στηριζόμεθα, φησὶν Ἱπποκράτης· ἥδη δὲ καὶ τῶν ὀστέων αὐτοῦ θάτερον τὸ μείζον, οὗ μέρος μὲν ἐστὶ τὸ πρὸς Ἱπποκράτους μὲν ἄγκών, ὑπὸ δὲ τῶν Ἀττικῶν ὠλέκρανον ὀνομαζόμενον· ἰδικώτερον (= more specifically) γὰρ δήπου τοῦτο τὸ ὀστοῦν πῆχυς καλεῖται. Galen. de usu part. ii. 2. Τὸ μὲν οὖν ὀπίσω μέρος αὐτὸς ὁ ἄγκών ἐστίν, ὃν οἱ Ἀθηναῖοι μὲν ὠλέκρανον, οἱ Δωριεῖς δὲ κύβιτον ὀνομάζουσι. Galen. de Muscul. ii. 3.*

ἀγκύλη, ης (ῆ), *curve or bend of the arm, which forms the elbow on the inside*: *Καὶ τοῦ ἀγκῶνος ἡ καμπή . . . τὸ ἐντὸς τοῦ ἀγκῶνος. Hesych.*

## 15.

- 15 ἀγνεΐα, ας (ῆ), fr. ἀγνεύω, *purity*: *Ἀγνεΐα εὐλάβεια τῶν πρὸς τοὺς θεοὺς ἁμαρτημάτων. Plat. Defin. 414, a. Ἀγνεΐη ψυχῆς τοῦ σώματός ἐστι καθαρότης. Phocyl. 215.*

ἄγνευμα, ατος (τό), another verbal from ἀγνεύω, signifying rather *the state of purity, virginity*: *ὦ τέκνον ὦ σύμβαρχε Κασάνδρα θεοῖς, οἷαις ἔλυσας συμφοραῖς ἄγνευμα σόν! Eurip. Troad. 500.*



ἀγνότης, ητος (ή), fr. ἄγνός, *state of purity*, in the (15)  
N. T.: Ἐν ἀγνότητι [*by pureness. Engl. Tr.*], ἐν γνώσει, ἐν  
μακροθυμίᾳ. *Corinth. ii. 6, 6.*

ἀγιότης, ητος (ή), fr. ἅγιος, *holiness*, in the N. T.:  
Ὁ δὲ ἐπὶ τὸ συμφέρον εἰς τὸ μεταλαβεῖν τῆς ἀγιότητος αὐτοῦ.  
*Hebr. 12, 10.*

ἀγιωσύνη, ης (ή), fr. ἀγιώω, *sanctification*, in the N. T.:  
Καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ  
πνεύματος, ἐπιτελοῦντες ἀγιωσύνην ἐν φόβῳ Θεοῦ. *Co-*  
*rinth. ii. 7, 1.* In debased Greek, it was a title of honour  
used in addressing a patriarch or bishop; *e. g.* as *Holiness*  
is used of the pope: Τὰ ὁσίως πραχθέντα παρὰ τῆς ὑμετέρας  
ἀγιωσύνης. *Act. 3, Concil. sub Menna, p. 603.*

ἀγιστεία, ας (ή), fr. ἀγιστεύω, *religious office or cere-*  
*mony, consecration, worship*: Καὶ τὰ περὶ τὰς θυσίας τε καὶ  
τὰς ἀγιστείας τὰς ἐν τοῖς ἱεροῖς ἐπιφανέστερον τῶν ἄλλων  
ἔσπουδάσε. *Isocr. Busir. 227.* Λέγεται δὲ καὶ τὴν περὶ  
τὸ πῦρ ἀγιστείαν Ῥωμύλον καταστῆσαι πρῶτον. *Plut. Rom.*  
*22.*

## 16.

ἀγνίζειν, καθαίρειν. These two verbs express the same 16  
result, but as effected by means of different acts. In the  
Greek and Roman Liturgies, ἀγνίζειν was *to cleanse* or  
*purify* by the means of water, and καθαίρειν, *to remove*  
*defilements* by the means of fire: Διὰ τί τὴν γαμουμένην  
ἄπτεσθαι πυρὸς καὶ ὕδατος κελεύουσι; . . . ἢ διότι τὸ πῦρ  
καθαίρει, καὶ τὸ ὕδωρ ἀγνίζει; *Plut. Quæst. Rom. i. 263.*  
[Note.]

## 17.

ἀγνοεῖν, *not to know, to be ignorant of*: Οἶμαι δέ σε 17  
πολλὰ μεριμνᾶν ὅπως μὴ λάθῃς σεαυτὸν ἀγνοῶν τι τῶν εἰς  
στρατηγίαν ὠφελίμων. *Xen. Mem. iii. 5, 23.* Τὸ δὲ ἀγνο-  
εῖν ἑαυτόν, καὶ ἃ μὴ οἶδε δοξάζειν τε καὶ οἶεσθαι γιγνώ-  
σκειν, ἐγγυτάτω μανίας ἐλογίζετο εἶναι. *Xen. Mem. iii.*  
*9, 6.*

ἀμφιγνοεῖν, *to be in doubt, in uncertainty* on any point  
or fact: Καὶ ὃ τι ἐποιοῦν ἡμφιγνούουν. *Xen. Anab. ii.*  
*5, 8.*

## 18.

- 18 **ἀγνός** [cf. 11], *pure*, with reference rather to inward and essential, or moral purity; in Homer, but only in the *Odyssey*, it is the epithet of Diana, Proserpine, and some other goddesses; *chaste*: **Χρυσόθρονος Ἀρτεμις ἀγνή**. *Od.* v. 123. In Pindar it is the epithet of Apollo, or of the sun, the light of which was considered as the purest of all things: **Ζῆνα καὶ ἀγνὸν Ἀπόλλωνα**, *Pindar. Pyth.* ix. 112.

**καθαρός**, **ά**, **όν**, *pure*, adds to the notion of **ἀγνός** that of external and bodily purity, which was also necessary for the due performance of the ceremonies of religious worship: **Ἄν μὴ καθαρὸς ἦ τὰς χεῖρας φόνον**. *Plat. Leg.* ix. 864, e. **Δεῖ καθαρὰν καὶ ἀγνήν διαμένειν τὴν γαμηθεῖσαν** (*pure and chaste*). *Plut. Quæst. Rom.* i.

## 19.

- 19 **ἀγορά**, **ᾱς** (**ῆ**), *prop.* place where persons assemble, public place or square; hence, *market*, principally for eatables and provisions of all sorts, and, generally, for wares of small cost and at retail prices: **Τὸ τῶν ὀνίων πλῆθος ὀρῶντες καὶ τὴν εὐετηρίαν τὴν κατὰ τὴν ἀγοράν**. *Dem. Phil.* 144, 12. [Cf. 20.]

**ἐμπόριον**, **ου** (**τό**), *emporium*, particular place where wholesale maritime traffic is conducted in a sea-port, *mart*, *factory*, *exchange*: **Οὐτ' ἐμπορίῳ χρωμένη οὔτε λιμένα κεκτημένη**. *Isocr.* 198, c. By ext., *a commercial town*, *place of trade*: **Ἐμπόριον δ' ἦν τὸ χωρίον καὶ ὥρμουν αὐτόθι ὀλκάδες πολλαί**. *Xen. An.* i. 4, 6.

**μαγειρεῖον**, **ου** (**τό**) (**μάγειρος**), that part of the market-place at Athens, where cooks were hired, according to the meaning which Pollux gives to the following verse which he has preserved out of Antiphanes: **Ἐκ τῶν μαγειρείων βαδίζων ἐμβάλλων εἰς τοῦψον**, *going from the cook-market to the fish-market*. *Antiphan. Milit.*

**πωλητήριον**, **ου** (**τό**), generally, *the place or site where things are sold*: **Εἰ δὲ καὶ ἀγοραίοις οἰκήσεις τε καὶ πωλητήρια κακασκευασθείη**. *Xen. de Vect.* 3, 13. The place where the **Πωληται** (certain magistrates) sat; *court of the Π.* at Athens. These magistrates were commission-



ers of public sales and taxes; they sold for the treasury all (19) domiciled foreigners [μέτοικοι, *resident aliens*], who had not paid the tax of twelve drachms per annum, to which they were subject. It is to this custom that the following passage of an advocate's speech, attributed to Demosthenes, refers: Λαβὼν αὐτὸς αὐτοχειρίᾳ πρὸς τὸ πωλητήριον τοῦ μετοικίου ἀπήγαγεν. *Dem. in Aristog.* 57.

πρατήριον, ου (τό), fr. πρατήριος, place where things are sold, or rather that which is offered for sale; hence, *sale, market*, under the Ionic form in Herodotus: Ἐνθαῦτα δὲ λειμῶν ἐστὶ, ἵνα σφὶ ἀγορὴ τε ἐγίνετο καὶ πρητήριον, *Herod.* vii. 23.

κύκλος, ου (ὁ), prop. *circle*: Κύκλοι δὲ ἐν τῇ νέᾳ κωμῳδίᾳ καλοῦνται ἐν οἷς ἐπιπράσκοντο τὰ ἀνδράποδα. *Poll.* vii. 11. This use of the word κύκλος (for *slave-market*) comes, according to Harpocration, from the custom of the buyers forming a circle in that particular part of the market-place where slaves were sold.

## 20.

ἀγορά, ᾱς (ῆ), fr. ἀγείρειν, place where assemblies are 20 held, and, by ext., *the assembly* itself; in the *Iliad* ἀγορά is *the assembly of the people*, in opp. to βουλή, *the council of the elders*, chiefs: Αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν κηρύσσειν ἀγορὴνδε κερηκομῶντας Ἀχαιοὺς. Οἱ μὲν ἐκήρυsson, τοὶ δ' ἡγείροντο μαλ' ὦκα. Βουλὴ δὲ πρῶτον μεγαθύμων ἴζε γερόντων. *Il.* ii. 50. At Athens ἀγορά was the assembly of each tribe, and ἐκκλησία was the general assembly of the people, which was held in the public place, or at the Pnyx, or in the theatre: Τὸν στέφανον ἐὰν μὲν ἡ βουλὴ στεφανοῖ ἐν τῷ βουλευτηρίῳ ἀνειπεῖν, ἐὰν δὲ ἡ πόλις, ἐν πυνκί, ἐν τῇ ἐκκλησίᾳ. *Dem. Cor.* 244, 2.

κυρία ἐκκλησία was the *ordinary assembly*, which was held four times in every prytany, that is, every thirty-five days; the ἐκκλησία σύγκλητος was an *extraordinary assembly*, convoked on urgent business by the Prytanes or *generals* (στρατηγοί): Συγκλήτου ἐκκλησίας ὑπὸ στρατηγῶν γενομένης καὶ πρυτάνεων καὶ βουλῆς γνώμη. *Dem.* 238, 2. Acc. to Pollux it was called κατακλησία, ας (ῆ), when those who lived in the country were also

(20) summoned : "Οτι καὶ τοὺς ἐκ τῶν ἀγρῶν κατεκάλουν. *Poll.* viii. 117.

ἐκκλησία, ας (ή), in the N. T., *the assembled body* or *community* of the first Christians, *the Church* : Καγὼ δὲ σοὶ λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. *Matth.* 16, 18. This word is always taken metaphorically, although some commentators would explain it literally.

ἄγυρις, εως (ή), Æolic form of the same origin as ἀγορά, with which it is synon.; [*ἀνδρῶν. Od.* iii. 31 : also *νηῶν. Il.* xxiv. 141 ; *στρατιᾶς. Eur. Iph. A.* 753 ;] *heap*, in Homer : Ἐπεὶ βασιλῆα ἶδον, βεβλαμμένον ἦτορ, κείμενον ἐν νεκύων ἀγύρει. *Il.* xvi. 661.

ὁμήγυρις, εως (ή), compound of ἄγυρις, *assembly*, in Homer : Ὅτι ἂψ ἴμεν Οὐλυμπόνδε θεῶν μεθ' ὁμήγυριν ἄλλων. *Il.* xx. 142.

πανήγυρις, εως, ή, prop. *general assembly*, great concourse of people assembled to celebrate a festival or some public solemnity, such as the Olympic games, to which spectators flocked from all parts of Greece ; the παναθήναια, at Athens, which also attracted a great number of strangers ; and other festivals of this nature ; *public solemnity* : Οὔτε γὰρ ἐν πανηγύρεσι ταῖς κοιναῖς διδόντες γέρα τὰ νομιζόμενα, *in their great public solemnities.* *Thuc.* i. 25.

ἀγών, ὠνος (ό), acc. to Eustathius ἀγών was in use among the Boeotians for ἀγορά (*Eustath.* 1335, 54) ; but it is only found twice in this sense in Homer, *assembly* collected to see or celebrate games : Λῦτο δ' ἀγών, λαοὶ δὲ θοὰς ἐπὶ νῆας ἕκαστοι ἐσκίδναντ' ἰέναι. *Il.* xxiv. 1.

σύλλογος, ου (ό), prop. a *meeting* for the purpose of talking over and settling any matter ; *deliberative assembly*, *conference* : Ὁ δὲ ἄσμενος ἀκούσας ἐν ξυλλόγῳ τῶν στρατιωτῶν ὄντων λέγει τάδε. *Xen. Expedit.* v. 7, 22. [Note.]

συναγωγή, ης (ή), prop. *act of convoking* or *assembling* : Δοκῶν καὶ ἐν τῇ ξυναγωγῇ τοῦ πολέμου μαλακὸς εἶναι, *to have been slow in collecting troops for the war.* *Thuc.* ii. 18. Among the Jews, *SYNAGOGUE*, in the Acts of the Apostles : Ἦλθον εἰς Θεσσαλονίκην, ὅπου ἦν ἡ συναγωγή τῶν Ἰουδαίων. *Act. Apost.* 17, 1.

σύνοδος, ου (ή), *assembly*, *meeting* : Ταμιεῖόν τε Δῆλος ἦν αὐτοῖς, καὶ ξύνοδοι ἐς τὸ ἱερὸν ἐγίγνοντο. *Thuc.* i. 96.



ἀρχαιρεσία, ας (ῆ), prop. *election of magistrates*, hence (20) *office of magistrate*, the magistrates in Herod. [?]: Ἐπεὰν δὲ θάψωσι ἀγορῇ δέκα ἡμερέων οὐκ ἴσταται σφι, οὐδ' ἀρχαιρεσίῃ συνίζει, *nor does any magistrate sit* [more probably, *nor is any meeting held for the election of magistrates*. Cf. Bähr]. Herod. vi. 58. In Demosthenes, *election*: Ὡς δ' ἐν ἀρχαιρεσίαις ὑμεῖς Χαβρίαν ἐπὶ τὸν πόλεμον τοῦτον κατεστήσατε. Dem. in Aristocr. 677, 16. At Rome, *elections at the comitia*; the *comitia*: Οὕτω δὲ πάλιν ἀρχαιρεσιῶν γενομένων, ὕπατος ἀνεδείχθη Οὐαλέριος. Plut. Publ. 100, c.

συνέδριον, ου (τό), *place of session, sessions-hall, council-hall, council-chamber, curia*: Τῇ δ' ὑστεραίᾳ οἱ μὲν τριάκοντα πάνυ δὴ ταπεινοὶ καὶ ἔρημοι ξυνεκάθηντο ἐν τῷ ξυνεδρίῳ. Xen. Hellen. ii. 4, 14. Among the Jews the SANHEDRIM, or great Sanhedrim, was the supreme tribunal at Jerusalem; it took cognizance of all capital causes, political or ecclesiastical; it was composed of sixty-two judges chosen out of the scribes and elders, and was presided over by the high-priest: Οἱ δὲ Ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτουν κατὰ τοῦ Ἰησοῦ μαρτυρίαν. Mark 14, 55. There were also local sanhedrims or tribunals in each town (Matth. x. 17).

## 21.

ἀγοράζειν (ἀγορά), *to be at or go to market*, in Herod. 21 and ancient Attic writers: Ἀγοράσοντες ἤκομες. Aristoph. Acharn. 750. By ext., in more modern Attic, *to buy at market, to buy*: Ἐκ ταύτης οἱ στρατιῶται ἡγόραζον τὰ ἐπιτήδεια. Xen. Anab. i. 5, 10.

ὠνεῖσθαι (ὄνω), prop. *to put a price upon a thing with a view to buy it; to bid for it*: Ἐπεθύμησε τῆς χλανίδος, καὶ αὐτὴν προσελθὼν ὠνέετο· ὁ δὲ λέγει· ἐγὼ ταύτην πωλέω οὐδενὸς χρήματος. Herod. iii. 139. [See Note.] Latterly, *to buy*, in general: Ἐζων τὰ μὲν ἐκ τῆς πολεμίας λαμβάνοντες, τὰ δὲ ἐκ Κορίνθου ὠνούμενοι. Xen. Hellen. vii. 2, 17. Pure Attic writers do not use this verb in all its tenses: thus the aorist ὠνησάμην is found only in later Attic, in Plutarch, Lucian, Strabo, &c.; the older writers used for this tense the old aorist πρίασθαι: Ἐπριάμην οὖν αὐτὸ βουλόμενός σου τῇ γυναικὶ δοῦναι. Plat. Epist. 13, 361, a.

- (21) μεταβάλλεσθαι, prop. to make exchanges, to barter; hence to trade or traffic: Ἡ τοὺς ἐμπόρους ἢ τοὺς ἐν τῇ ἀγορᾷ μεταβαλλομένους καὶ φροντίζοντας ὅ τι ἐλάττονος πριάμενοι πλείονος ἀποδῶνται. Xen. Memor. iii. 7, 6.

## 22.

- 22 ἄγριος, α, ον, fr. ἀγρός, as the Latin *agrestis*, that which grows in the fields without culture, in speaking of plants, *wild*, opp. to ἡμερος: Γῇ τὰ ἄγρια καλὰ φύονσα . . . δύναται καὶ ἡμερα. Xen. Econ. 16, 5. By ext. used of animals: Δίδαξε γὰρ Ἄρτεμις αὐτὴ βάλλειν ἄγρια πάντα. Il. v. 53. Fig. *savage, fierce, cruel, barbarous*: Αἶ κεν Τυδεΐος υἱὸν ἀπόσχη Ἰλίου ἱρῆς, ἄγριον αἰχμητήν. Il. vi. 96.

ἀγρεῖος, εἴα, fig. in Aristophanes: Ἀγρεῖος εἶ καὶ σκαιός. Aristoph. Nub. 645.

ἀγρότερος, α, ον (ἀγρός), of the fields, *wild*, in speaking of animals: Ὅθεν ἡμιόνων γένος ἀγροτεράων. Il. ii. 852. Specially used of Diana, as the goddess of hunting, in Homer and Xenophon: Ἄρτεμις ἀγροτέρη. Il. xxi. 471.

ἄγροικος (ὁ, ἡ), fr. ἀγρός, prop. one who lives in the fields, in the country; *peasant, boor, rustic*: Ἐγνημα Μεγακλέους ἀδελφιδὴν ἄγροικος ὦν ἐξ ἄστεως. Aristoph. Nub. 46. Also of animals that frequent the fields, plains, &c. Ἀγροικα ζῶα. Arist. Animal. i. 1, 13: in opp. to ὀρεῖα. Fig. *rustic, coarse, cloddish, clownish*. Ὡς ἄγροικος εἶ καὶ δυσμαθής! Aristoph. Nub. 646. Ἀγροῖκῳ τινὶ σοφία χρώμενος. Plat. Phædr. 229, e. Plato uses it in the sense of ἄγριος, *barbarous, cruel*: Ἀ ἄγροικα ἔφησθα σὺ εἶναι ἀληθῆ λέγων. Polit. x. 613, e. Some grammarians have been desirous to establish a difference of signification between ἄγροικος and ἀγροῖκος. They assert that ἄγροικος is only used lit.; and ἀγροῖκος circumflexed, fig. But the best critics hold the difference of accent to be purely dialectic, arising from the Attic writers liking to throw the accent as far back as possible; thus, acc. to Thomas Magister, ἄγροικος was in use among the Attic writers, both literally and figuratively.



ἀγρότης, ου, and ἀγροιώτης, ου (ὁ), *peasant, countryman*: Αἰγυπιοὶ (22) γαμψώνυχες οἷσί τε τέκνα ἀγρόται ἐξείλοντο πάρος πετεηνὰ γένεσθαι. *Od.* xvi. 217. Νήπιοι ἀγροῖωται, ἐφημέρια φρονέοντες. *Od.* xxi. 85. Τίς ἀγροιώτας πελάθει θριγκοῖς; *Aristoph. Thesm.* 64.

ἀγροτικός, ἡ, ὄν, *synon. of ἄγριος, modern, and found only in the grammarians*: Ἀγροτικός σταθμός. *Eustath. ad Il.* ω, 29.

ἀγρονόμος (ὁ, ἡ), *that feeds or dwells in the fields, rural*: Τῇδε θ' ἅμα Νύμφαι κοῦραι Διὸς αἰγιόχοιο ἀγρονόμοι παίζουσι. *Od.* vi. 106. [Ὁ ἀγρονόμος, at Athens, the *manager of the public lands*. *Arist. Rep.* 6, 8.]

ἀγριόεις, εσσα, εν, a modern Epic form, in Nicander, *that which renders wild or fierce*: Ὡς δ' ὁπότε ἀγριόεσσαν ὑποθλίψαντες ὁπώρην. *Nicandr. Alex.* 30.

## 23.

ἀγρός, οὔ (ὁ), *field, land capable of cultivation; ager*: 23 Ἐν γεωργίᾳ τοὺς κεκτημένους ἀγροὺς. *Xen. Mem.* iii. 9, 11. Hence *country*, as opp. to ἄστυ or πόλις, *town*: Καὶ ἔκκληξιν κατὰ τε τοὺς ἀγροὺς καὶ ἐν τῇ πόλει ἐποίησε. *Xen. Hellen.* iv. 7, 3.

ἀλώῃ, ῆς (ἡ), fr. ἀλοάω, *land under culture*, in Homer: Ὅς κακὰ πόλλ' ἔρδεσκεν ἔθων Οἰνῆος ἀλώῃν, *did much harm to the lands of Æneas*. *Il.* ix. 540.

ἄρουρα, ας, ἡ, fr. ἀρώω, *land under tillage, arable land; aruum*: Νειὸν δὲ σπείρειν ἔτι κουφίζουσιν ἄρουραν. *Hesiod. Oper.* ii. 81. *Cultivated land, gen.*: Εἰ δὲ τίς ἐσσι βροτῶν οἱ ἀρούρης κάρπον ἔδουσιν. *Il.* vi. 142.

γῆς, ου (ὁ), a measure of land containing somewhat less than ten ὀργυιαί (= nearly 60 feet; ὀργυιά = 6 feet, 0.81 of an inch. *Dict. Antiqq.*), acc. to the Scholiast on the *Iliad* (i. 579), or two stadia, acc. to the Scholiast on the *Odyssey*. (vii. 113); *an acre of land*; found only in composition in Homer: Ἐνθα μιν ἥνωγον τέμενος περικαλλές ἐλίσσθαι πεντηκοντόγυον. *Il.* ix. 578. In more modern poetry, *field* [as we use, *his broad acres*, &c.]: Ἐνθεν ἐκραγήσονται ποτε ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις τῆς καλλικάρπου Σικελίας λευροὺς γῆας. *Æsch. Prom.* 369. Ὁ τὸν Ἀργείων γῆν σπείροντες. *Eurip. Herac.* 839.

νέος, οὔ (ἡ), fr. νέος, γῆ understood, *prop. land newly ploughed* [after having lain a year or more untilled]; a *fallow*; *novalis*: Εἰ μέλλει ἀγαθὴ ἡ νεὸς ἔσεσθαι. *Xen. Œcon.* 16, 13.

- (23) **νειός**, οὔ (ή), Epic form of the preceding word: 'Ἄλλ' ὥστ' ἐν νειῷ βόε οἶνοπε πηκτὸν ἄροτρον, ἴσον θυμὸν ἔχοντε, τιταίνετον. *Il.* xiii. 703.

**πέλεθρον**, ου (τό), quantity of land ploughed in a day, [loosely] *acre*, in measure: 'Ἐπτά δ' ἐπέσχε πέλεθρα πεσών. *Il.* xxi. 407. The syncopated form **πλέθρον**, ου (τό), is found only as the surface-measure of a hundred Greek feet, *plethrum*; the *jugerum* of the Latins was, acc. to Quintilian (i. 10, 42), 240 feet in length, and of half that breadth.

**τέμενος**, εος (τό), fr. τέμνω, *portion* or *piece of land*: Καὶ μὲν οἱ Λύκιοι τέμενος τάμον, ἔξοχον ἄλλων, καλὸν φυταλιῆς, καὶ ἀρούρης, ὄφρα νέμοιτο. *Il.* vi. 194. *Enclosure reserved* and dedicated to a god; *sacred enclosure* or *precincts*: Γάργαρον ἔνθα δέ οἱ τέμενος βῶμός τε θυήεις. *Il.* viii. 48.

**χῶρος**, ου (ό), prop. *space*: Χῶρον μὲν πρῶτον διεμέτρεον. *Il.* iii. 315. *The country*, in opp. to the town: Καὶ γὰρ ἐν τῷ χώρῳ καὶ ἐν τῷ ἄστει αἰὲν ἐν ὥρᾳ αἱ ἐπικαιριώταται πράξεις εἰσίν. *Xen. Œcon.* 5, 4. Sometimes *field*, in Xenophon: Οὐδέποτε γὰρ εἶα χῶρον ἐξεργασμένον ὠνεῖσθαι. *Xen. Œcon.* 20, 22.

**χωρίον**, ου (τό), dimin. of **χῶρος**, *piece of land*: "Ἐτι δὲ οἱ μὲν ἀγροὺς κεκτημένοι πάντες ἔχοιεν ἂν εἰπεῖν ὅποσα ζεύγη ἀρκεῖ εἰς τὸ χωρίον καὶ ὅποσοι ἐργάται. *Xen. Vectig.* 4, 5. In Plutarch, *estate*, *country-seat*, *villa* of the Romans: Ἐπανελθὼν δ' εἰς τὸ χωρίον, ἂν μὲν ἦ χειμῶν, ἐξωμίδα λαβὼν, θέρους δὲ γυμνὸς ἐργασάμενος μετὰ τῶν οἰκετῶν ἐσθίει τὸν αὐτὸν ἄρτον. *Plut. Cat. Maj.* 3.

## 24.

- 24 **ἄγχειν**, to *press*, *squeeze tight*: "Αγχε δέ μιν πολὺ-κεστος ἱμάς ἀπαλὴν ὑπὸ δειρήν. *Il.* iii. 371.

**ἀπάγχειν**, to *strangle*: Ὁ μὲν λάε νεβρὸν ἀπάγχων. *Od.* xix. 230. Ἀπάγξασθαι με ποιησεῖς. *Theocr.* iii. 9.

**πνίγειν**, to *choke*: Οὕτω γὰρ πνίξαντες ἐν ὕδασι τοὺς ἀκολύμβους. *Batr.* 158. Ἐπνίγετο ὅστις μὴ ἐτύγχανεν ἐπιστάμενος νεῖν. *Xen. Anab.* v. 7, 15. [Cf. *Mark* v. 13.]

**ἀποπνίγειν**, to *stifle*, *smother* [e. g. with too warm clothing]: Οὐτ' ἀμφιέννυνται πλείω ἢ δύνανται φέρειν, ἀποπνιγεῖν γὰρ ἄν. *Xen. Cyr.* viii. 2, 11. "Οθ' οὕτοσί με νῦν ἀποπνίξαι βούλεται. *Aristoph. Vesp.* 1134. Fig.: Ἐφ' οἷς



ἔγωγε ἀποπνίγομαι, *at which I am choked with rage.* Dem. (24) 403.

καταπνίγειν, *to stifle* [*to cause to smoulder, by the exclusion of air*], in speaking of fire, of charcoal: Παράδειγμα δ' ἐκ τούτου λαμβάνειν ἐστὶ τὸ συμβαῖνον ἐπὶ τῶν καταπεπνιγμένων ἀνθράκων, *in the case of charcoal, from which the air is excluded.* [A little below: τῷ ἐγκρυπτομένῳ καὶ καταπνιγομένῳ πυρί.] *Arist. de Juvent.* 3. [Hence fig., *to choke up; to choke trees, &c.*] Πάντα δὲ ταῦτα βλάπτει τὰ δένδρα καταπνίγοντά τε καὶ ἐπισκιάζοντα. *Theophr. Caus. Pl.* ii. 18, 3. [Note.]

## 25.

ἀγών, ὦνος (ὅ), fr. ἄγω, the drawing together, collect- 25  
ing together men or things: hence, 1. *an assembly*; 2. *a concourse* or *circle* of spectators met together to see games: thence, 3. *the stadium, the circus*, and, by ext., any *combat* or *contest* in the circus, *wrestling, boxing, leaping, chariot race, &c.*; *games of the circus.* 'Εγὼ ταῦτ' ἂν ἡδιόν σου διηγουμένου ἀκούοιμι ἢ εἴ μοι γυμνικὸν ἢ ἵππικὸν ἀγῶνα τὸν κάλλιστον διηγοῖο. *Xen. Œcon.* vii. 9. Fig. *struggle, contest* of every kind, *suit at law*: Εἰ ἡξίωσας τὸν ἀγῶνά σοι εἶναι πρὸς τοὺς ἐνθάδε ἀνθρώπους. *Plat. Alcib.* i. 119, c.

ἀγωνία, ας (ή), act of combating; acc. to Pollux, this word is more particularly used of the contests of the stadium, and those of the Dionysia: Σεμνότερον εἴποις ἂν ἀγωνίαι γυμνικαί, καὶ ἀγωνίαι Διονυσιακαί. *Poll.* iii. 142. But the word is found in almost all writers in the more general sense of *exercise, practice* in particular games: Εἴ τις ἵππεύειν ἢ τοξεύειν οἶδεν, ἢ αὖ παλαίειν ἢ πυκτεύειν ἢ τι τῆς ἄλλης ἀγωνίας. *Plat. Alcib.* ii. 145, c.

ἀγώνισμα, ατος (τό), fr. ἀγωνίζομαι, verbal subst. expressing the effect, result of the action, *exercise, exhibition of games, exhibition, essay* [*prize-essay*], *commissio, certatio*: 'Εστὶ μνησθῆναι περὶ ἀπάντων τῶν ἀγώνων τῶν γυμνικῶν, ὥς ὅσα μὲν αὐτῶν πρὸς πόλεμόν ἐστιν ἀγώνισματα ἐπιτηδεύ-  
τέον. *Plat. Legg.* 832, e. Κτῆμά τε ἐς αἰὲ μᾶλλον ἢ ἀγώ-  
νισμα ἐς τὸ παραχρῆμα ἀκούειν ξύγκειται. *Thuc.* i. 22.

ἀγωνισμός, οὔ (ὅ), fr. ἀγωνίζομαι, act of contesting or

(25) *competing, emulation* : Πολλή δὲ ἡ ἀντιτέχνησις τῶν κυβερνητῶν καὶ ἀγωνισμὸς πρὸς ἀλλήλους. *Thuc.* vii. 70.

ἀγώνισις, εως (ή), *act of combating, of competing at games* ; it is one of the words which Dionysius of Halicarnassus censures in Thucydides, as old and obsolete (*Dion. Hal. de Thuc.* v. 795) : Κατὰ τὴν οὐκ ἐξουσίαν τῆς ἀγωνίσεως, προσελθὼν ἐς τὸν ἀγῶνα, ἀνέδρασε τὸν ἡνίοχον, *since he was not allowed to compete, he advanced into the stadium and crowned the charioteer.* *Thuc.* v. 50.

## 26.

26 ἀγών, ὠνος (ὅ), *concourse or circle of spectators assembled at public games* ; hence, *the lists, the stadium, the circus*, in Homer : Βήτην ἐς μέσσον ἀγῶνα. *Il.* xxiii. 685. By ext., *combat of the circus, games* : Οἱ γυμνικοὶ ἄγωνες. *Isocr. Paneg.* i. Used also of *theatrical contests* : μετὰ τίνων τοὺς ἀγῶνας ποιήσονται περὶ ἀπάντων χορῶν καὶ χορείας. *Plat. Leg.* viii. 835, b. Sometimes *combat or war* : Ἡ δοκεῖ σοι μικρὸς εἶναι ὁ περὶ τῆς ψυχῆς πρὸς τοὺς πολεμίους ἀγών ; *Xen. Mem.* iii. 12, 1.

ἄεθλος, ου (ὅ), in poetry, whence by contraction ἄθλος in prose, expresses the pains taken to win the prize or gain the advantage, *toil, labour, pains* : ὦ γύναι ! οὐ γάρ πω πάντων ἐπὶ πείρατ' ἀέθλων ἤλθομεν. *Od.* xxiii. 250. Τῶν ἄθλων τῶν Ἡρακλέους τὸ ἐς τὴν ὕδραν. *Pausan.* x. 18, 5. Whence, principally, *combat or contest in the circus* : Ἀνὴρ πειρώμενος ἢ ἐν ἀέθλῳ, ἢ καὶ ἐν πολέμῳ, *Il.* xvi. 590. Ἐν τοῖς τῆς μουσικῆς ἄθλοις. *Isocr. Paneg.* 42.

ἄθλον, ου (τό), ἄθλον in poetry, *prize of the combat* : it is only in the plural that ἄθλα = ἄθλοι, *combats, games of the circus* : Μήτηρ περικαλλέ' ἄθλα θῆκε μέσῳ ἐν ἀγῶνι ἀριστήεσσιν Ἀχαιῶν. *Od.* xxiv. 58. Very seldom, and only in the Anthology, *combats in war* : Ἀ μία μὲν μνησθὲν Ἀχιλλέος ἔργα τε χειρὸς Ἐκτορέας, δεκέτους ἄθλα λέγει πολέμου. *Anthol.* ix. 192. *Antiphr.* Byz.

ἄθλημα, ατος (τό), fr. ἀθλέω, prop. the *toil* itself, *gymnastic exercise* : Ἐφῇ γραμματικοῦ τινος ἀκοῦσαι τὴν πάλην ἀρχαιοτέραν ἀθλημάτων πάντων ἀποφαίνοντος. *Plut. Quæst. sympos.* ii. 4. In Theocritus, the *implement* used in any work : Ἐγγύθι δ' αὐτοῖν Κεῖτο τὰ τοῖν χειροῖν ἀθλήματα, τοὶ καλαθίσκοι. *Theocr.* xxi. 8.

πάλη, ης (ή), prop. *wrestling*. Some grammarians derive it from πάλη [the wrestlers' *sand* or *dust*], because the



wrestlers, after having rubbed themselves with oil, rolled (26) themselves in the dust; but it is generally derived, with more reason, from πάλλω, because the two wrestlers *shook* each other violently, in endeavouring each to lay the other on his back: Πάλα κρατέων. *Pind. Ol. 8, 27.*

παλαισμοσύνη, ης (ή), epic, *art of wrestling*: "Ὅσπον περιγιγνόμεθ' ἄλλων πύξ τε παλαισμοσύνη τε. *Od. viii. 103.*

πυγμαχίη, ης (ή), epic, *boxing match*: Ἀντάρ ὁ πυγμαχίης ἀλειυνῆς θῆκεν ἀεθλα. *Il. xxiii. 653.* Πυγμαχίης ἐν ἀγῶσιν. *Oppian. Cyn. iv. 201.*

πυγμή, ῆς (ή), prop. *fist*; hence, by ext., *combat with fists, boxing*: Ἀγωνοθετοῦσιν ἄμιλλαν πυγμῆς. *Luc. ii. Amor. 5, 403.*

πένταθλον, ου (τό), the PENTATHLUM, *quinguertium*, the generic name given to the five exercises or contests enumerated in the following verses of Simonides: "Ἰσθμια καὶ Πυθοῖ Διοφῶν ὁ Φίλωνος ἐνίκα ἄλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην. *Simonid. Fragm. 69.* Οὐ γὰρ ἦν πένταθλον ἔτ', ἀλλ' ἐφ' ἐκάστῳ ἔργματι κείμεν τέλος, *Pind. Isthm. i. 35.*

παγκράτιον, ου (τό), the PANCRACTIUM, was a combat composed of wrestling and boxing: Ἐπεὶ γοῦν νικήφορος ἐβούλετο τοῦ παγκρατίου γενέσθαι. *Xen. Convin. 2, 5.* Ὅτι γὰρ μέμικται τὸ παγκράτιον ἔκ τε πυγμῆς καὶ πάλης δῆλον. *Plut. Sympos. quæst. 2, probl. 4.*

ἄμιλλα, ης (ή), fr. ἄμα and ἴλη, *effort in contending* for the prize or in order to prevail over any one, *certamen, single combat, contest* of two rivals: Ἰσχύος ἀνδρῶν ἄμιλλαι. *Pind. Nem. ix. 27.* Fig. *debate, dispute, rivalry, emulation, struggle, competition*, even between friends: Ἀμιλλα ἀρετῆς. *Plat. Legg. v. 731, b.*

μάχη, ης (ή), *close combat, engagement* in battle, *mêlée, battle, encounter* of two armies, or of two warriors on the field of battle, *prælium*. See Μάχη, 323.

## 27.

ἀγωνοθέτης, ου (ό), *one who appoints a combat, or contest* of any kind, *judge* of such contest or combat, because originally he who appointed it, was naturally the judge of it; Herodotus uses the word in speaking of the Olympic games: Ἐξαναστήσας τοὺς Ἡλείων ἀγωνοθέτας, αὐτὸς τὸν ἐν Ὀλυμπίῃ ἀγῶνα ἔθηκε. *Herod. vi. 127.* In

(27) later times it was the name, at Athens, of an officer chosen in each tribe to preside over games of all kinds; it appears that it was also one of the duties of this officer to make proclamation of the crowns granted to those citizens who had rendered any notable service to their country, as appears from the decree quoted by Demosthenes : Τῆς δὲ ἀναγορεύσεως τοῦ στεφάνου ἐπιμεληθῆναι τὴν πρυτανεύουσαν φυλὴν, καὶ τὸν ἀγωνοθέτην. *Demosth. Cor.* 253.

ἀθλοθέτης, ου (ὁ), prop. one who appoints games or prizes, was the name of an Athenian magistrate. According to Pollux (viii. 93), there were ten of these magistrates, one for each tribe. They were in office for four years; they had the direction of the Παναθήναια, the concerts, combats, and races of the Stadium. According to the scholiast on Aristophanes (*Nub.* 37), it was the special business of the Ἀθλοθέται to inspect games and assemblies, under the authority of the demarchs, or heads of tribes, who regulated and superintended the pomps and ceremonies of the Παναθήναια. But that this office was of more importance than the scholiast supposes, is plain from a passage of Demosthenes, where the Ἀθλοθέται are named with the archons : Τί δὲ ἂν ἄλλη τις ἀρχὴ καθιστῇ εἰς λειτουργίαν οἷον ἀρχων, βασιλεύς, ἀθλοθέται, τί σημεῖον ἔσται πότερον καθιστᾷσιν; *Dem.* 997, 5. Several grammarians have attempted to make a distinction between Ἀγωνοθέται and Ἀθλοθέται : the first, as judges of scenic representations; the others, of gymnastic games, or those of the stadium. This difference is not observed in the actual use of the words; but all that can be conjectured as to any certain difference between the two words, from the few passages that remain to us, is, that the word ἀγωνοθέτης, which is the more ancient, has a more general sense, and was used, from the first, of all games celebrated in any part of Greece; whereas ἀθλοθέτης seems of more modern formation, and to have been used specially by Attic writers with reference to their own festivals and games.

ἑλλανοδίκης, ου (ὁ), fr. Ἕλληνα, δίκη, special name of the Elean magistrates who presided at the Olympic games. They were so called because they decided all questions that arose between the Athletes and other competitors. They presided robed in purple : Εἷς ἀπὸ φυλῆς ἐκάστης



ἐγένετο ἑλληνοδίκης. *Pausan.* v. 6 and 9. According to (27) Pausanias, under the title ἑλληνοδίκης, Iphitus was at first the sole president of the Olympic games. In the 50th Olympiad the office was confided to two judges, appointed by lot from among the people of Elis. In the 25th Olympiad nine of these judges were created; three for the horse-races, three for the Pentathlon, three for the other contests. Two Olympiads after this, a tenth judge was appointed. In the 103rd Olympiad there were twelve tribes, and a judge was appointed out of each tribe. But after the conquest of Elis by the Arcadians, when the number of tribes was reduced to ten, the judges never again exceeded that number. In the passage referred to, Pausanias uses alternately the words ἀγωνοθέτης and ἀθλοθέτης in speaking of the ἑλληνοδίκαι.

ῥαβδοῦχος (ὁ, ἡ), one who bears a wand or rod, apparitor, verger, name of several inferior officers of police at the Stadium, and so named from their carrying a wand: Λείχας ὁ Ἀρκεσιλάου Λακεδαιμόνιος ἐν τῷ ἀγῶνι ὑπὸ τῶν ῥαβδοῦχων πληγὰς ἔλαβεν. *Thuc.* v. 50. They had similar duties also about the theatres at Athens: Χρῆν μὲν τύπτειν τοὺς ῥαβδοῦχους, εἴ τις κωμωδοποιητὴς αὐτὸν ἐπῆνει πρὸς τὸ θέατρον παραβὰς ἐν τοῖς ἀναπαίστοις. *Aristoph.* *Pac.* 734. It is plain from these passages that the ῥαβδοῦχοι were not presidents at the games, as Ast says (*Ind. Platon.*, voc. ῥαβδ.). In Plutarch, *licitor* at Rome: Τὸ δὲ δῆσαι Λατῖνοι πάλαι μὲν λιγᾶρε, νῦν δὲ ἀλλιγᾶρε καλοῦσιν· ὅθεν οἱ τε ῥαβδοῦχοι λικτώρεις αἱ τε ῥάβδοι βάκυλα καλοῦνται διὰ τὸ χρῆσθαι τότε βακτηρίαις. *Plut.* *Rom.* 26.

αἰσυμνήται, ων (οἱ), a kind of magistrates, in the Odyssey, inspectors and managers of games chosen from among the people: Αἰσυμνήται δὲ κριτοὶ ἐννέα πάντες ἀνέστην δῆμιοι, οἳ κατ' ἀγῶνας ἐυπρήσσεσκον ἕκαστα. *Od.* viii. 258. [Cf. 117.]

ἀλύτης, ου (ὁ), was at Elis, at the Olympic games, the same officer of police as had the name ῥαβδοῦχος in the other cities of Greece. The head of these officers was called ἀλυτάρχης, ου (ὁ): Ὁ ἀλυτάρχης, οἶμαι, ἡ τῶν ἑλληνοδικῶν αὐτῶν εἷς. *Luc.* *Hermot.* 40.

βραβευτής, οῦ, and βραβεύς, ἑως (ὁ), the Etymologi-

- (27) cum Magnum derives this word [very improbably] from ῥάβδος, because the judges carried a wand. *Judge* of the combats in the stadium, according to Pollux: "Αθλων ἐπιστά-  
τας καὶ βραβείας. *Plat. Legg.* xii. 949. *Fig. Judge, arbiter*:  
Βραβευτήν ἐλέσθαι τῶν λόγων. *Plat. Prot.* 338, b. Τοῦ  
δικαίου βραβευτῆς ἐστὶν ὁ δικαστής. *Arist. Rhet.* i. 56.

ἀγωνάρχης, ου (ὅ), *president or judge of the games*, in  
Sophocles: Καὶ τὰμὰ τεύχη μήτ' ἀγωνάρχαι τινὲς θήσουσ'  
Ἀχαιοῖς. *Soph. Ajax.* 569.

## 28.

- 28 ἀεῖδεν, an ancient form retained by the poets; hence, by con-  
traction, ᾄδεν in Attic writers; prop. *to breathe out, to blow*;  
hence, *to sing* an air, a song: Καλὸν ἀείδοντες παίηονα κοῦροι  
Ἀχαιῶν, *Il.* i. 473. Hence, with an accusative of the person, *to sing*,  
*celebrate*: "Αἰδοντες ἔπεσθε τὰν Διὸς οὐρανίαν Ἄρτεμιν. *Eur.*  
*Hippol.* 53.

γῆρύνειν, fr. γῆρυς, prop. *to speak loud*; hence, in lyric style, *to*  
*recount, sing*, in Pindar under the Doric form: Εἰ δ' ἄεθλα γαρύνειν  
ἔλδαι, φίλον ἦτορ. *Pind. Olymp.* i. 5.

κελαδεῖν, *to resound*, in Homer, speaking of the noise of waters:  
Πὰρ ποταμὸν κελάδοντα. *Il.* xviii. 576. Hence, *to make the air*  
*resound with cries and acclamations*: "Ως Ἐκτωρ ἀγόρευ' ἐπὶ δὲ Τρῳῆς  
κελάδησαν. *Il.* viii. 542. In lyric poetry, *to celebrate*: Τίνα θεόν, τίν'  
ἥρωα, τίνα δ' ἄνδρα κελαδήσομεν; *Pind. Olymp.* ii. 2: passage imi-  
tated by Horace: *Quem virum aut heroa lyrá vel acrí Tibia sumes cele-*  
*brare?* *Od.* i. 12, 1. Δήμητρα θεὰν ἐπικοσμοῦντες ζαθέοις μολπαῖς  
κελαδεῖτε. *Aristoph. Ran.* 382.

λιγαίνειν (λιγύς), prop. *to cry aloud with a sonorous voice*: Κήρυ-  
κες δ' ἐλίγαινον ἄμ' ἡοῖ φαινομενῆφιν. *Il.* xi. 685. In the Alex-  
andrine poets, *to sing*: Χρυσῆ φόρμιγγι λιγαίνων. *Apoll. Rhod. Argon.*  
i. 740. With the name of the person, *to celebrate*: Καὶ βώτας ἐλί-  
γαινε, καὶ ἀείδων ἐνόμει. *Mosch. Id.* iii. 82.

λιγυρίζειν (λιγυρός), synonymous with λιγαίνειν, but very rare:  
Lucian: Τοὺς ἐργάτας λιγυρίζοντας τὴν θερινὴν ῥόδην. *Luc. Lexi-*  
*phan.* 2.

μέλπειν, fr. μέλος εἰπεῖν, *to sing verses or hymns in honour of*  
*the gods*, in chorus and with dancing: Μέλποντες ἐκάεργον. *Il.* i. 474.  
"Οπου πεντήκοντα κοῤῥα τῶν Νηρηίδων χοροὶ μέλπουσιν ἐγκύκλιοι,  
*Eur. Iph. Taur.* 428. Καλὸς γ' ὁ παιάν, μέλπε μοι τόνδ', ὦ Κῦκλωψ.  
*Eur. Cycl.* 664. In Euripides it is more frequently found in the middle,  
μέλπεσθαι: Πολλὰ δ' ἂν Ἑλλάνων ἀγόρους στοναχὰς μέλποντο  
δυστάνων τεκῶν ἄλοχοι. *Eur. Androm.* 1038.

μελίζειν and μελίζεσθαι (μέλος), *to chaunt, to sing*, in Æschylus,  
*to predict*, because the oracles were given in verse: Καὶ τίς σε τίθησι  
δαίμων ὑπερβαρῆς ἐμπιτυῶν μελίζειν πάθη γοερά θανατοφόρα;



*Æsch. Agam.* 1185. Ἄ πίτυς, αἰπόλε, τήνα ἃ ποτὶ ταῖς παγαῖσι (28) μελίσσεται. *Theocr. Id.* i. 1.

μολπάζειν (μολπή): Τὴν Σώτειραν γενναίως τῇ φωνῇ μολπάζων. *Aristoph. Ran.* 378.

ὑμνεῖν, fr. ὕμνος, to sing a hymn, to celebrate in hymns: Ἀπόλλωνα ὑμνέων ἀργυρότοξον. *Hom. Hymn. in Apoll.* 178.

ἰδεῖν, found only in the Alexandrine poets for ἄδειν, to sing: Καὶ τὰ μὲν ὧς ὕδعونται. *Apoll. Rh.* ii. 528.

ψάλλειν (ψάω), *psallere*, prop. to touch the string of a bow, or of an instrument of music: Πέλτας θ' ὅσοι πάλλουσι, καὶ τόξων χερὶ ψάλλουσι νευράς. *Eur. Bacch.* 783. Hence, to play on a stringed instrument: Οὐκ αἰσχύνῃ καλῶς οὕτω ψάλλον; ἀρκεῖ γὰρ ἦν βασιλεὺς ἀκροᾶσθαι ψαλλόντων σχολάζῃ. *Plut. Pericl.* 1. In the N. T., to sing whilst touching the chords, whilst accompanying oneself on a stringed instrument, to sing psalms: Καὶ τῷ ὀνόματί σου ψαλῶ. *Rom.* xv. 9.

## 29.

ἀδελφός, οὓ (ὁ), in the epic poets ἀδελφεός and ἀδελφειός, 29 from ἄ and δελφός, answers exactly to *uterinus*; hence, especially, *frater uterinus*: Ἀδελφῶ ματρὸς ἐκ μᾶς. *Eur. Iph. T.* 497. In general, *brother*, in the wide meaning of the word, and without more special designation, Homer uses it for natural brother, brother by blood: Ὁ μὲν νόθος νιὸς Ὀϊλῆος θείοιο ἔσκε Μέδων, Αἴαντος ἀδελφεός. *Il.* xiii. 694. It is, however, usually accompanied by an adjective to determine the kind of brother; as, γνήσιος, legitimate; ὁμοπάτριος (poet. ὁπατρος), *by the same father*; ὁμομήτριος, *by the same mother*: Ὅς καὶ τοῦ ὁμομητρίου καὶ ὁμοπατρῖου ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτεμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν. *Xen. An.* iii. 1, 12.

κασίγνητος, ου (ὁ), fr. κάσις and γενητός, prop. *frater germanus*; it is the title which Agamemnon gives to Menelaus in Homer: Φίλε κασίγνητε, θάνατόν νυ τοι ὄρκε' ἔταμνον. *Il.* iv. 155. Used in poetry as ἀδελφός, *uterine brother*: Τρεῖς τε κασίγνητους τοὺς μοι μία γείνατο μήτηρ. *Il.* xix. 293. Καὶ οἱ Τεύκρος ἅμ' ἦε κασίγνητος καὶ ὁπατρος. *Il.* xii. 371.

κάσις (ὁ, ἦ), the simple form, which is not found in Homer, only in the tragedians and Lycophron: ὦ πάτερ, ὦ πόλις, ὣν ἀπενάσθην αἰσχρῶς τὸν ἐμὸν κτείνασα κάσιν. *Eur. Med.* 169.

αὐτοκασίγνητος (ὁ), *own brother*, in Homer: Αὐτοκασίγνητος μεγαθύμου Πρωτεσιλάου. *Il.* ii. 706.

αὐθαίμων, ονος, (ὁ, ἦ), and αὐθαίμος (ὁ, ἦ), of the same blood = *consanguineus*: ὦ Διὸς αὐθαίμων, ὦ γλυκὺς Αἴδας. *Soph. Trach.* 1041. Πανὶ τὰδ' αὐθαίμοι τρισσοὶ θέσαν ἄρμενα. *Antipat. Anthol.* vi. 14.





Τάρταρος, ου (ὅ), *Tartarus* (regions of), which Homer (30) thus describes: "Ἡ μιν ἐλὼν ῥίψω ἐς Τάρταρον ἡερόεντα τῆλε μάλ', ἧχι βάθιστον ὑπὸ χθονός ἐστι βέρεθρον· ἔνθα σιδήρειαί τε πύλαι καὶ χάλκεος οὐδὸς τόσσον ἔνερθ' Ἀΐδεω, ὅσον οὐρανός ἐστ' ἀπὸ γαίης. *Il.* viii. 13—16.

"Ερεβος, εος (τό), acc. to Bochart, comes from the Hebrew *EREB*, *black*; acc. to the Greeks from ἔρα; *EREBUS*; in Homer, the place of darkness situated between the upper world and the infernal regions. It was, so to say, the vestibule of the mansions of Pluto; it was here that the dog Cerberus abode: 'Εξ Ἐρέβους ἄζοντα κύνα στυγεροῦ Ἀΐδαο. *Il.* viii. 368. Erebus has been personified by the poets; Hesiod makes Chaos his father: 'Εκ Χάος δ' Ἐρεβός τε μέλαινά τε Νυξ ἐγένοντο. *Hesiod. Theog.* 123.

ἔνεροι, ων (οί), fr. ἐν and ἔρα, *those who are in or under the earth, the dead, inferi*; hence *the infernal regions or hell*: "Αναξ ἐνέρων Ἀΐδωνεύς. *Il.* xx. 61.

ζόφος, ου (ὅ), *obscurity*, and, specially, *the darkness of the realms of Pluto*, in Homer: Ἀΐδης δ' ἔλαχε ζόφον ἡερόεντα. *Il.* xv. 191.

Ἠλύσιον πεδίων, fr. ἐλεύθω, *Elysian plain, Elysian fields*, which Homer places at the end of the earth: Ἀλλὰ σ' ἐς Ἠλύσιον πεδίων καὶ πείρατα γαίης ἀθάνατοι πέμψουσιν, ὅθι ξανθὸς Παδάμανθυσ. *Od.* iv. 563.

## 31.

ἀδικία, ας (ῆ), *injustice*, the quality of that which is contrary to justice: Τίς γάρ ἐστι νόμος τοσαύτης ἀδικίας μεστός; *Dem. de Cor.* 33.

ἀδίκημα, ατος (τό), *unjust action, an injustice*: Οὐδ' ἀδικεῖν ἂν ἡμᾶς ἐκεῖνον ἀδίκημ' ἂν ἔθηκα. *Id. de Class.* These two words are not synon. in Greek, as is manifest by the termination of each, but differ, as the abstract, *injustice*, and the concrete notion, *an injustice* (*an unjust action, a wrong*).

## 32.

αἰεί and αἰεί, adv. *ever, always*, used with the past, 32 present, and future: Οἱ ἀπ' ἐμεῦ αἰεὶ γενόμενοι. *Herod.* iii. 142.

ἔσαεί, adv. *for ever*, used only with the present and

- (32) future, acc. to Thomas Magister : 'Αλλ' ἦν τε ἄρα ἐξ ἀρχῆς, καὶ ἔσται ἔσαεί. *Aristid. in Jon.* 3.

συνεχῶς, fr. συνεχής, *continuously, constantly, without any interval or interruption* : ἡμῖν . . . συνεχῶς μέχρι γήρως ταῦτα παρέχειν. *Xen. Mem.* i. 4, 12. [Συνεχῶς αἰεί and αἰεί συνεχῶς are found combined.]

ἀδιαλείπτως, adv. (ἀδιάλειπτος), *without ceasing* : 'Αδιαλείπτως προσεύχεσθε. *N. T. 1 Thess.* v. 17.

πάντοτε, adv. (πᾶν), *evermore, at all times* : Πάντοτε δὸς ἡμῖν τὸν ἄρτον τοῦτον. *N. T. Mark* vii. 6. [late ; un-Attic.]

ἐκάστοτε, adv. (ἐκαστος), *each time, every time, always* : 'Ἵνα ἐπιτελοίῃ ὧν περ ἔνεκα ἐκαλεῖτο ἐκάστοτε ἐπὶ τὰ δεῖπνα. *Xen. Conn.* i. 14.

διαμπερές, *through, from one end to the other, thoroughly, entirely* : 'Αλλά σέ φημι διαμπερές ἀγλαΐεσθαι. *Il.* x. 331.

## 33.

- 33 ἄελλα, ης (ή), fr. ἄημι, *violent wind, whirlwind* : Αὐτὰρ ὄγ', ὥς τὸ πρόσθεν, ἑμάρνατο ἴσος ἀέλλη. *Il.* xii. 40.

θύελλα, ης (ή), fr. θύω, *furious tempest* : Ὑπὸ δὲ στέρνοισι κονίη ἴστατ' αἰερομένη, ὥστε νέφος ἢ θύελλα. *Il.* xxiii. 365.

## 34.

- 34 ἀήρ, έρος (ή or ό) (ἄημι), *the lower air, in Homer, the air we breathe, whereas αἰθήρ, έρος (ό), (αἶθω) æther, THE ETHER, is the upper air, the pure air above the clouds* : Εἰς ἐλάτην ἀναβάς περιμήκετον, ἢ τότ' ἐν Ἰδῇ μακροτάτῃ πεφυυῖα δι' ἡέρος αἰθέρ' ἔκανε. *Il.* xiv. 287. Hence it comes that ἀήρ, in Homer, has more commonly the meaning of *obscurity, darkness*. Thus it is opp. to αἶθρη, ης (ή), *clearness, serenity of air* : Ζεῦ πάτερ, ἀλλὰ σὺ ῥύσαι ὑπ' ἡέρος νῆας Ἀχαιῶν, ποίησον δ' αἶθρην, δὸς δ' ὀφθαλμοῖσιν ιδέσθαι. *Il.* xvii. 645. Aristotle gives another etymology of αἰθήρ : Διόπερ ὡς ἑτέρου τινὸς ὄντος τοῦ πρώτου σώματος παρὰ γῆν καὶ πῦρ, καὶ αέρα καὶ ὕδωρ, αἰθέρα προσωνόμασαν τὸν ἀνωτάτω τόπον, ἀπὸ τοῦ θεῖν αἰεῖ τὸν αἶδιον χρόνον, θέμενοι τὴν ἐπωνυμίαν αὐτῷ. Ἀναξαγόρας δὲ κατακέχρηται τῷ ὀνόματι τούτῳ οὐ καλῶς. ὀνομάζει γὰρ αἰθέρα ἀντὶ πυρός. *Arist. de Cælo*, i. 3.



## 35.

ἀθλητής, οὐ (ὁ), ATHLETE, specially a combatant in gym- 35  
nastic games, or in those of the stadium: Ἄλλ' ὥσπερ οἱ  
ἀθληταὶ οὐχ ὅταν ἰδιωτῶν γένωνται κρείττονες τοῦτο αὐτοὺς  
εὐφραίνει, ἀλλ' ὅταν τῶν ἀνταγωνιστῶν ἦττους, τοῦτ' αὐτοὺς  
ἀνιᾷ. *Xen. Hier.* 4, 6. By ext., a combatant in any  
games, and even in war: Κομψοτέρας δὴ τινος ἀσκήσεως  
δεῖ τοῖς πολεμικοῖς ἀθληταῖς. *Plat. Pol.* iii. 404, a. Fig.:  
Ἐξ ὧν πάντες ἀθληταὶ τῶν καλῶν ἔργων ἐγένοντο. *Dem.*  
in *Aristog.* 799, 16.

ἀγωνιστής, οὐ (ὁ), prop. a combatant, has a yet more gene-  
ral signification than ἀθλητής, which was properly only used  
in reference to the contests in the stadium: it was applied to  
all kinds of competition, even to that of the poets, who com-  
peted for the dramatic prizes: Οὐδ' ἐκείνους ἔγωγε ἐπαινῶ  
οἵτινες ἀγωνισταὶ γενόμενοι καὶ νενικηκότες ἤδη πολλάκις καὶ  
δόξαν ἔχοντες οὕτω φιλονεικοῦσιν ὥστε οὐ πρότερον παύονται,  
πρὶν ἂν ἡττηθέντες τὴν ἀσκήσιν καταλύσωσιν. *Xen. Hellen.*  
vi. 3, 16. Fig. champion: Πολλοὺς ἀγωνιστὰς ἔξετε τῆς  
ἀρετῆς. *Æschin.* in *Ctesiph.* 569.

ἀσκητής, οὐ (ὁ), fr. ἀσκέω, prop. one who exercises himself,  
one who practises or goes through a course of training [hence  
used for athlete, when there is reference to the previous  
training]: Εἰ τίς γε ἀσκητὴς πολλὰ πονήσας καὶ ἀξιόνικος  
γενόμενος ἀναγώνιστος διατελέσειεν, οὐδ' ἂν οὗτός μοι δοκεῖ  
δικαίως ἀναίτιος εἶναι ἀφροσύνης. *Xen. Cyr.* i. 5, 7.

παλαιστής, οὐ (ὁ), wrestler: Οὐχ ὁρᾷς ὅτι κιθαριστῶν  
μὲν καὶ χορευτῶν καὶ ὀρχηστῶν οὐδὲ εἰς ἐπιχειρεῖ ἄρχειν μὴ  
ἐπιστάμενος, οὐδὲ παλαιστῶν οὐδὲ παγκρατιαστῶν; *Xen.*  
*Memor.* iii. 5, 21.

πύκτης, ου (ὁ), fr. πύξ, one who fights with his doubled  
fists, a pugilist, boxer: Ὡσπερ οἱ πύκται τοὺς μὲν ὤμους  
παχύνονται, τὰ δὲ σκέλη λεπτύνονται. *Xen. Conviv.* 2, 17.  
The form πυγμάχος is poet.: Οὐ γὰρ πυγμάχοι εἰμὲν ἀμύ-  
μονες οὐδὲ παλαισταί. *Od.* viii. 246.

μονομάχος (ὁ, ἡ), lit. one who fights alone with another,  
hence gladiator in Plutarch and Lucian: Τοῦ πατρὸς ἀπο-  
θανόντος ἀγῶνα μονομάχων ἡμέραις ὀλίγαις ἐποίησε. *Plut.*  
*Rom.* i. 23.

## 36.

36 ἄθλον, ου (τό), specially, *prize* at the gymnastic games, and, by ext., at all sorts of games: Ἀγῶνας ἐποίει καὶ ἄθλα τοῖς νικῶσι μεγαλοπρεπῶς ἐδίδου. *Xen. Cyr.* vi. 2, 3. Fig.: Ἀλλ' οἶδεν, ᾧ ἄνδρες Ἀθηναῖοι, τοῦτο καλῶς ἐκείνος, ὅτι ταῦτα μὲν ἐστὶν ἅπαντα τὰ χωρία ἄθλα τοῦ πολέμου κείμενα ἐν μέσῳ. *Dem. Phil.* i. 41.

ἔπαθλον, ου (τό), *prize* in general: Καὶ σκῆπτρ' ἔπαθλα τῇσδε λαμβάνει χθονός. *Eur. Phœn.* 52.

βραβεῖον, ου (τό), fr. βραβεύς, modern, *prize* given by the βραβεύς in the public games: Ὅψ' ἐβροτοῖσιν ἔδωκε βραβηῖα πάντα μόθοιο. *Oppr. Cyn.* iv. 196. In the N. T.: Οὐκ οἶδατε, ὅτι οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν, εἷς δὲ λαμβάνει τὸ βραβεῖον; 1 *Cor.* ix. 24.

νικητήριον, ου (τό), *prize of victory*, or rather *the victor's prize*: Ἦν δὲ ταῦτα τὰ νικητήρια οἷα δὴ εἰς πλῆθος πρέπει. *Xen. Cyr.* ii. 1, 24.

ἀριστεῖον, ου (τό), fr. ἀριστος, *prize of excellence*, of *bravery*: Τοῖς δὲ Συρακοσίοις καὶ Σελινουσίοις κρατίστοις γενομένοις ἀριστεῖα ἔδωκαν καὶ κοινῇ καὶ ἰδίᾳ πολλοῖς, καὶ οἰκεῖν ἀτέλειαν ἔδοσαν τῷ βουλομένῳ αἰεὶ. *Xen. Hell.* i. 2, 7.

γέρας, αος (τό), *honorary reward*: Καὶ γέρα δοτέον καὶ ἄθλα. *Plat. Polit.* vi. 503, a. Hence *prize*, in Pindar: Ἀλλ' ἐγὼ Ἡροδότῳ τεύχων τὸ μὲν ἄρματι τεθρίππῳ γέρας. *Pind. Isthm.* i. 18.

## 37.

37 αἰδώς, όος (ή), acc. to the grammarians, is formed from αἰ and εἰδεῖν, and expresses the feeling of shame that prevents a person who has done a bad or disgraceful action from looking others in the face; *shame*, respect for the feelings or opinions of men [hence, either the *fear of being thought ill of by another* = *shame*: or, the *fear of hurting another's feelings* = *respect, reverence*]: Οὐδ' ἐκέδασθεν ἀνὰ στρατόν· ἴσχε γὰρ αἰδώς καὶ δέος. *Il.* xv. 657. Πᾶσι γὰρ ἀνθρώποισιν ἐπιχθονίοισιν αἰδοὶ τιμῆς ἔμμοροί εἰσι καὶ αἰδοῦς. *Od.* viii. 479. In writers subsequent to Homer, the sense of αἰδώς is softened. Acc. to Aristotle (*Eth. Eudem.* ii. 3) αἰδώς, *modesty*, is the mean between ἀναισχυν-



τία, *impudence*, and κατάπληξις, *stupidified timidity*: Αἰδώς τε. (37) Δισσαὶ δ' εἰσὶν· ἡ μὲν οὐ κακή, ἡ δ' ἄχθος οἴκων. *Eur. Hipp.* 385—390. It is sometimes personified: Θεὰν γὰρ οὐ τὴν Ἀναΐδειαν ἀλλὰ τὴν Αἰδῶ νομίζουσι. *Xen. Conv.* 8, 35.

αἰσχύνη, ης (ῆ). Acc. to the definition of Aristoxenes and several other grammarians, αἰδώς is the *sensitment of reverence* which we feel in the presence of persons worthy of such feeling from their age, their virtues, or from some superiority or other; and αἰσχύνη, ης (ῆ), *shame*, is the feeling natural to a man, and which his conscience calls up in him, after a bad or disgraceful action. To this distinction of the grammarians it may be added, that αἰσχύνη signifies also the *fear of dishonour*, as *pudor* in Latin, thus defined by Cicero: *Pudor metus rerum turpium et ingenua quædam timiditas dedecus fugiens laudemque consecretans*. This meaning of the word may help to explain the following difficult passage in Thucydides: Πολεμικοὶ τε . . . γιγνόμεθα . . . ὅτι αἰδῶς σωφροσύνης πλεῖστον μετέχει, αἰσχύνης δὲ εὐψυχία, and *we are good soldiers, because modesty is nearly connected with prudence, and bravery with the fear of dishonour* [it is better to consider αἰδῶς and αἰσχύνη as synonymous in this passage]. *Thuc.* i. 84. Αἰσχύνη is of date later than Homer, with whom αἰδῶς unites both meanings. After him the more recent poets often confounded the shades of difference in these two words, as Dion Chrysostom attests: Δηλονότι τὴν αἰδῶ νῦν ἀντὶ τῆς αἰσχύνης ὀνομάζων, ὥστε ἔθος ἐστὶ τοῖς ποιηταῖς. *Dion Chrysost.* 13. [See 43.]

αἰσχυνηλία, ας (ῆ), *disposition to the feeling of shame, timidity*: Ἡ μὲν οὖν δύναμις ἀρχὴ καὶ ὕλη τοῦ πάθους, οἷον ὀργιότης, αἰσχυνηλία . . . τὸ δὲ πάθος κίνησις τις ἡδὴ τῆς δυνάμεως, οἷον ὀργή, αἰδῶς. *Plut. de Virt. Mor.* ii. 443, d.

δυσωπία, ας (ῆ), *shamefacedness, shyness* = *mauvaise honte*: Οὕτω τὴν αἰσχυνηλίαν μέχρι τοῦ μηδ' ἀντιβλέπειν τοῖς δεομένοις ὑπέεικονσαν, δυσωπίαν ὠνόμασαν. *Plut. de Pud.* 1.

ἐντροπή, ῆς (ῆ), fr. ἐντρέπειν, the action of turning away under a feeling of fear, shame, or respect; hence *respect, regard*: Ἡ καὶ δοκεῖτε τοῦ τυφλοῦ τιν' ἐντροπὴν ἢ φροντίδ' ἔξειν; *Soph. Œd. Col.* 303. In the N. T., *shame*: Πρὸς ἐντροπὴν ὑμῖν λέγω. 1 *Cor.* xv. 34.

- (37) κατήφεια, ας (ή), the action of casting down the eyes from *confusion* or *humiliation* : Σοὶ γὰρ ἐγὼ καὶ ἔπειτα κατηφείη καὶ ὄνειδος ἔσσομαι. *Il.* xvi. 498. [late in prose : *Plut.*]

## 38.

- 38 αἷμα, ατος (τό), fr. αἶθω, to burn, acc. to some grammarians, because the blood is the principle of vital heat ; *blood* that flows in the veins, or from a wound : Πυκναὶ δὲ σμῶδιγγες ἀνὰ πλευράς τε καὶ ὤμους αἵματι φοινικέσσαι ἀνέδραμον. *Hom. Il.* xxiii. 716. Fig. *blood*, for *race*, *family* : Αἵματος εἰς ἀγαθοῖο, φίλον τέκος. *Od.* iv. 611. In the Septuagint, wine is, by a beautiful metaphor, called *the blood of the grape*, αἷμα σταφυλῆς, *Gen.* xlix. 11 : a phrase which is also found in Pliny (xiv. 5).

αἷμας, άδος (ή) ; by its termination this word carries with it the notion of a mass, collection, *blood which flows* or spouts out abundantly [a *stream* of blood] : Οὐδὲ γ' ὅς τὰν θερμοτάταν αἰμάδα κηκιομέναν ἐλκῶν ἐνθήρου ποδὸς ἡπίοισι φύλλοις κατευνάσειεν. *Soph. Philoct.* 696.

βρότος, ου (ό), fr. ῥέω, *blood which flows from a wound* : Ἀπονήψαντες μέλανα βρότον ἐξ ὤτειλέων. *Od.* xxiv. 188.

ἰχώρ, ὦρος (ό), fr. χέω, acc. to Damm, prop., juice of food, which spreads itself throughout the body, and nourishes it ; *serum, lymph, the watery part of the blood* [ἰχώρ δὲ ἐστὶν ἀπεπτον αἷμα. *Aristot. Anim.* 3, 14, *fin.* and *supra* : γίγνεται δὲ πεττόμενον ἐξ ἰχώρος μὲν αἷμα κτλ.]; in Homer, blood of the gods : 'Ρέει δ' ἄμβροτον αἷμα θεοῖο, ἰχώρ οἶοσπέρ τε ῥέει μακάρεσσι θεοῖσιν· οὐ γὰρ σίτον ἔδουσ', οὐ πίνουσ' αἶθοπα οἶνον· τοῦνεκ' ἀναίμονές εἰσι, καὶ ἀθάνατοι καλέονται. *Il.* v. 340. [Also = *pus*, the discharge from a wound, corrupted blood, matter (*Hippocr.*)—It is also used of other limpid or watery juices : πᾶν γάλα ἔχει ἰχώρα ὕδατώδη. *Aristot. H. A.* 3, 20. Ὁ τῶν χλωρῶν φύλλων καιομένων ἰχώρ. *Diosc.* 1, 172.]

λύθρον, ου (τό), acc. to commentators, who derive it from λύω, it is the blood that collects and must be washed off, blood and dust together, perhaps *lump of clotted blood, clotted blood* or *gore* : Λύθρῳ δὲ παλάσσετο χεῖρας ἀάπτους. *Il.* xi. 169.

φόνος, ου (ό), *murder* ; by a metaphor familiar to the poets it is used for the *blood of a slain person* or animal : Οἱ μὲν ἄρ' ἐννῆμαρ κέατ' ἐν φόνῳ, οὐδὲ τις ἦεν καθάψαι. *Il.* xxiv. 610. Καὶ θιγγάροντες χερσὶ ταυρείου φόνου. *Æsch. Sept. Theb.* 44.

## 39.

- 39 αἰνεῖν, to approve, to praise : Τυδείδῃ, μήτ' ἄρ' με μάλ' αἶνεε μήτε τι νείκει. *Il.* x. 249. Συρακοσίαν τράπεζαν καὶ Σικελικὴν ποικιλίαν ὄψου, ὥς ἔοικας, οὐκ αἰνεῖς. *Plat. Pol.* iii. 404, d.

ἐπαινεῖν, to praise publicly, collaudare : Καὶ ἀπὸ τού-

του τοῦ τολμήματος πρῶτος τῶν κατὰ τὸν πόλεμον ἐπηνέθη (39) ἐν Σπάρτῃ. *Thuc.* ii. 25. Χάριν γοῦν τῆς σφόδρα προθυμίας αἰνεῖσθω· ἐὰν δὲ πολὺ βελτίων ἦκειν δόξῃ πολὺ ἐπαινείσθω μᾶλλον. *Plat. Legg.* xii. 952, c.

ἐγκωμιάζειν, *to pronounce encomiums upon; to extol*: Ὡς δὲ τοῦτ' ἤκουσαν πάντες μὲν ἐπῆνουν, πάντες δ' ἐνεκωμιάζον. *Xen. Cyr.* v. 3, 2.

πανηγυρίζειν, *prop. to speak in a general or public assembly, to pronounce a panegyric upon; to panegyryze*: Δεῖ τοὺς βουλομένους μὴ μάτην φλυᾶρεῖν, ἀλλὰ προὔργου τι ποιεῖν καὶ τοὺς οἰομένους ἀγαθὸν τι κοινὸν εὖρηκέναι, τοὺς μὲν ἄλλους ἐὰν πανηγυρίζειν. *Isocr. Phil.* 85, a.

ἐπευφημεῖν, *to utter shouts and acclamations, in token of approbation*: Ἐνθ' ἄλλοι μὲν πάντες ἐπευφήμησαν Ἀχαιοί. *Il.* i. 22.

εὐλογεῖν, *to speak well of, to eulogize, to praise, celebrate*: Ἀρτέμιδος τε θεᾶς χρυσέαν ἄμπυκα τόξα τ' εὐλογήσω. *Eur. Hecub.* 465. [Also *Plat.*; τινὰ ἐπὶ τινι.] In the Septuagint, *to bless*: Προσάγαγέ μοι αὐτοὺς ἵνα εὐλογήσω αὐτούς. *Gen.* xlviii. 9.

#### 40. *Enigma*

αἰνιγμός, οὗ (ὁ), hence ENIGMA: Φραστέον δὴ σοι δι' 40 αἰνιγμῶν, ἵν' ἂν τι ἢ δέλτος ἢ πόντου ἢ γῆς ἐν πτυχαῖς πάθῃ, ὃ ἀναγνοὺς μὴ γνῶ. *Plat. Epist.* ii. 312, d.

αἰνιγμα, ατος (τό), seems a more poet. form, though it is used by Plato, whose style borrows largely from the language of the poets, ENIGMATIC speech, *enigma*: Τυγχάνει δὲ πως αἰνιγμ' ἐμὸς παῖς Οἰδίπους Σφιγγὸς μαθὼν. *Eur. Phœn.* 50.

γρίφος, ου (ὁ), *prop. net, griphus, a kind of riddle in the form of a question involving a double solution, propounded at table for the amusement of the guests*: Οὐδὲν ἄρα γρίφου διαφέρει Κλεώνυμος. *Aristoph. Vesp.* 20. There were as many as seven kinds of γρίφος, all of which differed from the αἰνιγμα, which was a question proposed, the meaning of which no one could comprehend at first hearing, whereas the meaning of the γρίφος seemed at first to be obvious enough, but was in the end found to be unintelligible without the true solution; the Scholiast, on Aristides (p. 508), gives the following instance: "Ἐκτορα τὸν Πριάμου Διομήδης ἔκτανεν ἀνὴρ; This assertion appears at first contrary to fact, because Diomede did not kill Hector; the real meaning of the line is: *the husband of Diomēdē killed Hector, &c.*; the



- (40) husband of Diomedes being Achilles himself, and Diomedes the name of a female slave, his mistress after Briseis.

## 41.

- 41 αἶνος, ου (ὁ), *an extempore story, a fiction in which animals, trees, plants, &c. are introduced as examples to man; maxim, principle of morality developed in a story for the instruction and benefit of man; tale, fable, apologue*: Νῦν δ' αἶνον βασιλεῦσ' ἐρέω νοέουσι καὶ αὐτοῖς, ὧδ' ἱρήξ προσ-  
εἶπεν ἀηδόνα ποικιλόδειρον. *Hesiod. Oper. 202.*

παροιμία, ας (ῆ) (παρά, οἶμη), short and terse maxim, alluding, generally somewhat maliciously, to a custom or a fact, the mention of which would be necessary to explain it [or, at all events, the origin of it]; but which is easily understood without this, by the application made of it: *proverb, adage*: e. g. these two proverbs: Μένε βοῦς ποτ' ἐν βοτάνῃ, οἶ, *keep to your pasture*; and Ἀκισσὸς μετ' ἀνθεστήρια, *ivy after the Anthesteria* [i. e. the festival of Bacchus at which ivy was worn], are applied by the Greeks to slow and stupid persons. Ὅθεν καὶ παροιμίαι εἴρηται, ὥς, Ἥλιξ ἦλικα τέρπει, καὶ, Ἀεὶ τὸ ὅμοιον. *Aristot. Rhet. i. 11.* Theocritus uses αἶνος for παροιμία: Αἶνος θὴν λέγεται τις, ἔβα καὶ ταῦρος ἀν' ὕλαν. *Idyl. xiv. 43.*

## 42.

- 42 αἶξ, αἰγός (ὁ, ῆ), the common name for *goat*, whether *he-goat* or *she-goat*; but the sex is almost always determined by an adjective: Εὐρών ἢ ἔλαφον κεράον, ἢ ἄγριον αἶγα. *Il. iii. 24.* Τότε δὲ οἱ μὲν τοὺς αἶγας τοὺς ἄρρενας ἐδεδοίκεσαν μὴ πίνωσιν ἀπὸ τῆς Νέδας. *Pausan. iv. 20, 2.*

τράγος, ου (ὁ), fr. τρώγω, *he-goat*, found first in the *Odyssey*: Τὰ δ' ἄρσενά λεῖπε θύρηφιν, ἀρνειοὺς τε, τράγους τε. *Od. ix. 239.*

ἔριφος, ου (ὁ, ῆ), *young of the goat, kid, male or female*, to three or four years old, acc. to the Scholiast on Theocritus (*Id. i. 6*): Ἀρνῶν ἢ δ' ἐρίφων ἐπιδήμιοι ἀρπακτῆρες. *Il. xxiv. 262.*

χίμαρος, ου (ὁ), *he-goat*, more commonly in the fem. χίμαρος, ου (ῆ), in Attic and Doric writers, *young she-goat*, a year old, which has not yet borne young: Αἶκα δ' αἶγα λάβη τῆνος γέρας, ἐς τὲ καταρρέϊ ἅ χίμαρος· χιμάρφ καλὸν κρῆς, ἔστε κ' ἀμέλξης. *Theocr. Id. i. 6.*

χίμαιρα, ας (ή), for αἴξ, or, acc. to others, for χίμαρος (ή), *she-goat*: Καὶ χίμαροι λασίησιν ἐφιππεύουσι χιμαίραις. *Opp. Cyn.* i. 390. But the Scholiast on Theocritus makes a difference between these two forms: Χίμαροι ἐπὶ θηλυκοῦ, ἕως ἐνιαυτοῦ, τουτέστιν ἕως ἂν τέκωσι καὶ ἀμελχθῶσιν· ἀφ' οὗ δὲ τέζεται ἡ χίμαρος, οὐκετι χίμαρος λέγεται, ἀλλὰ χίμαιρα ἡ αἴξ. *Schol. Id.* i. 6. *Chimæra*, a fabulous monster in the *Iliad*: Πρῶτον μὲν ῥα Χίμαιραν ἀμαймаκέτην ἐκέλευσε πεφνέμεν, ἡ δ' ἄρ' ἔην θεῖον γένος, οὐδ' ἀνθρώπων, πρόσθε λέων, ὅπιθεν δὲ δράκων, μέσση δὲ χίμαιρα· δεινὸν ἀποπνεύουσα πυρὸς μένος. *Il.* vi. 179. Hence our word CHIMÆRA.

## 43.

αἴσχος, εος (τό), acc. to the etymology, something 43 that one puts away, or gets away from, *filth of the body, dirt, nastiness*; dirt or rind of cheese, in Hippocrates: Καὶ τυρὸν αἴγειον περιξέσαντ' αὐτὸ αἴσχος. *Hipp. de Art.* 790, h. Plural, in Homer: Αἴσχεα δειδιότες καὶ ὀνειδέα πόλλ' ἃ μοὶ ἔστιν. *Il.* iii. 242. *Ugliness, physical deformity*: Ὡς δὲ εἶδον τὸ πρόσωπον τοῦ ἀνδρὸς ὑπερβάλλον αἴσχει, ἐγέλασαν πάντες. *Xen. Cyr.* ii. 2, 16.

αἰσχύνη, ης (ή), fr. αἴσχος, a word unknown to Homer, and defined by the philosophers as φόβος δικαίου φόγον, *the fear of a just blame*. 1. *Shame*, the feeling experienced after a disgraceful or bad action: Ἔστιν οὖν ὅστις ὑμῶν οἰδέ τινα αἰσχύνην τῇ πόλει συμβᾶσαν διὰ τοῦτο τὸ ψήφισμα ἢ χλευασμὸν ἢ γέλωτα, ἃ νῦν οὗτος ἔφη συμβήσεσθαι, ἐὰν ἐγὼ στεφανῶμαι; *Dem. Cor.* 26. 2. By ext., *shame, dishonour, opprobrium*, that which causes shame, confusion, &c.: Σμέρδις δὲ πέμπτος ἥρξεν αἰσχύνῃ πάτρα. *Æsch. Pers.* 779. 3. *Act of dishonouring, outrage on modesty, violation of a female, stupratio*: Γυναικῶν αἰσχύνας καὶ χρημάτων ἀρπαγὰς. *Isocr. Panegy.* 32.

αἰσχροτής, ητος (ή), fr. αἰσχρός, *baseness, base feelings and disposition*: Ἀσυμμετρίας τε καὶ αἰσχροτήτος γέμουσαν τὴν ψυχὴν εἶδεν. *Plat. Gorg.* 525, a.

αἰσχροσύνη, ης (ή), fr. αἰσχρός, another very modern form, in use among the poets for αἰσχύνη: Ἀστεος αἰσχροσύνην ἡμετέροιο. *Tzetz. Chil.* 11, 229.

## 44.

αἰτεῖν, *to ask for something, single act, without being* 44 *obliged to return what is asked for*:

αἰτεῖσθαι, *to ask for something in order to make use of it, and return it again, to borrow*: both are defined in the

- (44) single verse of Menander : Οὐ πῦρ γὰρ αἰτῶν, οὐδὲ λοπάδ' αἰτούμενος, *for he does not ask for fire, he does not borrow a dish. Dyscol.* [See note.]

αἰτίζειν, frequentative of αἰτέω ; in Homer and Callimachus, *to beg* : Βούλεται αἰτίζων βόσκειν ἥν γαστέρ' ἀναλτον. *Od.* xvii. 230.

## 45.

- 45 αἰτία, ας (ή), *cause, sts. for blame, complaint, charge* : Οἱ δὲ ἐθαύμαζον, καὶ κενὴν αἰτίαν διὰ τὴν ἰδίαν ἔχθραν ἐπάγειν με ὑπελάμβανον αὐτῷ. *Dem. Cor.* 47.

κατηγορία, ας (ή), *accusation*, supposes a graver fact than αἰτία : Αἰτία μὲν γὰρ φίλων ἀνδρῶν ἐστὶν ἀμαρτανόντων· κατηγορία δέ, ἐχθρῶν ἀδικησάντων. *Thuc.* i. 69.

αἰτιάμα, ατος (τό), a verbal of rare occurrence ; in Thucydides and Æschylus, *subject of complaint* : Καὶ διὰ τοῦτο τὸ αἰτιάμα ὕστερον φεύγειν ἐκ Σπάρτης δόξαντας μαλακισθῆναι. *Thuc.* v. 72. After Thucydides it is next found for αἰτία, *accusation, charge*, in the N. T. : Πολλὰ καὶ βαρέα αἰτιάματα φέροντες κατὰ τοῦ Παύλου ἃ οὐκ ἴσχυον ἀποδεῖξαι. *Act. Apost.* xxv. 7.

ἐγκλημα, ατος (τό), fr. ἐγκαλέω, *bill of plaint, bill of indictment* [*libellus accusatorius* : but I see no reason for making *this* meaning precede the more general one] : "Ὡς φησι τὸ ἐγκλημα τῆς δίκης ἥν ὑπὲρ τούτων ἔλαχεν αὐτῷ ὁ χρηστὸς ἀδελφὸς οὐτοσί. *Dem. in Aristog.* 787. By ext., *complaint, charge* : Οὐδὲ ἐγκλημα πώποτε ἐποίησατο πρὸς τουτονί. *Demosth. Phorm.* 948, 28. [By a still further ext. = the *wrong or injury* of which complaint is made : ἐπειδὴ δ' ἐκ τῶν πρὸς αὐτοὺς ἐγκλημάτων μισοῦσι (sc. Φίλιππον). *Dem. Ol.* 1, 11.]

δίκη, ης (ή), *action-at-law*, hence, *cause, suit* : Οὐδ' ὑμᾶς ἀπὸ τῆς αὐτῆς διανοίας δεῖ τὰς τε ἰδίας δίκας καὶ τὰς δημοσίας κρίνειν. *Dem. de Coron.* 60.

δίωξις, εως (ή), fr. διώκειν, *legal prosecution* : Οἱ δὲ νόμοι τούτων κελεύουσι τὴν δίωξιν εἶναι. *Dem. in Everg.* 1160.

## 46.

- 46 ἀκή, ῆς (ή), this word, the root of many derivatives, is only found in the grammarians, and never used but in some poetical compounds, such as ταναηκής (ὁ, ἡ [ταναήκης, *Spitzner*]), *long-pointed* : Εἰ μὲν κεν ἐμὲ κείνος ἔλη ταναήκει χαλκῷ. *Il.* vii. 77.

ἀκίς, ἰδος (ή), kind of dimin. of ἀκή, *point*, generally :



Οἱ δὲ Πάρθων βασιλεῖς ἐσεμνύνοντο τὰς ἀκίδας τῶν βελῶν (46)  
χαράττοντες αὐτοὶ καὶ παραθήγοντες. *Plut. Demetr.* 20.

ἀκωκή, ῆς (ῆ), lengthened form of ἀκή, *point* of a javelin, spear, &c.: Τυδεΐδew δ' ὑπὲρ ὤμων ἀριστερόν ἤλυθ' ἀκωκή ἔγχεος, οὐδ' ἔβαλ' αὐτόν. *Il.* v. 16. This form has been used by some modern prose writers: Λόγχας δὲ ἐφόρεον παχέας, μέγεθος ὡς ἑξαπήχεας· ἀκωκή δὲ οὐκ ἐπὶν σιδηρήν. *Arrian. Ind.* 24.

ἀκμή, ῆς (ῆ), another derivative of ἀκή, sometimes *point* in the poets: Ὑφ' αἵματηραῖς χεῖρεσσι, καὶ κερκίδων ἀκμαῖσιν. *Soph. Antig.* 975. Φασγάνων δ' ἀκμὰς ξυνήψαμεν. *Eur. Orest.* 1482. [Cf. 47.]

αἰχμή, ῆς (ῆ), *point* of a dart, of a spear in Homer: Πέρησε δ' ἄρ' ὀστέον εἴσω αἰχμὴ χαλκείῃ. *Il.* iv. 460. Sometimes in Homer, Herodotus, and Xenophon for the *dart* or *spear* itself, *hasta*: Εἶχον . . . ἀσπίδας καὶ αἰχμὰς σμικράς, λόγchai δὲ ἐπῆσαν μεγάλαι. *Herodot.* vii. 77. By later writers it was sometimes used for a weapon of any kind.

γλωχίς, ἵνος (ῆ), fr. γλῶξ, *point* or *sharp end* similar to that of the ear of corn, hence, by analogy, *point* or *barbed-head* of an arrow in Homer, according to Pollux (ii. 18); but in this sense it is only found in the compound τριγλώχιν, an epithet of the arrow in the *Iliad*: "Ὅτε μιν κρατερὸς παῖς Ἀμφιτρώωνος, δεξιτερὸν κατὰ μαζὸν ὀϊστῷ τριγλώχινι βεβλήκει. *Il.* v. 393.

σαυρωτήρ, ῆρος (ὀ), in Homer, the iron or spike with which the butt-end of the spear was armed in order to fix it in the earth: "Εγχεα δὲ σφιν ὄρθ' ἐπὶ σαυρωτῆρος ἐλήλατο. *Il.* x. 153. [Cf. οὐρίαχος and στύραξ.]

οὐρίαχος, ου (ὀ), fr. οὐρά, *butt-end* of the shaft of a spear or dart: Τὸ δ' ἐξοπθεν δόρυ μακρὸν οὐδὲ ἐνισκίμφθη ἐπὶ δ' οὐρίαχος πελεμήχθη ἔγχεος. *Il.* xvi. 612. [Cf. στύραξ.]

ἀθήρ, ἔρος (ὀ), prop. *beard* or *pointed end* of the ear of corn, hence, by ext., every thing of similar shape, as the *point* of a sword in Plutarch: Εἰσπέμπεται δὲ διὰ παιδίου μικροῦ τὸ ἐγχειρίδιον καὶ λαβὼν ἐσπάσατο καὶ κατενόησεν· ὡς δ' εἶδεν ἐστῶτα τὸν ἀθέρα καὶ τὴν ἀκμὴν διαμένουσιν κτλ. *Plut. Cat. Min.* 70.

ἐπιδορατίς, ἴδος (ῆ), *point* or *iron-head* of the spear: "Ελεγε δὲ οὗτος τείχη εἶναι τῆς Σπάρτης τοὺς νέους· ὀρία δέ, τὰς ἐπιδορατίδας. *Plut. Apophth. Lacon.* ii. 217, e.

κέντρον, ου (τό), fr. κεντέω, prop. *that which pricks*; hence, *goad*, used anciently to drive cattle, horses, &c.: Ἀντίλοχος δ' ἔτι καὶ πολὺ μᾶλλον ἔλαυνεν κέντρῳ ἐπισπέρχων. *Il.* xxiii. 430. In later writers the *iron-head* of a dart,

(46) in Polybius : Τὸ ξύλον ὡς ἐπίπαν δίπηχυ . . . . τὸ δὲ κέντρον σπιθαμιαῖον. *Polyb.* vi. 22, 4.

κνώδων, οντος (ὅ), *tooth* of a hunting-spear in Xenophon : Τὸ δὲ προβόλια πρῶτον μὲν λόγχας ἔχοντα τὸ μὲν μέγεθος πενταπαλαιστους, κατὰ δὲ μέσον τὸν αὐλὸν κνώδοντας ἀποκεχαλκευμένους, στιφρούς. *Xen. de Venat.* 10, 3. Metaph. the *tooth* for the point of the sword : Πῶς σ' ἀποσπάσω πικροῦ τοῦδ' αἰόλου κνώδοντος ; *Soph. Aj.* 1044.

λόγχη, ἥς (ῆ), prop. *iron-head* of spear or dart : Τὰ δὲ ἀκόντια ἔστω παντοδαπὰ ἔχοντα τὰς λόγχας εὐπλατεῖς καὶ ξυρήκεις. *Xen. de Venat.* 10, 3.

πῶγων, ωνος (ὅ), prop. *beard* ; hence, by ext., any thing that grows or comes to a point like the beard ; plur. πῶγωνες, *barbed-heads* of arrows in the Scholiasts on Homer (*ad Iliad.* iv. 153). Æschylus applies it metaph. to a flame of fire : Πέμπουσι δ' ἀνδαίοντες ἀφθόνῳ μένει φλογὸς μέγαν πῶγωνα. *Æschyl. Agam.* 314.

στύραξ, ακος (ὅ), *butt-end* of the handle of the spear or dart, armed with iron, [an *iron spike*] in the historians : Τὸν μὲν βακτηρίᾳ, τὸν δὲ τῷ στύρακι ἐπάταξεν. *Xen. Hellen.* vi. 2, 10. Plutarch uses it in speaking of the end of a dart : Τούτον μὲν ἢ τὸ κράνος ὑπέβαινε τὸν ὀφθαλμόν, ἀκοντίου στύρακι παίων τις ἀφείλεν. *Plut. Arist.* 14. [Cf. *σανρωτήρ* and *οὐρίαχος* above.]

στυράκιον, ου (τό), dimin. of the above, which Thucydides uses in speaking of the *iron-head* of a spear [No : the *iron spike* of the *butt-end* would serve the purpose still better] : Στυρακίῳ ἀκοντίου ἀντὶ βαλάνου χρησάμενος ἐς τὸν μοχλόν. *Thuc.* ii. 4.

## 47.

47 ἀκμή, ἥς (ῆ), fr. ἀκή, prop. the *edge* of a sword, only in the proverbial saying : Ἐπὶ ξυροῦ ἀκμῆς, *on the edge of a razor*, found as early as Homer : Νῦν γὰρ δὴ πάντεσσιν ἐπὶ ξυροῦ ἴσταται ἀκμῆς ἢ μάλα λυγρὸς ὄλεθρος Ἀχαιοῖς ἢ ἐβιῶναι. *Il.* x. 175. Hence, fig. ἀκμή is used for the *decisive moment, the crisis of affairs, the very highest degree, the flower of man's age* : Μέτριος χρόνος ἀκμῆς τὰ εἴκοσιν ἔτη γυναικί, ἀνδρὶ δὲ τὰ τριάκοντα. *Plat. Pol.* v. 461, a.

στόμα, ατος (τό), *edge* of a sword, in the Septuagint and N. T. : Καὶ πεσοῦνται στόματι μαχαίρας. *Luc.* 21, 24. In the ancient writers no trace is found of this meaning, but in the compound *δίστομος, double-edged*.

στόμωσις, εως (ή), action of hardening the iron, and (47) tempering the edge to steel: "Ὡσπερ ὁ σίδηρος πυκνοῦται τῇ περιψύξει καὶ δέχεται τὴν στόμωσιν, ἀνεθείς πρῶτον ὑπὸ θερμότητος, καὶ μαλακὸς γενόμενος. *Plut. de Adulator. ii. 73, c.* Fig. (as *acies, acumen*, in Latin), for *acuteness, address, subtlety*: Τὸ σὸν δ' ἀφίεται δεῦρ' ὑπόβλητον στόμα πολλὴν ἔχον στόμωσιν. *Soph. Œdip. Col. 794.*

στόμωμα, ατος (τό), effect, result of tempering the iron; *hardness* given to iron by it: "Ὅξει διαπύρον σιδήρου τὸ στόμωμα κατασβέσας, ἀφείλετο τὴν εἰς τὰλλα χρείαν καὶ δύναμιν. *Plut. Lyc. 9.* Fig. *strength, reinforcement*: Τοὺς ἀκμάζοντας ἔτι καὶ προθύμους ἀναλαβών, ὥσπερ στόμωμα, τρισχιλίους γενομένους, εἰς τὴν Ἡπειρον ἀσφαλῶς διεπέρασε. *Plut. Flamin. 3.*

## 48.

ἀκούειν, 1. to hear, to hear with attention: Τὸ δ' ἐμὸν 48 κῆρ ἄχνηται ἐν θυμῷ, ὅθ' ὑπὲρ σέθεν αἴσχε' ἀκούω. *Il. vi. 524.* 2. to hear oneself well or ill spoken of, to have such or such a reputation: Ἀκούειν ἄριστα δικαιοσύνης πέρι. *Herod. vi. 86.*

ἀκουάζειν and ἀκουάζεσθαι, said to be synonymes of ἀκούειν, are rather frequentatives of this verb: Καί μιν γλυκὺς ἡμερος ἦρει θυμῷ ἀκουάζοντα. *Hom. Hymn. Mercur. 422.* Πρῶτῳ γὰρ καὶ δαιτὸς ἀκουάζεσθον ἐμεῖο. *Il. iv. 343.* "Ὅσσοι ἐνὶ μεγάροισι γερούσιον αἶθοπα οἶνον αἰεὶ πίνετ' ἐμοῖσιν, ἀκουάζεσθε δ' αἰοιδῶ. *Od. xiii. 9.*

διακούειν (διά, ἀκούω), to hear to the end, or to listen to with attention, *peraudire*: "Ὁ δὲ διήκουε πάντα ἡδέως ὅσα ἐβούλοντο λέγειν. *Xen. Cyr. iv. 4, 3.* Hence to hear, in a special sense, to be a hearer of, or attendant upon the teaching of some master: "Ἄλλοι τέ τινες ἐν Συρακούσαις ἦσαν Διώνος τε ἅττα διακηκοότες. *Plat. Epist. vii. 338, d.* Διήκουσεν Ἀντίοχου τοῦ ῥήτορος. *Plut. Cic. 4.*

ἐπακούειν (ἐπί, ἀκούω), prop. to turn on one side to hear the better, to lend an ear to, to listen attentively: Καὶ ἐπακούουσιν εἰ πον πλησίον κλαγγὴ ἢ ψόφος τῶν κυνῶν καὶ ὅθεν ἂν ἀκούσωσιν, ἀποτρέπονται. *Xen. Cyn. 5, 19.*

ὑπακούειν (ὑπό, ἀκούω), prop. to hear from within, and answer to one calling; to answer a knock at the door: Νῶϊ μὲν ἀμφοτέρῳ μενεήναμεν ὀρμηθέντε, ἢ ἐξελθέμεναι ἢ ἔνδοθεν αἰψ' ὑπακούσαι. *Od. iv. 281.* Κρούσας τὴν θύραν, εἴπε



- (48) τῷ ὑπακούσαντι εἰσαγγεῖλαι ὅστις εἴη. *Xen. Conv. i. 11.*  
By ext., to obey, submit: Τῶν πολεμίων ἀναγκαζομένην  
ὑπακούειν. *Xen. Cyr. viii. 1, 4.*

ἄτειν, to feel: "Ἰμασεν καλλίτριχας ἵππους μᾶστιγι λιγυρῷ τοι δὲ  
πληγῆς αἰόντες, κτλ. *Il. xi. 532.* By ext. to hear: Γλαύκῳ δ' αἰνὸν  
ἄχος γένετο φθογγῆς ἄτοντι. *Il. xvi. 508.*

ἐπατεῖν, to understand a thing, to be well versed in it,  
to know it: "Ἴσως ἂν οὖν ἡγανάκεις, εἰ σοι ἔλεγον ἐγὼ ὅτι  
Ἄνθρωπε, ἐπατεῖς οὐδὲν περὶ γυμναστικῆς. *Plat. Gorg.*  
518, c. Περὶ οὐδενὸς τούτων ἐπαίων τῶν τεχνῶν. *Plat.*  
*Polit. x. 598, c.*

ἀκροᾶσθαι, to listen with attention, to give ear, to be the  
hearer or disciple of some one; to obey: Εἴτα σιγῇ προσ-  
τάττοντος ἠκροῶντο. *Plut. Rom. 26.*

κλύειν, according to some from κλέω for καλέω, to hear oneself  
addressed, to hear with favour, to hear and grant: Τοῦ δ' ἔκλυε Φοῖβος.  
*Il. i. 43.*

πυνθάνεσθαι, fr. πείθω[?], prop. to learn by hearsay,  
to hear any thing said: Πεύθετο οὗ παιδὸς ὄλεθρον. *Od.*  
xvi. 411.

ὠτακουστέιν, to hear with all one's ears, to be on the  
listen, to be all ear, speaking of a spy or a curious  
person: Ὡς ὠτακουστοῦντες καὶ εἰ πως ἄλλως δύνανται  
αἰσθάνεσθαι τι, σημαίνουσι τῷ Χρυσάντῃ ὅ τι καιρὸς δοκοίη  
εἶναι. *Xen. Cyr. v. 3, 21.* Ἄλλ' ὠτακουστῶν καὶ πολυ-  
πραγμονῶν συνῆκεν ἐπιβουλήν Καίσαρι πραττομένην ὑπ'  
Ἀχιλλᾶ. *Plut. Cæs. 49.*

ἐνωτίζεσθαι, more modern form, to perceive by the ear, to  
give ear: Ἐνωτίσασθε τὰ ῥήματά μου. *Act. Apostol. ii. 14.*

## 49.

- 49 ἄκρα, ας (ή), feminine of the adj. ἄκρος, used elliptically  
as a subst., the most elevated part, *high part*; hence, *top*,  
*ridge*: Πρὶν γὰρ πόλις ἦδε κατ' ἄκρης πέρσεται. *Il. xxiv.*  
728. Later, *citadel*: Τότε οὕτω κατεπλάγησαν τοὺς ἐκ  
Κορίνθου ὥστε μετεπέμψαντό τε τοὺς Λακεδαιμονίους, καὶ τὴν  
πόλιν καὶ τὴν ἄκραν φυλάττειν αὐτοῖς παρέδωκαν. *Xen.*  
*Hellen. iv. 4, 15.*

ἄκρον, ου (τό), the neuter of the adj. ἄκρος, is also  
and more frequently used elliptically as a subst., the *end*,  
in every sense, the *top* of a mountain: Ἦρη δὲ κραιπνῶς  
προσεβήσεται Γάργαρον ἄκρον Ἰδῆς ὑψηλῆς. *Il. xiv. 292.*

Περγάμων τε πυρὶ καταίθεται τέρεμνα καὶ πόλις ἄκρα τε (49) τειχέων. *Eur. Troad.* 1296. Sometimes fig. *the last, the highest degree*: "Ὅταν δέ τις τῆς ἀρετῆς εἰς ἄκρον ἵκηται. *Plat. Prot.* 340, d.

ἄκρις, ιος (ή), epic and synon. with ἄκρα in the *Odyssey*, *height*: Πῆ δ' αὐτ', ὦ δύστηνε, δι' ἄκριας ἔρχεται οἶος; *Od.* x. 281.

ἀκρωτήριον, ου (τό), *summit* of a mountain: 'Ηώς τε διέφαινε καὶ ἐγένοντο ἐπ' ἀκρωτηρίῳ τοῦ οὐρεος. *Herodot.* vii. 217. In Thucydides and medical writers, *the extremities* of the members of the body: Καὶ εἴ τις ἐκ τῶν μεγίστων περιγένοιτο, τῶν γε ἀκρωτηρίων ἀντίληψις αὐτοῦ ἐπεσήμαιεν. *Thuc.* ii. 49.

ἀκρότης, ητος (ή), fr. ἄκρος, *an excellency of the highest degree, a pre-eminent good*, in a figurative sense and in philosophic discussions: Διὸ κατὰ μὲν τὴν οὐσίαν καὶ τὸν λόγον τὸν τί ἦν εἶναι λέγοντα μεσότης ἐστὶν ἡ ἀρετή, κατὰ δὲ τὸ ἄριστον καὶ τὸ εὖ ἀκρότης. *Aristot. Ethic. Nicom.* 11, 6. 'Ακρότης μὲν ἐστὶ τῇ δυνάμει καὶ τῇ ποιότητι. *Plut. de Virt. M.* 444, d.

## 50.

ἀκροστόλιον, ου (τό), ACROSTOLIUM, prop. the upper ex- 50 tremity of the στόλος, i. e. of the elevated and projecting curve, that formed the *proaw* of the ancient vessel: the curvature and projection upwards of this portion *commenced* [as from its *base*] from what would correspond to the *proaw* of our modern vessels [See ἄφλαστον, in this article: and the words *aplustre* and ἀκροστόλιον, in the *Dict. of Antiqq.*]. The gigantic and unusual proportions given to the whole *proaw*, in the following passage, refer to the famous galley of Demetrius, the description of which Athenæus has left us, and which may serve as a scale whereby to calculate by approximation the ordinary proportions of the ancient vessels. "Υψος δὲ ἕως ἀκροστολίου τεσσαράκοντα ὀκτὼ πηχῶν· ἀπὸ δὲ τῶν πρυμνητικῶν ἀφλάστων ἐπὶ τὸ τῇ θαλάσῃ μέρος αὐτῆς τρεῖς πρὸς τοῖς πεντήκοντα πήχεις. *Athen.* v. 203, f. After naval victories, this part was detached from the conquered vessels, preserved as a trophy, and carried in triumph by the conquerors: "Ἐτι δὲ πλείω κομίζων ἀκροστόλια τῶν διεφθαρμένων ὑπ' αὐτοῦ καὶ κεκρατημένων. *Plut. Alcib.* 32.

ἄφλαστον, ου (τό), fr. ἄ and φλᾶσθαι, according to

- (50) Eustathius, a highly-raised part at the extremity of the poop of the ancient ships, and based on it; it was composed of several stages, the whole of which together formed ornaments ordinarily in the shape of plumes of feathers, or of a bird's tail. It was called in Latin *aplustre*, a word which Festus derives from *amplius*, but which Vossius, with more reason, derives from the Greek: "Εκτωρ δὲ πρύμνηθεν ἐπεὶ λάβεν, οὐχὶ μεθίει ἄφλαστον μετὰ χερσὶν ἔχων. *Il.* xv. 716. [See Dict. of Antiqq. s. v. *aplustre*, where the fig. will make the explanation here given clearer: "there was a correspondence in the general appearance and effect between the *aplustre* which terminated the stern, and the ἀκροστόλιον which advanced towards it, proceeding from the prow." *Ib.*]

κόρυμβος, ου (ὅ), fr. *κάρα*, prop. head, summit; in the plural *κόρυμβα*, the most raised and curved part at the end of the Homeric vessel; at *either* end in the *Iliad*: *Στεῦται γὰρ νηῶν ἀποκόψειν ἄκρα κόρυμβα. Il.* ix. 241. But, according to the *Etymolog. Magn.*, it was the ornament or beak of the prow only, which agrees with the interpretation of the Scholiast on Lycophron; in this poet, in fact, this word expresses the ornaments of the prow; hence, by ext., the *prow* of the vessel, in opp. to ἄφλαστον, which is also used poetically for the poop: "Ἀφλαστα, καὶ κόρυμβα καὶ κλήδων θρόνους. *Lycophr. Alex.* 295.

## 51.

- 51 ἀκτή, ἥς (ῆ) (ἄγνυμι), rocky line of *coast* of considerable extent on which the waves break: "Ἐνθεῦτεν τὸ πρὸς ἐσπέρην ἀκταὶ διφάσαι κατατείνουσι. *Herod.* iv. 37.

ἡῶν, ὄνος (ῆ), Ionic form, more poetic, and of the same origin as ἀκτή: *Ἀῦτις δ' ἡῖόνα μεγάλην ψαμάθοισι κάλυπεν. Il.* xii. 31. Sometimes, but in more modern poets, *bank* of a river: "Ἡῖόνες ποταμοῖο καὶ ἄσπετον ἴαχεν ἄλσος. *Apoll. Rhod.* iv. 130. [*Xen. Hell.* i. 1, 3.]

αἰγιαλός, οὔ (ὅ) (ἄγνυμι, or αἶξ), *shore flat* and sandy, *beach* often washed by the waves: "Ὡς ὅτε κῦμα πολυφλοίσβοιο θαλάσσης αἰγιαλῷ μεγάλῳ βρέμεται. *Il.* ii. 209. [*Thuc.* i. 7.]

ἀγή, ἥς (ῆ), fr. ἄγνυμι, prop. *break, fracture*; in epic language κύματος ἀγή appears to be the compound word κυματωγή of Herodotus resolved, but at a later date, by the poets. Thus the Lexicons and



the E. D. give ἀγή as synonym with αἰγιαλός in the Ionic writers; but (51) it would seem rather to answer to our word *breakers*, which is used both properly of the waves themselves that break, and, improperly and loosely, the rocky part of the shore on which they break: Πολιῆ δ' ἐπὶ κύματος ἀγῆ τέγγε πόδας. *Ap. Rhod.* i. 554.

κυματωγή, ἥς (ῆ), fr. κύμα and ἄγνυμι, according to the grammarians, *the shore*, because beaten by the waves; but it is rather that portion of the shore on which the waves dash, the *beach*: Καὶ κηρυκῆϊον ἐφάνη ἐπὶ τῆς κυματωγῆς κείμενον. *Herodot.* ix. 100. [More correctly, κυματώγη, *Lob.*]

θίς, ινός (ῆ), prop. *heap of sand, sandy sea-bank* (the French *dune*); hence, *coast, shore*, almost always with ἅλός or θαλάσσης: Βῆ δ' ἀκέων παρὰ θῖνα θαλάσσης. *Il.* i. 34. Sometimes alone: Θῖν' ἐν φυκίοντι. *Il.* xxiii. 695. [Cf. 259.]

ὄχθη, ἥς (ῆ), in general, *elevation, rising ground, small hill*; hence, *bank, steep side* of a river: Παρ' ὄχθησιν ποταμοῖο. *Od.* vi. 97. Sometimes used for the *sea-side*: Ἐν μὲν γὰρ λειμῶνες ἅλός πολιοῖο παρ' ὄχθας, ὑδρηλοί. *Od.* ix. 130.

πλαταμών, ὦνος (ὀ), (πλατύς), in general, *every flat surface, platform*: hence, *a broad flat rock, a flat reef* of rocks on the coast, or even in the sea: Ἑρμῆς χαρμόφρων εἰρύσσατο πίονα ἔργα λείψ ἐπὶ πλαταμῶνι. *Hom. Hym. Merc.* 128.

ῥηγμίν, ἱνος (ὀ), fr. ῥήγνυμι, abrupt and rocky line of *shore*, against which the waves dash and break; *breakers*: Ἐκ δὲ καὶ αὐτοὶ βαῖνον ἐπὶ ῥηγμῖνι θαλάσσης. *Il.* i. 437.

χεῖλος, εὖς (τό), prop. *lip*; hence, *bank or margin* of a river in the Epic poets: Αὐτοῦ παρὰ χεῖλος ἐλίσσόμενον ποταμοῖο. *Ap. Rhod.* iii. 1276.

## 52.

ἄκων, οντος (ὀ), fr. ἀκή, poet., but rare in the Tragic writers, *dart*: Οὐδ' ἄρα τοί γε τόξων αἰκάς ἀμφὶς μένον, οὐδὲ τ' ἀκόντων. *Il.* xv. 709.

ἀκόντιον, ου (τό), *dart, javelin*: Οὕτω σφοδρότατόν τε καὶ μακρότατον οἴσεται τὸ ἀκόντιον, εὖστοχώτατον μέντοι, ἔαν κατὰ τὸν σκοπὸν ἀφιέμενη αἰεὶ ὀρᾷ ἢ λόγῃ. *Xen. de Re Equestr.* 12, 13.

ἀκόντισμα, ατος (τό), fr. ἀκοντίζειν, prop. *that which is darted*; the *range or length of cast of the dart*, in Xenophon: Τοὺς Λακεδαιμονίους οὕτως οἱ πελτασταὶ ἐδέδισαν ὥς ἐντὸς

(52) ἀκοντίσματος οὐ προσήεσαν τοῖς ὀπλίταις (*within the reach of their darts*). *Xen. Hellen.* iv. 4, 16.

δόρυ, ατος (τό), *wood* or *staff* of a pike or dart of any kind; by ext. the *spear* itself [whether used as a pike or as a spear. *Lidd. and Scott.*]. In the *Iliad* the warriors carried two of them, of which they darted one only, reserving the other for close combat: Ἀντὰρ ὁ δοῦρε δύνω κεκορυθμένα χαλκῷ πάλλων, κτλ. *Il.* iii. 18. [Also in prose: εἰς δόρατος πληγὴν, εἰς δόρυ ἀφικνεῖσθαι, to come within the *range* or *shot* of (their) darts: ἐπὶ (παρὰ, εἰς) δόρον = to the *right*; opp. ἐπ' ἀσπίδα. δορὶ ἐλεῖν. *Thuc.*] Cf. 186.

δοράτιον, ου (τό), dim. of δόρυ, *javelin, spear* in the historians: Οὔτε γὰρ οἱ πῖλοι ἔστεγον τὰ τοξεύματα, δοράτιά τε ἐναποκέκλαστο βαλλομένων. *Thuc.* iv. 34.

ἀγκύλη, ης (ή), prop. *strap* or *thong* of leather attached to the middle of a dart, and used in hurling it, *amentum*: "Ἔστι δέ τι καὶ γρόσφῳ ἑοικὸς ξύλον, ἐκ χειρός, οὐκ ἐξ ἀγκύλης ἀφίεμενον. *Strab.* iv. 3, 196. Hence, metaph. the *dart* or *spear* itself in Euripides: Ὁ μὲν πέτρους, ὁ δ' ἀγκύλας, ὁ δὲ ξίφος πρόκωπον ἐν χεροῖν ἔχων. *Eur. Orest.* 1483.

μεσάγκυλον, ου (τό), *javelin* that was hurled by help of the leather strap called ἀγκύλη attached to the middle of the staff: Καὶ πρῶτα μὲν τόξοισι καὶ μεσαγκύλοις ἐμαρνάμεσθα. *Eur. Phœn.* 1141.

αἰγανέη, ης (ή), fr. αἶξ, according to the grammarians, a *kind of dart* made use of in goat-hunting; a *hunting-spear*: Αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους εἰλόμεθ' ἐκ νηῶν. *Od.* ix. 156.

παλτόν, οὔ (τό), fr. πάλλειν, that which is darted, *dart*: Ἀντί γε μὴν δόρατος καμακίνον, ἐπεὶ καὶ ἀσθενὲς καὶ δύσφορόν ἐστι, τὰ κρανεῖνα δύο παλτὰ μᾶλλον ἐπαινοῦμεν (*instead of a spear with a long shaft* [καμακίνος from κάμαξ, a long pole; *Lidd. and Scott*, with Rost and others, translate it *brittle*, but incorrectly: *in perticæ modum*, Lat. Trans.], *we recommend two παλτά of cornel wood*). *Xen. de Re Equestr.* 12, 12. [It was stronger and more portable than the δόρυ.]

γρόσφος, ου (ό), kind of *dart* carried by the *velites* or light-armed troops of the Romans, in Polybius: τὸ δὲ τῶν γρό-

σφῶν βέλος ἔχει τῷ μὲν μήκει τὸ ξύλον ὥς ἐπίπαν δίπηχυν (52) τῷ δὲ πάχει δακτυλιαῖον, τὸ δὲ κέντρον, σπιθαμιαῖον κατὰ τοσοῦτον ἐπὶ λεπτόν ἐξεληλαμένον καὶ συνωξυσμένον ὥστε κατ' ἀνάγκην εὐθέως ἀπὸ τῆς πρώτης ἐμβολῆς κάμπτεσθαι, καὶ μὴ δύνασθαι τοὺς πολεμίους ἀντιβάλλειν. *Polyb.* vi. 22, 4.

ὑσσός, οὖ (ὅ), kind of *javelin* or *spear* named *pilum* by the Romans, which the heavy-armed soldiers, or *hastati*, carried. Polybius has left us a description of it : Τῶν δ' ὑσσῶν εἰσιν οἱ μὲν παχεῖς, οἱ δὲ λεπτοί. Τῶν δὲ στερεωτέρων οἱ μὲν στρογγύλοι παλαιστιαίαν ἔχουσι τὴν διάμετρον· οἱ δὲ τετράγωνοι τὴν πλευράν. Οἱ γε μὴν λεπτοὶ σιβυνίοις ἐοίκασι συμμέτροις, οὓς φοροῦσι μετὰ τῶν προειρημένων. Ἀπάντων δὲ τούτων τοῦ ξύλου τὸ μῆκος ἐστὶν ὥς τρεῖς πήχεις. Προσῆρμοσται δ' ἐκάστοις βέλος σιδηροῦν ἀγκιστρωτόν, ἴσον ἔχον τὸ μῆκος τοῖς ξύλοις. *Polyb.* vi. 23, 8.

## 53.

ἀληθής, ἑός (ὅ, ἡ), fr. ἀ and λανθάνω, literally, *that* 53 *which is not hid* or *dissembled*, *true*, in speaking of what is said or related, in Homer : Ἐκτορ, ἐπεὶ μάλ' ἄνωγας ἀληθέα μυθήσασθαι. *Il.* vi. 382. It is often opposed to *ψευδής*, *false*, in Plato : Τῷ ποτὲ οὖν τρόπῳ δόξα *ψευδής* τε καὶ ἀληθής ἡμῖν φιλεῖ γίνεσθαι. *Phileb.* 37, b.

ἀληθινός, ἡ, ὄν, 1. *legitimate*, in opp. to *adopted* in Plato : Οἷς ἂν παῖδες μὴ ποιητοί, ἀληθινοὶ δὲ ὦσιν. *Plat. Legg.* ix. 878, c. 2. *Verax*, *truthful* ; that *tells* or *speaks what is true* : Ἀφ' ἧς, εἶπεν, ἡμέρας ὑμᾶς ἀνείληφα, πρῶτον ἐχθρὸς ἀληθινῶν λόγων ἤκουσα περὶ ἐμαυτοῦ. *Plut. Apophth.* 184, e.

ἀτρεκής (ὅ, ἡ), fr. ἀ and τρέω<sup>1</sup>, according to the *Etym. Magn.*, that which a man is not afraid to say or avow, *frank*, *true*, certain : Ἐκ δ' ἀμφοτέροιν ἀτρεκές αἴμ' ἔσσευα βαλῶν. *Il.* v. 207. Βιότου δ' ἀτρεκεῖς ἐπιτηδεύσεις φασὶ σφάλλιν πλεόν ἢ τέρπειν. *Eur. Hippol.* 261.

ἐτεός, εἰ, εόν, fr. εἰμί, *that which is*, *real* : Ὀφρα δαῶμεν ἢ ἐτεόν Κάλχας μαντεύεται ἢ καὶ οὐχί. *Il.* ii. 300. The derivatives ἔτυμος (ὅ, ἡ), and with reduplication ἐτήτυμος (ὅ, ἡ) have the same meaning as ἐτεός : Ἰσκε ψεύδεα πολλὰ λέγων ἐτύμοισιν ὁμοῖα. *Od.* xix. 203. Κεῖνῳ δ' οὐκέτι νόστος ἐτήτυμος. *Od.* iii. 241. The form ἔτυμος, though poetic, is used by Plato : Τοῦ δὲ λέγειν ἔτυμος

<sup>1</sup> [Hardly from either τρέω or τρέχω. Compare *traho*, *detrecto*. *Pape.*]



(53) τέχνη ἄνευ τοῦ ἀληθείας ἤφθαι οὐτ' ἔστιν οὔτε μήποτε ὑστέ-  
ρως γένηται. *Plat. Phædr.* 260, e.

νημερτής (ὁ, ἡ), fr. νή and ἀμαρτάνειν, *infallible, unsailing, sure, certain*: Ὡ γύναι, ἡ μάλα τοῦτο ἔπος νημερτὲς εἶπες. *Il.* iii. 204.

ἀψευδής (ὁ, ἡ), *that deceives not, lies not, truth-speaking*: Προφήτης Γλαῦκος ἀψευδὲς θεός. *Eur. Orest.* 358. [Often in *Plato*; also, *one who does not make mistakes, is not deceived*: ἀψευδὲς ὦν καὶ μὴ πταίων διανοία. *Theæt.* 160, D.]

ἀκριβής, ἑος (ὁ, ἡ), fr. ἄκρος, prop. *exact, exactly fitting*, in speaking of a suit of armour: Τοῦ σώματος μὴ μένον-  
τος, ἀλλὰ τοτὲ μὲν κυρτουμένον, τοτὲ δὲ ὀρθουμένον, πῶς  
ἂν ἀκριβεῖς θώρακες ἀρμόττοιεν; *Xen. Mem.* iii. 10, 15.  
Fig. *exact, particular*, speaking of persons: Εἰπόντος δὲ τοῦ  
Σκιπίωνος, ὡς οὐδὲν δέοιτο ταμίον λίαν ἀκριβοῦς . . . . *Plut.*  
*Cat. Maj.* 3. [But also *exact, accurate*, of things; e. g.  
ἐπιστήμη, παιδεία, τέχνη: *all Plat.*]

## 54.

54 ἄλιεύς, ἕως (ὁ), fr. ἄλς, prop. *he who gains his living*  
from the sea, *fisherman*, in general: Καὶ ἀνεμνήσθην τὸ  
τῶν ἀλιέων. *Xen. Œcon.* 16, 7.

ἀσπαλιεύς, ἕως (ὁ), found in *Oppian*: Γυραλέοις δονάκεσσι καὶ  
ἀγκίστροισι δαφουνοῖς ἄτρομος ἀσπαλιεύς ἐπέδησατο δαίδαλον ἰχθύιν.  
*Opp. Cyneg.* i. 57.

ἀσπαλιευτής, οὔ (ὁ), fr. ἄσπαλος, which means *fish*, accord-  
ing to *Hesychius*, who also mentions the etymology given  
by *Plato* of σπᾶν τὸ λίνον, *to draw the line [of flax]*; *fisher*,  
and principally *angler*, who uses hook and spear: Καὶ μὴν  
ἐκεῖνό γ' ἦν τὸ ζήτημα πρῶτον, πότερον ἰδιώτην ἢ τινα τέχνην  
ἔχοντα θετέον εἶναι τὸν ἀσπαλιευτήν. *Plat. Soph.* 221, c.

γαγγαμεύς, ἕως (ὁ), fr. γάγγαμον, round net, *fisher for*  
*oysters* according to *Hesychius*.

γριπεύς, ἕως (ὁ), *he who uses the net called γρίπος*, hence, *fisherman*  
who uses a net: Θύννως σκοπάζεται Ὀλπις ὁ γριπεύς. *Theocr.* iii. 26.

δικτυεύς, ἕως (ὁ), fr. δίκτυον, *fisherman*, who uses a net:  
Κατ' ἰχθία δὲ αὐτοῦ τις ἔπεται φέρων δίκτυον, καὶ τὸ μέλλον  
ὅπῃ τε καὶ ὅπως ἀπαντήσεται φυλάττει φιλοπόνως ὁ δικτυεὺς  
οὗτος. *Ælian. Hist. Animal.* i. 12.

δικτυβόλος, ου (ὁ), fr. δίκτυον and βάλλω, prop. *he who casts the*  
*net, fisherman*: Πολλὰ κεν ἀγροίοισι τότ' ἀρήσαιτο θεοῖσι δικτυβόλος.  
*Oppian. Hal.* iv. 578.

**ἐπακτήρ**, ἦρος (ὁ), fr. ἐπάγω, ordinarily *hunter*: "Ὡς τίς τε λέων ῥά τε νῆπι' ἄγοντι συναντήσονται ἐν ὕλῃ ἄνδρες ἐπακτῆρες. *Il.* xvii. 135. It is found as synon. with ἀλιεύς in Apollonius, according to the interpretation of the Scholiast: Καὶ τὸν μὲν ἐς Οἰνοίην ἐρύσαντο νῆσον ἐπακτῆρες. *Apoll. Rhod.* i. 625.

**καλαμευτής**, οὔ (ὁ), fr. κάλαμος, specially *reaper*, in Theocritus: Ἐρεθισόδετε τῶς καλαμευτάς. *Theocr.* v. 111. In the Anthology, *angler*: Ἀκτίτα καλαμευτά, ποτὶ ξερὸν ἔλθ' ἀπὸ πέτρας (*thou angler on these coasts, come down from the rock to the plain*). *Anth.* vi. Phan. 304.

**ὄρμιευτής**, οὔ (ὁ), fr. ὄρμις, line of horsehair; a *fisherman* who uses such a line. According to Mœris, ἀσπαλιευτής was used in ancient Attic, ὄρμιευτής in modern.

**ὄρμιμβόλος**, ου (ὁ), fr. ὄρμις and βάλλω, prop. *one who throws the line*, for *angler* in the Anthology: Καὶ γαληναίην αἰὲν διδοίης ὄρμιμβόλοις θίνα. *Anthol.* vii. *Apollonid.* 693.

**σαγηνεύς**, ἑως (ὁ) (σαγήνη) and **σαγηνευτήρ**, ἦρος (ὁ) (σαγηνεύω), he who uses the *seine*, or large drag-net; hence, *fisherman*: Ἰχθυσιληϊστῆρα, σαγηνέα. *Anth.* vii. *Leonid. T.* 295. Σαγηνευτῆρες ἔθηκαν δῶρα παρ' ἀκταίης, σοὶ τὰδ' ἐπωφελίης. *Anth.* vi. *Mæc.* 33.

## 55.

**ἀλλάσσειν** (ἄλλος), *to make a thing quite another, to change 55 entirely, to change any thing into another*: Καὶ ἀλλάττοντα τὸ ἑαυτοῦ εἶδος εἰς πολλὰς μορφάς. *Plat. Pol.* ii. 380, d. In the middle, ἀλλάττεσθαι, *to exchange, to receive any thing for another, or for a price paid, to buy, as mutare in Latin*: Αὐτοῦ γὰρ δεῖ μένοντας αὐτοὺς περὶ τὴν ἀγορὰν τὰ μὲν ἀντ' ἀργυρίου ἀλλάξασθαι τοῖς τι δεομένοις ἀποδόσθαι τοῖς δὲ ἀντὶ αὐτ' ἀργυρίου διαλλάττειν ὅσοι τι δέονται πρίασθαι. *Plat. Pol.* ii. 371, d. Τῶν δ' ἐμῶν παίδων φυγὰς ψυχῆς ἂν ἀλλαξαίμεθ', οὐ χρυσοῦ μόνον (*I would redeem my children from exile, not with gold only, but with my life*). *Eur. Med.* 968.

**ἀμείβειν** (ἄμα), supposes the *alternation* of two objects, or the *simple succession* of one to the other; *to exchange*: "Ὡς πρὸς Τυδεΐδην Διομήδεα τεύχε' ἀμείβεν χρύσεια χαλκείων. *Il.* vi. 235. Principally in the middle, ἀμείβεσθαι, in Homer, *to exchange words, to answer*: Τὸν δ' ἡμείβετ' ἔπειτα γέρον Πρίαμος θεοειδής. *Il.* xxiv. 386. [Also in prose, *to change*: χώραν ἀμείβον. *Plat. Parm.* 138, d. πόλιν . . . ἐκ πόλεως ἀμείβοντα (*Soph.* 224, B.), ἀμειβομένῳ (*Apol.* 37, D.)].

**ἀλλοιοῦν** (ἄλλοιος), *to make different*: Ἄλλ' ἄρα αὐτὸς αὐτὸν μεταβάλλοι ἂν καὶ ἀλλοιοῖ; *Plat. Polit.* ii. 381, b. Γινώσκων ὅτι ἐν τῷ μέλλειν πολλάκις τοῖς ἄρχουσι καὶ τῆς καλῆς παρασκευῆς ἀλλοιοῦνται τι. *Xen. Cyr.* iii. 3, 9.

(55) ἑτεροιοῦν (ἕτερος), *to alter* : Οὐδὲν τῶν κατ' Αἴγυπτον ὑπὸ ταῦτα ἑτεροιωθῆναι. *Herodot. ii. 142.*

μεταβάλλειν, *to cast in another direction, or behind, to turn in a contrary direction* : Πῇ φεύγεις, μετὰ νῶτα βαλὼν κακὸς ὤς ; *Il. viii. 94.* Hence it indicates generally, both prop. and fig., a thorough reversing, a rapid and sudden change, a complete revolution ; in the middle, *to change the dress* : Τά γε μὴν ἱμάτια οἷσθ' ὅτι οἱ μεταβαλλόμενοι ψυχούς καὶ θάλπους ἔνεκα μεταβάλλονται. *Xen. Mem. i. 6, 6.* Fig. *to change one's party, intention, opinion, character* : Οὔτε γὰρ ἂν ὅσια ποιοῖμεν μεταβαλλόμενοι. *Thuc. i. 71.* Μετεβάλλοντο τοὺς τρόπους. *Aristoph. Vesp. 1461.*

μεταμορφοῦν, *to metamorphose* : Τὴν Νέμεσιν ποιεῖ διωκομένην ὑπὸ Διὸς καὶ εἰς ἰχθὺν μεταμορφουμένην. *Athen. viii. 334, c.*

μεταποιεῖν, *to remodel ; to alter or make an alteration in* : Ὅς ἂν ἄρχων ἢ ιδιώτης αἴτιος ἢ τὸν θεσμόν συγχυθῆναι τόνδε, ἢ μεταποιήσῃ αὐτόν, ἄτιμος ἔστω καὶ οἱ παῖδες καὶ τὰ ἐκείνου. *Dem. in Aristocr. 640, 3.*

μεταστρέφειν, *to turn back (act.) ; to change altogether* : Fig. in Homer : Εἴ κεν Ἀχιλλεὺς ἐκ χόλου ἀργαλείοιο μεταστρέψῃ φίλον ἦτορ. *Il. x. 107.* Νῦν δὲ ἀντὶ μὲν τοῦ ἰῶτα ἢ εἰ ἢ ἦτα μεταστρέφουσιν (*but now they change iota into εἰ or eta*). *Plat. Cratyl. 418, c.*

μετασχηματίζειν, *to transform* : Μετασχηματίζων τὰ πάντα. *Plat. Legg. x. 903, e.*

μετατίθεσθαι, prop. *to transpose* : Ὡς περ τοῖς οἰκέταις ἡμεῖς μετατιθέμεθα (τὸ ὄνομα), οὐδὲν ἦττον τοῦτ' εἶναι ὀρθὸν τὸ μετατεθὲν τοῦ πρότερον κειμένου. *Plat. Cratyl. 384, d.* Sometimes *to retract* [prop. *to change an opinion which one formerly expressed for another which one now wishes to adopt*] : Ἀλλὰ μετατίθεμαι τὰ εἰρημένα εἶπερ ἔξεστι. *Xen. Memor. iv. 2, 18.*

μεθιστάναι, in Homer, *to compensate, make good, that is to say, to replace one thing by another, as its equivalent [rather, to place it back, i. e. virtually, by an equivalent]* : Ἐγὼ τοι ταῦτα μεταστήσω, δύναμαι γάρ. *Od. iv. 612.* Later, in the intrans. tenses, *to change one's place, to remove or withdraw from* ; in the trans. ones, *to change the place or position of ; to displace, to transfer* : Τῇδε γάρ σφ' ἐν ἡμέρᾳ θανεῖν πέπρωται καὶ μεταστῆναι βίου. *Eur. Alc. 21.*



Fig.: Προπετέστατος ἐγένετο τὴν δημοκρατίαν μεταστῆσαι (55) εἰς τοὺς τετρακοσίους (= to transfer the power of the democracy to the four hundred) καὶ ἐπρώτευσεν ἐν ἐκείνοις. Xen. Hellen. ii. 3, 30.

στρέφειν, to turn, found sometimes, as *vertere* in Latin, in the sense of to change, but never in writers of the classical ages of Greek literature: Καὶ ἐξουσίαν ἔχουσιν ἐπὶ τῶν ὑδάτων, στρέφειν αὐτὰ εἰς αἶμα. Arac. 11, 6.

τρέπειν and τρέπεσθαι, to turn, that is to say, to direct another way, prop. and fig.: Πρὸς τὰς ζυμφορὰς καὶ τὰς γνώμας τρεπομένους. Thuc. i. 140.

## 56.

ἀλλοίωσις, εως (ῆ), change of form, change of opinion, 56 the act of taking up another mode of thinking or acting, variation, physical or moral; thus Plato uses it in a philosophic sense in speaking of the soul: Καὶ οὐδέποτε οὐδαμῇ οὐδαμῶς ἀλλοίωσιν οὐδεμίαν ἐνδέχεται. Plat. Phæd. 78, d. Ἡ δ' ἐν τῷ αὐτῷ εἶδει μεταβολὴ ἐπὶ τὸ μᾶλλον καὶ ἥττον ἀλλοίωσις ἐστίν. Aristot. Phys. v. 2.

ἀλλοιότης, ητος (ῆ), fr. ἀλλοῖος, diversity, diversitas: Δοκεῖ μὲν οὖν τὰ νοσήματα οὐδὲν ἀλλήλοισιν εἰκέναι, διὰ τὴν ἀλλοιότητα καὶ ἀνομοιότητα τῶν τόπων. Hipp. de Flat. 296, 19. Fig. alteration: Ὁ δ' ἂν πλημμελήσῃ τι τούτων ἔκτος ἀπίον, ἢ προσίον, ἀλλοιότητος παμποικίλας καὶ νότους φθορὰς τε ἀπείρους παρέξεται. Plat. Tim. 82, b.

ἀλλοτριώσις, εως (ῆ), action of alienating, estranging, putting away from one: Καὶ ναυτικῆς, καὶ οὐκ ἡπειρώτιδος τῆς ξυμμαχίας δεδομένης οὐχ ὅμοια ἡ ἀλλοτριώσις (the consequences of rejection are not alike). Thuc. i. 35. It was afterwards confounded with ἀλλοτριότης: Ἐδεδοίκεσαν τὴν τῆς βουλῆς ἐς τὸν Καίσαρα ἀλλοτριώσιν. Appian, Bell. Civ. iii. 13.

ἀλλοτριότης, ητος (ῆ), fig. estrangement, abalienatio: Καὶ εἴ τινα ἑτέραν ἀλλοτριότητα ἐνεῖδες ἐν ἐμοὶ πρὸς σέ. Plat. Epist. iii. 318, d. Τὸν δὲ Καλλισθένην συνιέντα τὴν ἀλλοτριότητα τοῦ βασιλέως δις ἢ τρίς ἐπανιόντα πρὸς αὐτὸν εἰπεῖν. Plut. Alex. 54.

ἑτερότης, ητος (ῆ), fr. ἕτερος, state of difference or characteristic difference, in metaphysical discussions, in opp. to ταυτότης, identity: Διὰ τὸ κακείνων ἑκατέρων μετέχειν ἑτερότητος καὶ ταυτότητος. Plut. de Anim. Procreat. ii. 1013, a.

- (56) ἑτεροίωσις, εως (ή), action of *taking another body, another colour*: acc. to Ammonius is only to be used physically, *alteration* of substance in Plutarch: Τὸ διακρινόμενον ἢ συγκρινόμενον ἄμα τῆς οὐσίας τῇ ἑτεροίωσει καὶ τὸν τόπον μεταλλάττειν ἀποφαινόμενος. *Plut. de Def. Oracul.* ii. 430, c.

ἑτεροιότης, ητος (ή), fr. ἑτεροῖος, *state of alteration, difference*: Οὐδὲ μὴν ὁμοιότης γε οὐδὲ ἑτεροιότης οὔτε πρὸς αὐτὸ οὔτε πρὸς τᾶλλα εἴη ἂν αὐτῷ. *Plat. Parm.* 164, a.

## 57.

- 57 ἄλλος, *other*, used in the case of more than two persons or things: Μετὰ δὲ τοῦτο, ἄλλο τρίτον ἄρμα ἐξήγετο. *Xen. Cyr.* viii. 3, 6.

ἕτερος, *one of the two, or of two; other, another* is used in the case of *two* persons or things, or again, in a sentence composed of two propositions: εἷς, or ὁ δέ, or ἕτερος, or sometimes even ἄλλος, is the correlative, either expressed or understood: Εἰ γὰρ μὴ οἶόν τε μετὰ τοῦ σώματος μηδὲν καθαρῶς γινῶναι, δεῖν θάτερον, ἢ οὐδαμοῦ ἔστι κτήσασθαι τὸ εἶδέναι, ἢ τελεντήσασσι. *Plat. Phæd.* 66, e. It is often found, and even in Homer, used, as ἄλλος, in the enumeration of more than two objects; e. g. in the following passage, where it stands for δεῦτερος: Τῶν δ' ἐτέρων Πάρις ἦρχε καὶ Ἀλκάθοος . . . τῶν δὲ τρίτων Ἑλενος. *Il.* xvi. 93. Sometimes even when the precise number is given: Τέταρτος τοίνυν ἕτερος νόμος ἐστίν. *Dem. in Theocr.* 1327, 18. From the notion of duality, belonging essentially to ἕτερος, arises the impression of opposition, contrariety conveyed by it; and thence it is, that ἕτερος has been sometimes used by euphemism in the place of κακός: Εἰσορῶν ὡς πάντα δεῖνὰ κάπικινδύνως βροτοῖς κεῖται, παθεῖν μὲν εὖ, παθεῖν δὲ θάτερα. *Soph. Philoct.* 502. "Ὅσα πώποτε τῇ πόλει γέγονεν ἢ νῦν ἔστιν ἀγαθὰ ἢ θάτερα. *Dem. in Androct.* 597, 13. But as this signification has its source in the superstitious feelings of the ancients, ever anxious to avoid words with evil associations, from thinking them of bad omen, and likely to cause some misfortune or other, it would be in direct contradiction to this feeling to translate this word by *bad* or *evil*, as has been improperly done by all the commentators; the term *the contrary* seems the only one that answers exactly to the notion of the original.

## 58.

ἄλλος, *other*, has more reference to kind and species : 58  
 "Ἄλλο ἄνθρωπος, ἄλλο ἵππος. "Ὡστ' ἵρηξ . . . ὁρμήσῃ πεδίοιο  
 εἰώκειν ὄρνεον ἄλλο. *Il.* xiii. 64.

ἄλλοιός, *different, other*, refers more to *quality* : 'Ἀλ-  
 λοῖός μοι, ξεῖνε, φάνης νέον, ἥ ἐ πάροιθεν. *Od.* xvi. 181.

ἄλλότριος, α, that which belongs to another, *another's, others', not one's own, strange, alienus* : 'Ἐπεὶ ἀλλότριον βίον-  
 τον νήποινον ἔδουσιν. *Od.* i. 160.

## 59.

ἄλμυρός, ἁ (ἄλμη), 1. *salt* (adj.), speaking of the sea : 59  
 'Ἐτέρωθι δὲ διὰ Χάρυβδις δεινὸν ἀνεβρόιβδῆσε θαλάσσης  
 ἄλμυρόν ὕδωρ. *Od.* xii. 236. 2. *Salt* (adj.), *salted*, in  
 speaking of meat, provisions : "Ὅψα δὲ χρὴ συνεσκευάσθαι  
 ὄσα ἐστὶν ὀξέα καὶ δριμέα καὶ ἄλμυρά· ταῦτα γὰρ ἐπὶ σῖτόν  
 τε ἄγει καὶ ἐπὶ πλεῖστον ἄρκεϊ. *Xen. Cyr.* vi. 2, 11.

ἄλμῆις, εσσα, poet. *synon.* of ἄλμυρός, found only in Æschylus :  
 'Ἀνὰ πολὺρρύτον ἄλμῆεντα πόρον. *Æsch. Suppl.* 846.

ἄλμῶδης (ὁ, ἡ), *salt* (adj.), *brackish, salsuginosus*, in Hip-  
 pocrates and in Theophrastus : 'Ἐπεὶ τά γε ἐν τοῖς ἄλμῶ-  
 δεσι φυόμενα ἔχειν ἄλμυρίδα τινὰ οὐκ ἄλογον. *Theophr.*  
*Caus. Plant.* vi. 10, 8. Ταύτῃ ἐβδόμῃ ἄλμῶδες ἐκ τῶν  
 ὀφθαλμῶν ἦλθεν δάκνον δάκρυνον. *Hippocr. de Morb. Vulg.*  
*iv.* 1134, a.

ἄλμυρώδης (ὁ, ἡ), *salt*, adj. in Hippocrates, speaking  
 of a class of fevers : Πυρετοὶ ἄλμυρώδεις. *Hippocr. Morb.*  
*Vulg.* vi. 1165, *salt-fevers*, which modern physicians sup-  
 pose to have been bilious fevers. *Salt*, *impregnated with*  
*salt*, in speaking of places (*salt-marshes*) : Διότι φιλεῖ ὁ  
 φοῖνιξ χωρία ἄλμυρώδη. *Theophr. Caus. Plant.* iii. 17, 2.

ἄλυκός (ὁ, ἡ), fr. ἄλς, of the sea, *marine*, in Aristo-  
 phanes : Νῆ τὸν Ποσειδῶ τὸν ἄλυκόν. *Aristoph. Lys.* 404.  
 In Galen it is *synon.* with ἄλμυρός : Διαφέρει μὲν ἄλμυ-  
 ρὸν ἢ ἄλυκὸν ὀνομάζειν ὅντινα χυμόν. *Galen. de Atr. Bil.*  
*iii.* 166, f.

ἄλιπαστος (ὁ, ἡ) (ἄλς, πάσσω), *sprinkled, seasoned with*  
*salt, salted*, and used of dishes or meats only : 'Ἀλιπα-  
 στῶν δὲ κρεῶν μνημονεύει ὁ τῆς κωμωδίας ποιητῆς Ἀριστο-



(59) μένης ἐν Διονύσῳ (*in his [play of] Bacchus*). *Athen.* xiv. 658.

ἀλίσπαρτος (ἄλς, σπείρω), *where salt has been sown*; salt used to be sown in the enemy's fields, and in towns intended to be destroyed; a custom, of which instances of great antiquity are to be found. Thus, in the book of Judges, Abimelech, after he had taken Shechem, sowed it with salt: Καὶ τὴν πόλιν καθεῖλε καὶ ἔσπειρεν αὐτὴν ἄλας. *Judic.* ix. 45. Territories consecrated to the gods were thus sown with salt, so also places that had been invaded and occupied for any time by barbarians: hence, acc. to Eustathius (1827, 61), the comic writers were wont to call those that had been ill-treated, or were affected by any incurable evil, ἀλίσπαρτους.

ταρίχηρός, ἁ, ὄν, *salted, salt*, speaking of fish: Ἡ τῶν καλῶν ἡμινήρων (= ἡμινεάρων, *half-fresh* only; i. e. *half-salted*) ἢ τῶν ταριχηρῶν σιλούρων. *Athen.* iii. 118.

ταριχεύθεις, prop. *salted, or pickled, embalmed*. Plāto uses this participle in speaking of the process followed by the Egyptians in the preservation of dead bodies: Συμπεσὼν γὰρ τὸ σῶμα καὶ ταριχευθέν, ὥσπερ οἱ ἐν Αἰγύπτῳ ταριχευθέντες ὀλίγου ὄλον μένει ἀμήχανον ὅσον χρόνον. *Plat. Phædr.* 80, c. Herodotus has preserved to us a valuable detail of the course pursued by the Egyptians in embalming bodies. It appears that salt was one of the chief ingredients employed for this purpose: Ταῦτα δὲ ποιήσαντες ταριχεύουσι νίτρῳ κρύψαντες ἡμέρας ἐβδομήκοντα. *Herodot.* ii. 86. Almost every ancient nation practised the art of embalming; and it is given as a proof of the skill of the Egyptians in this art, that their mummies, and those of the Guanches, ancient inhabitants of the Canary Islands, are the only ones, according to some historians of Egyptian origin, that have come down to us through a series of ages. But it may be presumed that the influence of climate has not been the least considerable in effecting the wonderful preservation of these mummies.

τάριχος, εος (τό), *ordinarily, salt or cured fish, salt meat*: Ἐπὶ ταῖς πύλαισιν, οὗ τὸ τάριχος ὦνιον. *Aristoph. Equit.* 1247. It is used by Herodotus for an *embalmed body, mummy*: Ὅτι καὶ τεθνεὺς καὶ τάριχος ἐὼν, δύναμιν πρὸς θεῶν ἔχει τὸν ἀδικέοντα τίνεσθαι. *Herodot.* ix. 119.

## 60.

ἄλφιτον, ου (τό): few words have given more occasion 60 to etymological controversy than ἄλφιτον: if it is not of eastern origin, the most probable opinion is that which derives it from ἄλφος, white, or from ἄλφειν, primitive of ὠφελείν, to be useful, to nourish; acc. to the Greek grammarians, it comes from ἄλφω, to find, and signifies *invention*, a name applied by the ancient Greeks to *barley*, to which Homer gives the epithet of *sacred*, and which was the staple food of primitive times; *grains of barley* bruised or pounded, or broken small, after having been roasted; sometimes a coarse sort of meal with which meats of different kinds were covered, and even wine and other beverages: Ἐπὶ δ' ἄλφιστα λευκὰ πάλυνεν. *Il.* xi. 640. By mixing water with it, it was made into a paste or flour-pudding (thick-milk, *Angl.*), or by drying it at the fire, into a kind of cake, originally used instead of bread. In process of time, by means of hand-mills, a finer meal was produced. We see an indication of this progress first in the *Odyssey*: Εἴκοσι δ' ἔστω μέτρα μυληφάτου ἀλφίτου ἀκτῆς. *Od.* ii. 355. Subsequently, and only in the plural, ἄλφιστα, *barley-meal*: Θρέψονται δὲ ἐκ μὲν τῶν κριθῶν ἄλφιστα σκευαζόμενοι, ἐκ δὲ τῶν πυρῶν ἄλευρα. *Plat. Pol.* ii. 379, b. By ext., the bread made of it: Ἀλφιτ' οὐκ ἔνεστιν ἐν τῷ θυλάκῳ. *Aristoph. Plut.* 763.

ἄλφι, Epic, by apocope, from ἄλφιτον: Ἀνώγε δ' ἄρ' ἄλφι καὶ ὕδωρ δοῦναι μίξασαν πύμεν γλήχωνι τερείνῃ. *Hymn. Cer.* 208.

ἄλευρον, ου (τό), fr. ἀλεύειν, prop. that which comes from grinding; hence meal of all kind of grains, and pulse; but, acc. to some grammarians, specially *flour* of *wheat*, *wheat-meal*; which is plainly its meaning in *Herodotus*, *Plato*, and *Xenophon*: Ἀλευρά τε καὶ ἄλφιστα ἐποίουν πάντες ἐπὶ μῆνας συχνούς. *Herodot.* vii. 119. In *Homer* this word is not found except under the Epic form ἄλειαρ, ατος (τό), in the plural only: Ἐνθ' ἄρα οἱ μύλαι εἶατο . . . τῇσιν δώδεκα πᾶσαι ἐπεβρώοντο γυναῖκες ἄλφιστα τεύχονσαι καὶ ἀλείατα. *Od.* xx. 107. It is worthy of remark that this word only occurs in the *Odyssey* and consequently indicates an advance in the art of preparing corn. The meaning of the words ἄλφιτον, ἄλευρον, and κρίμνον, in *Hippocrates* is thus explained by *Galen* himself: Ἀλφιστα οὐ μόνον τὰ ἀπὸ τῶν

- (60) κριθῶν οὕτως καλεῖται· ἔν τε γὰρ τῷ πρώτῳ τῶν γυναικείων ἄλφιτα πύρινα εἴρηται· ἐν δὲ τῷ περὶ ἰούσων δευτέρῳ τῷ μείζονι καὶ φακῶν καὶ ὀρόβων πεφρυγμένων· ἄλφιτα τοίνυν, παντὸς ἀληλεσμένον καρποῦ τὸ σύμμετρον τῷ μεγέθει θραῦσμα ὀνομάζεται. Τὰ μὲν γὰρ μείζω κρίμνα, τὰ δὲ ἐλάττω ἄλευρα. *Galen. Exeg.* 83.

ἀκτῆ, ἥς (ῆ), fr. ἄγνυμι, feminine adj. used substantively by the poets, with the ellipse of κριθή: or better, acc. to Heyne, of ἐδωδή, *barley bruised or ground*; Ἀνδρὶ δέκ' οὐκ εἴζειε μέγας Τελαμώνιος Αἴας ὃς θνητός τ' εἴη καὶ ἔδοι Δημήτερος ἀκτῆν. *Il.* xiii. 322. Sometimes with ἄλφιτον, *coarse barley meal*: Παρὰ δ' ἄλφίτου ἱεροῦ ἀκτῆν. *Il.* xi. 631.

ἄλητον (ον, τό), a form often used by Hippocrates in the sense of ἄλευρον, and of the same family, *wheat-flour*: Διδόναι . . . ἄλητον ὥς ἰσχυρότερον τούτων. *Hippocr. de Affect.* 632.

γύρις, εως (ῆ), *fine flour, flos farinæ, pollen*: Οἱ δὲ ἐκ γύρεως ἄρτοι γινόμενοι κακοχυλώτεροί τε εἰσι, καὶ ὀλιγοτροφώτεροί τε. *Athen.* iii. 115, d.

κρίμνον, ου (τό), fr. κρίνω, always in the plural, κρίμνα, grains of wheat or barley, coarsely bruised or crushed, and just passed through the sieve, *cremor*; thus, acc. to Galen's explanation, Hippocrates calls κρίμνα ἄλφίτου τὰ ἀδρομερέστερα τῶν ἀλφίτων. *Galen. Exeg.* 95, κρίμνα ἄλφίτου.

οὐλαί, ὦν (αἱ), acc. to the grammarians, Ion. and poet. for ὅλαι, fr. ὅλος, whole, by ellipse of κριθαί, *barley*; but Buttmann derives it from ἄλέω, *to grind*, from its analogy with the Latin *mola*; *grains of barley whole*, with merely the husk off, and mixed with grains of salt, which were thrown upon the altar, or behind the horns of the victims in sacrifices. Acc. to Eustathius, this practice took place in commemoration of the discovery of the use of barley, the earlier food of man: Ἐτέρῳ δ' ἔχεν οὐλὰς ἐν κανέφ. *Od.* iii. 441.

οὐλοχύται, ὦν (αἱ), fr. ὅλος and χυτός, prop. *grains of barley thrown or for throwing*, differing from the preceding, οὐλαί, but which cannot signify the act itself of sprinkling the barley, as has been pretended: *the sacred barley* in the Homeric sacrifices: Αὐτὰρ ἐπεὶ ῥ' εὗξαντο καὶ οὐλοχύτας προβάλλοντο. *Il.* iii. 458. By ext. it is also used for the vessels themselves, or baskets which contained the sacred barley: Γέρων δ' ἰππηλάτα Νέστωρ χέρνυβά τ' οὐλοχύτας τε κατήρχετο. *Od.* iii. 444.

πάλη, ης (ῆ), *finest sifted flour, flos farinæ, pollen*, acc.



to Eustathius : acc. to the ancient grammarians, it was (60) especially the finest wheat flour, but it is found several times in Hippocrates used in a more general sense : Ἡ σίδην ("a peach," Pillon ; al. a pomegranate) ἐψῆσαι, καὶ περιλέψαι καὶ τὰ ἔνδον τρίβειν ἐν οἴνῳ μέλανι ξὺν πάλῃ ἀλφίτου πιεῖν. *Hippocr. de Mulier. Morb. ii. 667, 33.*

παιπάλη, ης (ῆ), reduplicated form of πάλη, and more common, *flos farinæ, pollen, fine meal* : Μὰ τὸν Δῖ, οὐ ψεύσει γέ με, καταπαττόμενος γὰρ παιπάλη γενήσομαι. *Aristoph. Nub. 262.* Φύλλα μήκωνος καὶ σιδία σὺν παιπάλῃ κριθῇ ἐπιτίθετι. *Galen. de Remed. Parab. ii. 4.*

πασπάλη, ης (ῆ), used only fig., *the least possible thing, the smallest thing* : Ὑπνου δ' ὀρᾷ τῆς νυκτός οὐδὲ πασπάλην. *Aristoph. Vesp. 91.*

παιπάλημα, ατος (τό), used only fig. for that which is the finest and most subtle possible : Πυκνότατον κίναδος, τρίμμα, παιπάλημ' ὅλον (*a fellow made up of subtlety*). *Aristoph. Av. 430.* The poet. form πάλημα, of a later period, is found only in Nicander : Ἄλλοτε δὲ σπέραδος κνίδης μυλοεργεῖ μίσγων τερσαίνοις ὀρόβοιο παλήματι. *Nicandr. Alex. 551.*

πίτυρον, ου (τό), bran : Νῦν θυσῶ τὰ πίτυρα. *Theocr. ii. 33.* Τὸ δὲ πίτυρον σὺν ὄξει δριμεῖ ἐψηθὲν λέπρας ἀφίστησι καταπλασσόμενον θερμόν. *Dioscor. Mater. Med. ii. 107.*

σεμίδαλις, εως (ῆ), Vossius derives this word from the Phœnician *semid*, which is found in all the oriental languages, as well as at the present time in some languages based upon the Latin, which have taken it from the Latin *similago*. This, acc. to Coray, is the origin of the French *SEMOULE*. Ménage rejects this etymology ; but these changes of signification for analogous words are not uncommon in languages. The finest meal, *fine flour* ; *flos farinæ*. Coray thinks that with the ancients σεμίδαλις was the finest wheat flour, and παιπάλη the finest barley flour ; Εἴρηται ὅτι σεμίδαλις καὶ χόνδρος ἐφθὸς ἰσχυρὰ καὶ τροφίμα. *Galen. de Aliment. i. 6.*

σίλιγνις, εως (ῆ), a modern word, which Vossius properly considers to be of Hebrew origin, but formed immediately from the Latin *siligo*, which is scarcely probable ; it has been unskilfully confounded, as to meaning, with σεμίδαλις [*"fine meal of the spring-wheat (siligo), finer than the σεμίδαλις, which was previously used by the Greeks."* Jacobitz and Seiler. So Pape, and Liddell and Scott] : Ἄλλ' ἢ μὲν

- (60) σεμίδαλις Ἑλληνικόν τε καὶ παλαιὸν ὄνομά ἐστιν, σίλιγις δὲ οὐχ Ἑλληνικὸν μὲν, ἑτέρως δὲ αὐτὴν ὀνομάζειν οὐκ ἔχω. *Galen. de Aliment. i. 2.*

χόνδρος, ου (ὁ), prop. *grain*; hence *grain* or *groats* of spelt or wheat, *alica*, and by ext., the kind of broth or porridge that was made of it: Καὶ μὴν θρέψω γ' αὐτὸν παρέχων ὅσα πρεσβύτη ξύμφορα, χόνδρον λείχειν, χλαῖναν μαλακήν. *Aristoph. Vesp. 737.* Ἐὰν δέ τι διδόναι θέλῃς κομιδῆς ἕνεκα, διδόναι χόνδρον ἢ πτισάνην πυρίνην (*If you wish to give him any thing to strengthen him, give him alica [or groats] or a decoction of wheat*). *Hippocr. de Affection. i. 527.*

ὦμῃ λύσις or ὦμήλυσις, εως (ῆ), prop. *raw, uncooked meal*, the name given by Galen to *barley-meal*: Τὸ μὲν σηπόμενον αὐτὸ κατέπλασα διὰ κονίας στακτῆς καὶ ὦμῆς λύσεως, οὕτω δ' ἴσθε με καλοῦντα τὸ κρίθινον ἄλευρον. *Galen. de Compos. Medic. per Gener. iii. 711.*

## 61.

- 61 ἄμα, adverb of time, *at the same time*: Οἱ δ' ἄμα πάντες ἐφ' ἵπποϊν μάστιγας ἄειραν. *Il. xxiii. 362.* Καὶ ὁ Κῦρος λαβὼν ἐδίδου τε ἄρας τοῖς παισὶ, καὶ ἄμα ἔλεγεν. *Xen. Cyr. i. 4, 11.* Sometimes it is used as a preposition with the dative; but there is then an ellipse of the preposition σύν, which is sometimes expressed: Καὶ εἴ τινες σὺν τοῖς περὶ αὐτοὺς ἱππεῦσιν ἄμα θηρῶεν, φθοноῦντες αὐτοῖς δῆλοι ἦσαν. *Xen. Cyrop. viii. 8, 7.*

ὁμοῦ, adverb of place, *at the same place, together*: Οὐνεκά μ' αὐτὴ θρέψεν ἄμα Κτιμένη τανυπέπλω . . . τῇ ὁμοῦ ἐτρεφόμην. *Od. xv. 364.* Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ. *Xen. Anab. iv. 2, 22.* Εἰ δὴ ὁμοῦ πόλεμός τε δαμᾶ καὶ λοιμὸς Ἀχαιοῦς. *Il. i. 61.* But it may be said that there is associated here with the notion of identity of time, that of place also; as also in this passage of Sophocles: Πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει, ὁμοῦ δὲ παιάνων τε καὶ στεναγμάτων. *Soph. Œd. R. 4.*

## 62.

- 62 ἁμαρτάνειν, acc. to some, from the ancient μέρω, *to take*; more probably from μέρος or μείρω, acc. to Buttmann (*Lexil. i. 137*); *not to reach* (hit) the mark, *to miss*: "Ορνιθος μὲν ἁμαρτε· μέγηρε γὰρ οἱ τόγ' Ἀπόλλων. *Il. xxiii. 865.* Ἦν δὲ ἁμαρτάνῃς τοῦ καιροῦ. *Hippocr. de Affect. 528.* Fig.

*to mistake, to err* : "Ἄνδρες ξύμμαχοι ἀνθρώπινον τὸ γεγενη- (62)  
 μένον πάθος· τὸ γὰρ ἁμαρτάνειν ἀνθρώπους ὄντας, οὐδέν,  
 οἶμαι, θαυμαστόν. *Xen. Cyr.* v. 4, 19. Sometimes it stands  
 in connexion with a person [or personified object] governed  
 by a preposition, in the same fig. sense, for *sinning, doing*  
*wrong* (to miss one's duty, fail in it) : Αἰδούμενοι καὶ θεοὺς  
 καὶ ἀνθρώπους παύσασθε ἁμαρτάνοντες εἰς τὴν πατρίδα.  
*Xen. Hellen.* ii. 4, 21. [Also used *absolutely* in this sense :  
 ἁμαρτάνειν ἐκονσίως, ἀκονσίως, &c.]

*ἀφαμαρτάνειν*, prop. *to shoot wide of the mark, to be*  
*deceived in one's calculation, plan, &c.* : "Ἔσται ὁ πόλεμος  
 πρὸς ἄνδρα ὃς φρόνιμος μὲν οὕτω στρατηγός ἐστιν, ὥς ὅσα  
 λανθάνειν καὶ ὅσα φθάνειν καὶ ὅσα βιάζεσθαι ἐπιχειρεῖ οὐ  
 μάλα ἀφαμαρτάνει. *Xen. Hellen.* vi. 1, 15.

*διαμαρτάνειν*, prop. *to miss the way, to miss reach-*  
*ing a particular point*, prop. : Οἱ δὲ καὶ ἀπέθανον διαμαρ-  
 τόντες τῶν ἐξόδων. *Xen. Anab.* vii. 4, 13. And fig., *to be*  
*deceived or disappointed* : Καὶ τῶν ἐλπίδων ἀπασῶν διημαρ-  
 τηκότες. *Isocr. Paneg.* 26.

*ἐξαμαρτάνειν*, very seldom prop. *to miss an aim ; to aim*  
*a blow unsuccessfully* : Παίειν τοὺς ἐναντίους δεήσει οὐδέν  
 φυλαττομένους, μή τι παίσαντες ἐξαμάρτωμεν. *Xen. Cyr.* ii.  
 1, 12. Almost always fig., *to sin* : Οὐκ ἐστ' ὃ τι τούτου  
 ἀσεβέστερόν ἐστιν οὐδ' ὃ τι χρη μᾶλλον ἐνλαβεῖσθαι πλὴν εἰς  
 θεοὺς καὶ λόγῳ καὶ ἔργῳ ἐξαμαρτάνειν. *Plat. Min.* 318, e.

*ἀβροτάζειν*, Epic derived from the Aorist ἀμβροτεῖν, in Homer,  
*to get separated from any one, to lose him* : Αὐθι μένειν μήπως ἀβρο-  
 τάζομεν ἀλλήλοιν. *Il.* x. 65.

*ἀδικεῖν* (ἄδικος), prop. *to be unjust ; to act unjustly* [ἀδι-  
 κεῖν εἰς οὐ περί τινα· ἀδικ. τινά τι οὐ περί τινος] : Ἐγὼ γὰρ  
 δὴ οἶμαι καὶ ἐμὲ καὶ σὲ καὶ τοὺς ἄλλους ἀνθρώπους τὸ ἀδικεῖν  
 τοῦ ἀδικεῖσθαι κάκιον ἡγεῖσθαι. *Plat. Gorg.* 473, a. Hence,  
*to be in fault, to be wrong, to be guilty* : Ἀδικεῖ Σωκράτης  
 θεοὺς οὐ νομίζων. *Plat. Apol.* 27, a.

*ἀλιταίνειν*, acc. to Eustathius, of the same signification with ἁμαρ-  
 τάνειν; acc. to the Etym. Magn., it comes from ἄλη; *to go out of*  
*the right way, to wander*; hence, fig., *to sin against, to offend* : Ἐκ γὰρ  
 δὴ μ' ἀπάτησε καὶ ἤλιτεν. *Il.* ix. 375.

*ἀμοιρεῖν* (ἄμοιρος), prop. *not to have a share in, not*  
*to partake in, expertem esse* : hence, *to be wanting in* : Ὁ μὲν  
 Εὐδωρος οὐδετέρους ἀμοιρεῖν οἶεται τοῦ εἰκότος (*are want-*  
*ing in probability*). *Plut. de Gener. Anim.* ii. 1240, 2.



- (62) ἀμπλακείν, syn. of ἀμαρτάνειν, and ἀποτυγχάνειν, in Pindar and the tragedians, *to lose, to be deprived of*: "Ὅστις ἀρίστης ἀπλακῶν ἀλόχου τῆσδ' ἀβίωτον τὸν ἔπειτα χρόνον βιοτεύσει. Eurip. Alc. 240. Γνώσει γὰρ αὖθις ἀμπλακῶν ἔμοι πιθοῦ. Eurip. Hippol. 892.

ἀποτυγχάνειν, fig., 1. *not to succeed, to be unsuccessful*: Πλείστους γὰρ καὶ μεγίστους ἀγῶνας ἡγωνισμένοι κατὰ θάλατταν ἐλάχιστα μὲν ἀποτετυγχήκατε, πλείστα δὲ κατωρθώκατε. Xen. Hellen. vii. 1, 2. 2. *To lose*: Ἀλλὰ πάντων τούτων διαμαρτάνοντες τῶν τε ἀγαθῶν ἀποτυγχάνουσι καὶ τοῖς κακοῖς περιπίπτουσι. Xen. Memor. iv. 2, 27.

ἀτυχεῖν, prop. *not to hit the mark*; hence *not to obtain, to lose*: Καὶ ἄλλα ὅσα ἂν βούλῃ, λέγων πρὸς ἐμέ, οὐκ ἀτυχήσεις. Xen. Cyr. i. 3, 12.

πλημμελεῖν, prop. *to offend against the rules of melody in music*; hence fig., *to commit faults*: Οἷς οἱ ἐπιστάμενοι χρῆσθαι καὶ τὰ ἴδια καὶ τὰ κοινὰ καλῶς πράττουσιν, οἱ δὲ μὴ ἐπιστάμενοι ἀμφοτέρωθι πλημμελοῦσιν. Xen. Memor. iii. 4, 12.

ὑπερβαίνειν, *to go or get over, to clear* (an intervening obstacle, &c.), *to go over to the other side*: Κέκλετο δὲ Τρώεσσιν ἐλιζάμενος καθ' ὄμιλον τεῖχος ὑπερβαίνειν. Il. xii. 467. Fig., *to transgress, violate*: "Ὅτε κέν τις ὑπερβῇ καὶ ἀμάρτη. Il. ix. 501. Ὑπερβάντες τὸν τῶν ἀναγκαίων ὅρον. Plat. Polit. ii. 373, d. (Θεῶν) τὰς πίστεις ὑπερβᾶς. Dem. in Epistol. 153.

## 63.

- 63 ἀμπελος, ου (ή), *plant of the vine, vine, the tree*: Διασκοπῶν ἡδομαι τὰς Δημνίας ἀμπέλους εἰ πεπαίνουσιν ἡδη. Aristoph. Pac. 1161.

ἀμπελών, ὠνος (ό), *ground planted with vines, vineyard*: Ἡ πεῖρα ἐδίδαξε χρήσιμον εἶναι μηδὲν σπεῖρειν ἐν τοῖς ἀμπελῶσι· παραιρεῖται γὰρ τὴν τροφήν τῶν ἀμπέλων τὰ σπειρόμενα, καὶ ἡ σκιά βλάπτει. Georop. v. 11, 1.

ἀμπελὶς, ἰδος (ή), *little vine*: Πρῶτα μὲν ἂν ἀμπελίδος ὄρχον ἐλάσαι μακρόν. Aristoph. Acharn. 994.

ἡμερίς, ἰδος (ή), *cultivated vine*: Καὶ τὸ τρίτον ἡμερίδος ὄσχον. Aristoph. Acharn. 997.

ἀναδενδράς, ἀδος (ή), *vine which clings to trees, climbing vine*: Αἱ ἀναδενδράδες τοῖς πᾶσι χρησιμώτεραι· καὶ

γὰρ καὶ καλλίονα τὸν οἶνον, καὶ μονιμώτερον καὶ γλυκύ- (63)  
τερον ἀποτελοῦσι. *Geoponic. iv. 1.*

οἰνάνθη, ης (ή), prop. *blossom of the vine*, poet. *fruit of the vine*: Οἶνα θ' ἃ καθαμέριον στάζεις τὸν πολύκαρπον οἰνάνθας ιεῖσα βότρυν. *Eur. Phœn. 236.* In Dioscorides, *blossom of the wild vine*: Οἰνάνθη καλεῖται ὁ τῆς ἀγρίας ἀμπέλου καρπός, ὅταν ἀνθῇ. *Dioscor. v. 5.*

οἰνάς, ἄδος (ή), acc. to Hesychius, ground planted with the vine; *the vine itself* in Athenæus: Ἐξ οὗ βοτρυόεσσ' οἰνάς ὑποχθόνιον πτόρθον ἀνασχομένη θαλερῶ ἐπτύξατο πήχει. *Ion. ap. Athen. 447.*

οῦνη, ης (ή), an old word, having the same meaning with the ancient Greeks as ἄμπελος, *vine*: Τούτου δ' Οἰνεὺς ἐγένετο, κληθεὶς ἀπὸ τῶν ἀμπέλων· οἱ γὰρ παλαιοὶ Ἕλληνες οἶνας ἐκάλουν τὰς ἀμπέλους. *Hecataeus ap. Athen. 35.* Οἱ δ' ἐτρούγων οἶνας δρεπάνας ἐν χερσὶν ἔχοντες. *Hesiod. Scut. 292.*

οἰνόπεδον, ου (τό), neuter of the adjective οἰνόπεδος, used substantively, ground planted with the vine, *vineyard*: Τὸ μὲν ἡμῖν οἰνοπέδοιο. *Il. ix. 579.*

## 64.

ἀναγκάζειν (ἀνάγκη), *to reduce to the necessity* (of doing 64 any thing), *to oblige, force, compel*, is used only of animated beings, and principally figuratively: Ὁ πατὴρ ἐπιμελούμενος ὅπως ἀνὴρ ἀγαθὸς γενοίμην ἠνάγκασέ με πάντα τὰ Ὀμήρου ἔπη μαθεῖν. *Xen. Sympos. 3, 5.* Plato uses it in a philosophic sense, *to compel assent* to certain reasoning, *to convince by argument*: Ὅτι μὲν τοίνυν ἀθάνατον ψυχή, καὶ ὁ ἄρτι λόγος καὶ οἱ ἄλλοι ἀναγκάσειαν ἄν. *Plat. Pol. x. 611, b.*

ἐξαναγκάζειν, *to drive away with violence, to use violence in driving away*: Τὴν ἀργίαν πληγαῖς ἐξαναγκάζουσιν. *Xen. Memor. ii. 1, 16.* [But also, and more commonly, a strengthened ἀναγκάζω.]

βιάζεσθαι (βία), *to use violence; to drive with violence, to force*, is also used in speaking of things: Εἴ τις βιάζοιτο ναῦς (if any ship should be compelled to fly). *Thuc. vii. 38.* [Very often in *mid.* either with acc.: βιάζεσθαι τι, *to force or carry by force*, βιάζεσθαι τὸν ἔκπλουν, *to force their way out*; of ships: or absol. *to behave violently*; also βιάζε-

- (64) σθαι, *to force one's way*; e. g. εἰς τι, *to or into any thing*; and βιάζομαι ποιεῖν τι, *I strain every nerve to accomplish any thing*.—βιάζεσθαι δρόμῳ, *cursu contendere*.]

παραβιάζεσθαι, compound of the preceding word, found in more modern authors only; prop. in Polybius, *to force an entrenchment*: Παραβιασάμενοι τὸν μεταξὺ χάρακα τῶν πολεμίων εἰσέφρησαν εἰς τὴν πόλιν. *Polyb. xxii. 10, 7*. Fig. in Plutarch: Τὴν αἵρεσιν αὐτῶν ἐλέγχοντες τὰς κοινὰς ἐκστρέφουσιν ἡμῶν καὶ παραβιαζομένην ἐννοίας. *Plut. de Commun. Notit. ii. 1073, c*.

## 65.

- 65 ἀναίτιος (ὁ, ἡ), fr. α, and αἴτιος, *one that is not the cause of any thing*: "Εκτορ' ἐπεὶ τοι θυμὸς ἀναίτιον αἰτιάσθαι. *Il. xiii. 775*.

ἄκακος (ὁ, ἡ), *one that does no evil, not evilly-disposed, without guile, simple, harmless*: Καὶ προσποιούμενος ἄκακος εἶναι, ἐξηπάτησε τοὺς δικαστάς. *Demosth. in Euerg. 1153, 10*. In the Septuagint, *innocent, gentle*: Ἐγὼ δὲ ὡς ἀρνίον ἄκακον ἀγόμενον τοῦ θύεσθαι. *Jerem. xi. 19*.

ἄμεμπτος (ὁ, ἡ), *irreproachable*: Οὐκ ἀμέμπτους μόνον, ἀλλὰ καὶ θανμαστοὺς ὑμᾶς αὐτοὺς ἐδείξατε. *Dem. de Coron. 63*.

ἀμύμων, ονος (ὁ, ἡ), *without reproach, hence perfect, accomplished*, epithet given in the Iliad to heroes, and to Andromache: "Εκτῶρ δ' ὡς οὐκ ἔνδον ἀμύμονα τέτμεν ἄκοιτιν. *Il. vi. 374*.

ἀμώμητος (ὁ, ἡ), *irreproachable*: Βουλῇ Πουλυδάμαντος ἀμωμήτοιο πίθοντο. *Il. xii. 109*.

ἄμωμος (ὁ, ἡ), *synon. of ἀμύμων, but more recent, in Theocritus*: Τᾶν οὐδ' ἂν τις ἄμωμος, ἐπεὶ χ' Ἐλένα παρὶσσωθῇ. *Theocr. 18, 25*.

ἀναμάρτητος (ὁ, ἡ), *one who has not erred, offended, one who is not in the wrong*: "Οτι μὲν τοίνυν ὁ Χαρίδημος οὔτε τῶν ἀναμαρτήτων ἐστὶ πρὸς ὑμᾶς οὔτε τῶν ἵνα μὴ τι πάθωσι ταῦτα εὕρισκομένων, ἐάσω. *Dem. in Aristocrat. 661, 25*.

ἀνέγκλητος (ὁ, ἡ), *one against whom there is no complaint, or, whom none can accuse*: Τῶν τε γραφέντων περὶ Ἀρπάλου μόνα τὰ ἐμοὶ πεπραγμένα ἀνέγκλητον πεποίηκε τὴν πόλιν. *Dem. Epist. 2, 1470, 22*.



ἀνεξέλεγκτος (ὁ, ἡ), one who is not or cannot be con- (65)  
victed of wrong, free from reproach: "Ὅτι τὸν κατηγο-  
ρήσοντα τῶν ἄλλων καὶ πάντα κρινούντα αὐτὸν ἀνεξέλεγκτον  
ὑπάρχειν δεῖ. *Dem. in Aristog.* 782, 3.

ἀνεπιτίμητος (ὁ, ἡ), who is not or cannot be taxed,  
censured, or blamed, blameless: Διὸ δεῖ σέ τε τῶν ἐπαίνων  
ἄξιον εἶναι δόξαντα καὶ τῆς σῆς φιλίας ἀνεπιτίμητον εἶναι.  
*Dem. Erotic.* 1417, 12.

ἀνεπίκλητος (ὁ, ἡ), one who is not called into judgement,  
or accused: 'Ὡς δ' αὐτως ἐκάστω τῶν ἄλλων ἀρχόντων  
ἀνεπίκλητον αὐτὸν ὄντα, ἐπιμελεῖσθαι καὶ τῶν ὑφ' αὐτῷ  
ἀρχόντων. *Xen. Cyr.* ii. 1, 16.

ἀνεπίληπτος (ὁ, ἡ), irreprehensible: Οἱ δ' ἂν αὖ ἐν  
τοῖς τελείοις διαγέγωνται ἀνεπίληπτοι, οὗτοι τῶν γεραιτέρων  
γίγνονται. *Xen. Cyr.* i. 2, 15.

## 66.

ἀναλγῆς (ὁ, ἡ), α and ἄλγος, prop. without pain: Οὐκ 66  
ἄτρωτός ἐστιν οὐδ' ἄνσος, οὐδ' ἀναλγῆς, ἄφοβος δὲ μένει  
καὶ ἄλυπος. *Plut. de Stoic. Dict.* ii. 1057, d. Fig. insen-  
sible: 'Αναλγῆς μὲν γὰρ ὁ ἀναιδὴς πρὸς τὸ αἰσχρόν. *Plut.*  
*de Dysop.* ii. 528, d.

ἀνάλγητος (ὁ, ἡ), an older form than ἀναλγῆς, used prop.  
but oftener fig., of little or no feeling, indifferent, in-  
sensible; hence cruel: "Ὡμοὶ ἀναλγήτων δισσωὶν ἐθρόησας  
ἄνανδον ἔργον Ἀτρειδᾶν. *Soph. Aj.* 960. Τῇ τε αὐτῇ  
ζημία ἀξιώσατε ἀμύνασθαι, καὶ μὴ ἀναλγητότεροι οἱ διαφεύ-  
γοντες τῶν ἐπιβουλευσάντων φαῖνῃναι. *Thuc.* iii. 40.

δυσάλγητος (ὁ, ἡ), found only used fig., insensible, bar-  
barous: Δυσάλγητος γὰρ ἂν εἶην, τοιάνδε μὴ οὐ κατοι-  
κτείρων ἔδραν. *Soph. Œd. R.* 12.

## 67.

ἀνάμνησις, εως (ἡ), action of recalling to one's own mind, 67  
recollection: Ἡμῖν ἡ μάθησις οὐκ ἄλλο τι ἢ ἀνάμνησις τυγ-  
χάνει οὔσα. *Plat. Phædr.* 72, d.

ὑπόμνησις, εως (ἡ), action of recalling to the mind of  
another; of reminding another: Οὐκ οὖν μνήμης, ἀλλ' ὑπο-  
μνήσεως φάρμακον εὔρες. *Plat. Phædr.* 275, a.

## 68.

- 68 ἀνατέλλειν, *to rise*, in speaking of the heavenly bodies appearing in the horizon, though used of the sun only, acc. to the grammarians; it is found however in Plato applied to the moon: Ἀνατέλλοντός τε ἡλίου καὶ σελήνης, καὶ πρὸς δυσμὰς ἰόντων. *Plat. Legg.* x. 887, e.

ἐπιτέλλειν, *to rise*, is said only of the other heavenly bodies, when they appear in the horizon [especially of the *cosmical* rising of the constellations that mark the seasons]: Τότ' ἀστὴρ Ἀρκτοῦρος προλιπὼν ῥόον Ὠκεανοῖο πρῶτον παμφαίνων ἐπιτέλλεται. *Hesiod. Oper.* 564. The poets often disregard this distinction; thus in an Homeric hymn, ἐπιτέλλειν is used of the sun: Ἡελίοιο νέον ἐπιτελλομένοιο. *Hom. Hymn. Merc.* 371. And Theocritus has: Ἄμος δ' ἀντέλλοντι Πελειάδες. *Id.* 13, 24.

## 69.

- 69 ἀνατολή, ἥς (ἡ), is the *rising* of the sun only, according to the grammarians; it is used however in Plato of all the heavenly bodies: Δύσεώς τε καὶ ἀνατολῆς ἡλίου καὶ τῶν ἄλλων ἄστρον. *Plat. Politic.* 269, a. Sometimes by itself elliptically: = *the east* (as in French, *le levant*, *l'orient*): Ἀπ' ἀνατολᾶς ἐπὶ δύσιν. *Tim. Locr.* 96, d. Oftener in the plural: Ἀπὸ τῶν ἀνατολῶν ὡς πρὸς τὰς δύνσεις. *Polyb.* iii. 37, 6.

ἐπιτολή, ἥς (ἡ), the [*cosmical*] *rising* of a star or constellation: Οἱ θύννοι καὶ ξιφίαι οἰστρῶσι περὶ Κυνὸς ἐπιτολήν. *Aristot. Hist. Anim.* viii. 19. More elegantly in the plural: Καὶ ἐπειδὴ πᾶν ἐξείργαστο περὶ Ἀρκτούρου ἐπιτολάς. *Thuc.* ii. 78. This distinction, perhaps observed by the ancient writers, was disregarded by those that followed, as is shown by the quotation already given from Plato, and by that which follows from Aristotle, who also uses ἀνατολή of the constellations: Διὸ περὶ Ὠρίωνος ἀνατολήν μάλιστα γίνεται νηνεμία. *Aristot. Meteorol.* ii. 5, 2. According to others (*Schol. Arat.* 137) ἀνατολή is the rising of a whole constellation, and ἐπιτολή that of the principal star in it, e. g. of *Arcturus* in *Bootes*, or of the *Pleiades* in *Taurus*; according to others, again, ἐπιτολή was used of a constellation that rose directly after the rising of another.

## 70.

- 70 ἀνδρεία or ἀνδρία, ας (ἡ), fr. ἀνῆρ, answers to the meaning of *fortitudo*, although its formation is analo-

gous to that of *virtus* in Latin; *masculine* or *manly* (70) *strength*; hence, only fig., *moral strength, courage*, thus defined by Plato: Ἀνδρία ἕξις ψυχῆς ἀκίνητος ὑπὸ φόβον. *Defin.* 412, a. And by Aristotle: Περὶ φόβου καὶ θάρρους ἀνδρία μεσότης. *Aristot. Ethic. Nic.* ii. 7.

ἀνδρειότης, ητος (ή), fr. ἀνδρεῖος, prop. *manhood, virility, nature or character of man, courage*: Οὐ γὰρ ἐδόξης ὁρῶ δεομένους ὑμᾶς εἰς ἀνδρειότητα, ἀλλὰ σωτηρίας. *Xen. Anab.* vi. 5, 14.

ἀνδραγαθία, ας (ή), compound of ἀνήρ, the formation of which is more modern: according to grammarians, ἀνδρεία is physical strength, and ἀνδραγαθία, moral strength. But the justice of this observation may be doubted, and the passages of such authors as have used these two words suggest other differences: ἀνδραγαθία seems rather to indicate a good quality of a practical character, *disposition or conduct of a man of noble spirit*, sometimes as shown particularly in war, in Xenophon, *bravery, courage*: Οὐ ἔνεκά φημι χρῆναι νῦν ἐπιτεθῆναι ἡμᾶς εἰς ἀνδραγαθίαν, ὅπως τῶν τε ἀγαθῶν ἢ ἄριστον καὶ ἡδιστον ἀπολαύσωμεν. *Xen. Cyr.* iii. 3, 55. Sometimes, in a more extended sense, *the disposition of a good man, virtue generally*, in Xenophon and Isocrates: Καὶ ταύτας προειλόμην τῶν ἡδονῶν οὐ τὰς ἐπὶ τοῖς ἔργοις μηδεμίαν τιμὴν ἐχούσας, ἀλλὰ τὰς ἐπὶ ταῖς δόξαις ταῖς δι' ἀνδραγαθίαν γινομένας. *Isocr. Nicocl.* 85. It has been used in the plural by more modern authors, in a sense more resembling that of ἀνδραγάθημα: Εἰ δ' ὕστερον ταῖς ἀνδραγαθίαις ὑπερβάλλοντο τὰς ἀτιμίας, εἰς τὴν προὔπαρξασαν παρῤῥησίαν ἀποκαθίστα. *Diod. Sic.* i. 78.

ἀνδραγάθημα, ατος (τό), verbal of ἀνδραγαθέω, and of more modern formation, *courageous act, noble action, exploit, great deed or achievement*: Ἐν δὲ ταῖς τιμαῖς τῶν ἀνδραγαθημάτων θαυσιλὴς φαινόμενος περὶ τὰς τιμωρίας ἐμετρίαζε τῶν ἀμαρτημάτων. *Plut. Sertor.* 10.

ἄνεμος, ου (ό), fr. ἄημι, *wind*, in general: Εἰσὶ δὲ τινες 71 οἳ φασὶ τὸν καλούμενον αἶρα, κινούμενον μὲν καὶ ῥέοντα ἄνεμον εἶναι. *Arist. Meteor.* i. 13, 2.



- (71) αὔρα, ας (ή), fr. ἄημι, prop. the morning wind or gale, *soft wind*: Τῆμος δ' ἐνκρινέες τ' αὔραι καὶ πόντος ἀπῆμων. *Hesiod. Oper.* ii. 288. It is also found in the prose writers: Καὶ εἰ μὲν αὔρα φέροι, θέοντες ἅμα ἀνεπαύοντο. *Xen. Hellen.* vi. 2, 17.

μαφαῦραι, ὦν (αί), *light winds* in Hesiod: Αἱ δ' ἄλλαι μαφαῦραι ἐπιπνεῖουσιν θάλασσαν. *Hesiod. Theog.* 872. According to the Scholiast, Hesiod gives this name to the winds called by the Greeks Καικίας, which blows from the beginning of the summer according to Aristotle (*Meteor.* ii. 6), and Θρακίας, or the Thracian wind.

ἀήτης, ου (ὅ) (ἄημι), prop. *that which blows*, in poetry: "Ορσασ' ἀργαλέων ἀνέμων ἐπὶ πόντον ἀήτας. *Il.* xiv. 254. By ext., or by ellipse of ἀνέμου or ἀνέμων, it is used for the *wind* itself: Οἱ γὰρ ποιηταὶ πονεῖν τὰ πνεύματα ἀήτας καλοῦσιν. *Plat. Crat.* 410, b. Εἰσόκε ναυτέων θυμὸς ἐποτρύνῃ καὶ ἐπιπνεύσωσιν ἀήται. *Od.* ix. 139.

ἀὔτμη, ῆς (ή), *breath, air, wind from the bellows*: Φῦσαι δ' ἐν χοάνοισιν εἰκόσι πᾶσαι ἐφύσων παντοίην εὐπρηστον ἀὔτμην ἐξ-ανιῖσαι. *Il.* xviii. 471. Exhalation, vapour, odour: "Εμπης ἐς γαῖάν τε καὶ οὐρανὸν ἵκετ' ἀὔτμη. *Il.* xiv. 174.

οὔρος, ου (ὅ), *favorable wind; wind right a-stern*: Εἴ-ματά τ' ἀμφιέσω, πέμψω δέ τοι οὔρον ὀπισθεν. *Od.* v. 167. Ἄλλ' ὥσπερ ἐν νηὶ διαπονεῖσθαι, ἕως ἂν εἰς οὔρον καταστῶ-σιν. *Xen. Hellen.* ii. 3, 31.

πνεῦμα, ατος (τό), fr. πνέω, prop. *breath* (puff of wind), *breath* (respiration): Πνεύματα ἀνέμων ἐμπίπτοντα. *Herodot.* vii. 16. "Εστι δὲ πνεῦμα ῥύσις συνεχῆς ἐπὶ μῆκος αἰέρος. *Aristot. Meteor.* iv. 9, 33. By ext., or rather by ellipse of ἀνέμου, the *wind* itself, both in prose and poetry: Ἦν αἰεὶ κατὰ πρῦμναν ἰστῆται τὸ πνεῦμα. *Thuc.* ii. 97. Δεινῶν τ' ἄημα πνευμάτων ἐκοίμισε στένοντα πόντον. *Soph. Ajac.* 674.

πνοή, ῆς (ή), verbal of πνέω, but more ancient than πνεῦμα, in use as early as Homer, and in the poets only: Τὸ δέ τε πνοιαί δονέουσι παντοίων ἀνέμων. *Il.* xvii. 55. The *wind* itself: Παταγεῖ δ' εὐρεῖα θάλασσα, κοπτομένη πνοιαῖς. *Theocr. Id.* xxii. 16. [It occurs in *Plat. Crat.* 419, D, only, however, in attempting to derive a word from it; but Plutarch uses it several times.]

- 72 ἀνὴρ, ἀνδρός (ὅ), answers to the Latin *vir*, and designates the man of the married couple, *husband*: "Οτ'

ἄνδρ' ἐμὸν ὥκυς Ἀχιλλεύς ἔκτεινεν, πέρσεν δὲ πόλιν θείοιο (72)  
Μύνητος. *Il.* xix. 295.

**ἀκοίτης**, ου (ὅ), fr. ἀ and κοίτη, one who has the same bed, bed-fellow, husband: Ἡ μάλα δὴ σ' ἐφόβησε Κρόνου παῖς, ὅς τοι ἀκοίτης. *Il.* xv. 91. The poet. compound **παρακοίτης**, ου (ὅ), is found only in Homer: Σὺ δέ μοι θαλερὸς παρακοίτης. *Il.* vi. 430.

**γαμέτης**, ου (ὅ), fr. γαμέω, spouse, in the Tragic writers: Ὑμῖν, ὦ ὑμῖναι' ἄναξ, μακάριος ὁ γαμέτας μακαρία δ' ἐγὼ βασιλικοῖς λέκτροις κατ' Ἄργος ἀ γαμουμένα. *Eur. Troad.* 311. This poet. word has been used by Xenophon: Ἐγὼ μὲν ἀπεπεμφάμην μέγα φρονῶν ὅτι δῆθεν τῆς βασιλείας θυγατρὸς ὀψοίμην τὸν ἐμὸν υἱὸν γαμέτην. *Xen. Cyr.* iv. 6, 2.

**εὐνέτης**, ου (ὅ), one who has the same bed, spouse, lover: Μητρὸς εὐνέτης σέθεν. *Eur. Electr.* 803. This form, as well as the two that follow and their compounds, is peculiar to the Tragic writers.

**εὐνητήρ**, ἦρος (ὅ), under the Doric form in Æschylus: Ἐκάστα πόθφ φιλόνορι τὸν αἰχμήεντα θοῦρον εὐνατῆρ' ἀποπεμφαμένα λείπεται μονόζυξ. *Æschyl. Pers.* 140—3.

**εὐνήτωρ**, ορος (ὅ): Ἦν πάρος Δίρκης τις εὐνήτωρ Λύκος. *Eur. Herc. Fur.* 27. Under the Doric form in the choruses: Ἐκ δ' ἔλειπον οἴκους πρὸς ἄλλον εὐνάτορ'. *Eur. Andr.* 1040.

**ὀμεινέτης**, ου (ὅ), having the same bed, bed-fellow: Ἀνδρὸς τ' ἀρίστον σοῦ τυχοῦς ὀμεινέτου. *Eur. Med.* 953.

**συνευνέτης**, ου (ὅ), sharing the same bed, bed-fellow: Δεῖ μάντιν εἶναι μὴ μαθοῦσαν οἴκοθεν ὅτφ μάλιστα χρήσεται ξυνευνέτῃ. *Eur. Med.* 242.

**εὐναστήρ**, ἦρος (ὅ), fr. εὐνάζω, who sleeps with, a form peculiar to the Alexandrine poets; in Lycophron and Oppian: Γυναιὶ γὰρ εὐναστήρας ἄμναμοι τριπλαῖς πῆναις κατεκλώσαντο δηναῖας ἀλός. *Lycophr. Alex.* 144.

**ὁμόγαμος** (ὅ, ἦ), sometimes used substantively by ellipse, spouse: Οὗτος ὁ τᾶς Πολυνείκεος, ὦ γέρον', αὐτοκασιγνήτας νύμφας ὁμόγαμος κυρεῖ; *Eur. Phœnis.* 135.

**σύγγαμος** (ὅ, ἦ), united with in marriage: Καὶ ξυγγάμοισι δυσμενὲς μάλιστ' αἰεί. *Eur. Androm.* 182.

**πόσις**, ιως (ὅ), according to the Sanscrit origin ascribed to it, the traces of which are still to be found in the word πάσασθαι, to possess, this word would have the meaning of *possessor*, and this explains the contradictions apparent in the use of πόσις as the poetic synon. of ἀνὴρ, husband, spouse, in Homer and in the Tragic writers; thus in the Iliad, Helen gives this title to Menelaus, her legitimate husband: Ὅς ἐμὸς πρότερος πόσις ἦεν. *Il.* iii. 429. And further on she gives it also to Paris: Ἡ μὲν μοι πόσις ἐστὶν Ἀλέξανδρος θεοειδής, ὅς μ' ἄγαγε Τροίηνδ'. *Il.* xxiv. 763. In Sophocles, on the contrary, where the words

- (72) πόσις and ἀνὴρ are found close together, the former is *the legitimate husband*, the husband *de jure*, the latter the actual husband, the husband *de facto*: Ταῦτ' οὖν φοβοῦμαι, μὴ πόσις μὲν Ἡρακλῆς ἐμὸς καλῆται, τῆς νεωτέρας δ' ἀνὴρ. *Trachin.* 550.

σύζυξ, γος (ὁ, ἡ), prop. *joined with*, conjux, yoke-fellow, spouse; but only in speaking of the husband and wife together: Τὴν τε θανοῦσαν κᾶμ' ὀλβίζων ὥς εὐπατρίδαι καὶ ἀπ' ἀμφοτέρων ὄντες ἀριστέων σύζυγες εἰμεν. *Eur. Alc.* 920.

## 73.

- 73 ἄνθος, εος (τό), *flower*, prop. and fig.: Βοτρυδὸν δὲ πέτονται ἐπ' ἄνθεσιν εἰαρινοῖσιν. *Il.* ii. 89. Καὶ δ' ἔχει ἡβῆς ἄνθος, ὃ τε κράτος ἐστὶ μέγιστον. *Il.* xiii. 484.

ἀνθεμῖς, ἶδος (ἡ), a species of *camomile* in Dioscorides: Ἀνθεμῖς, οἱ δὲ λευκάνθεμον, οἱ δὲ χαμαίμηλον . . . . καλοῦσι. *Dioscor.* iii. 154. Poet. synonym. of ἄνθος, *flower*, in the Anthology: Ἄλσος δ', Ἀρτεμι, τοῦτο καὶ ἂν χαρίτεσσι θεοῦσαις εἶη ἐπ' ἀνθεμίδων σύμβαλα κοῦφα βαλεῖν. *Anthol. Diotim.* vi. 267.

ἄνθεμον, ον (τό), *flower* in general, *rose* in Aristophanes, according to the interpretation of the Scholiast: Ἐχων στέφανον ἀνθέμων. *Aristoph. Ach.* 992. In Theophrastus, *nigella* or *anthemum*, a plant: Τῶν δὲ κατὰ μέρος ἀνθούτων ἴδιον τὸ περὶ τὸ ἄνθεμον, ὅτι . . . . *Theophr. H. Plant.* vii. 13.

ἄνθη, ης (ἡ), according to Thomas Magister the Attic writers use this word for ἄνθησις, *blossoming-time*: Καὶ τὰ μὲν δένδρα τὴν ἄνθην ἀθρόαν ποιεῖται. *Theophr. H. Plant.* vii. 9. The reading ἄνθην has been changed by Schneider into ἄνθησιν. Καὶ ὥς ἀκμὴν ἔχει τῆς ἄνθης, ὥς ἂν εὐωδέστατον παρέχοι τὸν τόπον. *Plat. Phædr.* 230, b. It is found used for ἄνθος, *flower*, in Nicander: Πολίιοι μνοκτόνον ἄργεος ἄνθην (*the flower of the white polium, which destroys rats*). *Nicandr. Alex.* 304.

ἀνθήλη, ης (ἡ), *flower* or *pappous down* of some plants in Dioscorides: Ἐπ' ἄκρῳ περικείμενον ἄνθος πυκνὸν καὶ ἐκπαππούμενον, ὃ καλοῦσιν ἐνιοὶ ἀνθήλην. *Dioscor.* iii. 133.

ἀνθοσύνη, ης (ἡ), for ἄνθος or ἄνθησις, used metaphorically in the Anthology: Ἄλλὰ καὶ εὐνὴν λεύσσοις καὶ τεκέων εὐσταχυν ἀνθοσύνην. *Agathias*, v. 276.



θρόνον, ου (τό), *flower worked in tapestry in Homer*: 'Αλλ' ἤγ' (73) ἱστὸν ὕφαινε, μυχῶ δόμον ὑψηλοῖο δίπλακα πορφυρέην, ἐν δὲ θρόνα ποικίλ' ἔπασσεν. *Il. x. 440.* According to the Scholiast on Theocritus, the people of Cyprus called garments worked in flowers θρόνα (*Theocr. Schol. ad Id. ii. 59*).

κάλυξ, υκος (ή), exterior envelope of the flower, which contains the germen or seed-bud, CALYX: Φέρει δ' ἀπὸ πάντων ἡ μέλισσα ὅσα ἐν κάλυκι ἀνθεῖ. *Aristot. H. Anim. v. 22.* Πόλις . . . . φθίνουσα μὲν κάλυξιν ἐγκάρποις χθονός. *Soph. CEd. T. 25.*

ἄωτος (ό) and ἄωτον, ου (τό), fr. ἄημι, prop. breath; hence, fig. that which is the finest, the most delicate possible, the *flower*, in Latin *flos*, which comes from *flare*, its etymology being thus analogous to that of the Greek word; in Homer: Κώεά τε ῥῆγός τε λίνιοιό τε λεπτὸν ἄωτον. *Il. ix. 661.*

## 74.

ἄνθρωπος, ου (ό), *man in general, and in speaking of the* 74 two sexes, as *homo* in Latin; it is also found absolutely for a man whom nothing distinguishes from the common herd, *an ordinary person*. It sometimes even conveys the notion of contempt; thus, in Xenophon, it is found in contrast with ἀνὴρ: Ἄν δὲ τοῦτο ἀνάσχησθε τᾶλλα καὶ αἰσχύνεσθαι μοι δοκῶ, οἷους ἡμῖν γνώσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους· ὑμῶν δὲ ἀνδρῶν ὄντων, . . . . *Xen. An. i. 7, 4.*

ἀνὴρ, ἀνδρός (ό), *man, male, husband*; in the higher style of writing, it specially signifies a man who distinguishes himself by great bravery, or such other qualities, as a man ought to possess; a *brave, noble man*: ὦ φίλοι ἀνέρες ἔστε. *Il. v. 529.* Ἦν νῦν γ' ἐγὼ μὲν οὐκ ἀνὴρ, αὕτη δ' ἀνὴρ. *Soph. Antig. 491.* Hence, in general, it may be translated in epic poetry, *warrior*: Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα κορυστήν. *Il. iv. 457.* Sometimes ἀνὴρ, as *vir* in Latin, is emphatic. It is often used by the Greek orators as a simple formula of politeness, or as a mode of engaging the good-will of their hearers; thus Demosthenes often uses it, softening the mention of disagreeable truths to the Athenians, by the flattery of the appellation, as in the following passage: Δυσκόλου δ' ὄντος φύσει καὶ χαλεποῦ τοῦ βουλευέσθαι, ἔτι πολλῶ χαλεπώτερον ὑμεῖς αὐτὸ πεποιήκατε, ὧ ἄνδρες Ἀθηναῖοι· οἱ μὲν γὰρ ἄλλοι πάντες ἀνθρωποι πρὸ τῶν πραγμάτων εἰώθασι χρῆσθαι τῷ βουλευέσθαι, ὑμεῖς δὲ μετὰ τὰ πράγματα. *Dem. de Pac. 1.* It is further found, thus emphatically used, even in a bad sense: Ἦν δέ τις

- (74) ἐν μνηστῆρσιν ἀνὴρ, ἀθεμίστια εἰδώς, Κτήσιππος δ' ὄνομ' ἔσκε. *Od.* xx. 287. [Thus οὗτος ἀνὴρ implies *indignation* or *contempt*, οὗτοσὶ ἀνὴρ οὐ παύσεται φλυαρῶν. *Plat. Gorg.* 489, B. So, if ἀνὴρ is used, where an honorary title might be expected; as when Philip is called by Demosth., Μακεδὼν ἀνὴρ, 157, 2.]

φώς, ωτός (ὁ), fr. φημί, syn. of ἀνὴρ, *man, warrior*, in Homer and the Tragic writers: Ἀλλὰ μετ' αὐτοὺς ἦλθε παλαιῷ φωτὶ ἰοικώς. *Il.* xiv. 136. Πονηροῦ φωτὺς ἡδοναὶ κακαί. *Eur. Iphig. A.* 387.

βροτός, οὗ (ὁ, ἡ), *human, mortal*, in Greek (as *mortal* in English) is used poetically as a subst. by the ellipse of the word 'man,' which is sometimes but far less commonly expressed: Κείνοισι δ' ἂν οὔτις τῶν, οἱ νῦν βροτοὶ εἰσιν ἐπιχθόνιοι, μαχέοιτο. *Il.* i. 271. Ἴν' ἀθανάτοισι φῶς φέροι ἡδὲ βροτοῖσιν. *Il.* xix. 2. The word is also found in Plato: Διέλθωμεν δὴ τὴν εὐδαιμονίαν τοῦ τε ἀνδρὸς καὶ τῆς πόλεως ἐν ᾧ ἂν ὁ τοιοῦτος βροτὸς ἐγγένηται. *Plat. Pol.* viii. 566, d.

ἐπιχθόνιος (ὁ, ἡ), *one who is on the earth, terrestrial*, is sometimes used substantively by the poets in the plural, with the ellipse of ἀνθρωποι, signifying *human beings*, in opp. to ἀθάνατοι, *immortals*: Τεύξουσι δ' ἐπιχθονίοισιν ἀοιδὴν ἀθάνατοι χαρίεσσαν, ἐχέφρονι Πηνελοπείῃ. *Od.* xxiv. 197.

θνητός, ἡ, ὄν (θνήσκω), *subject to death, mortal*; in the poets it is sometimes used substantively, by ellipse of ἀνθρωπος or ἀνὴρ: Εἰ δὴ σφῶ ἔνεκα θνητῶν ἐριδαίνετον ᾧδε. *Il.* i. 574. Κακὸν γε θνητοῖς τὸ νέον. *Eur. Androm.* 184. [In the prose writers it is found in this sense, but principally when opposed to θεός: e. g. μεταξὺ ἐστὶ θεοῦ τε καὶ θνητοῦ. *Pl. Conv.* 202, E: θεὸν αὐτὸν, ἀντὶ θνητοῦ ποιήσασα. *Isocr.* 218, C.]

## 75.

- 75 ἀνταγωνιστής, οὗ (ὁ), *antagonist, adversary* in general, *rival* in every kind of competition: Ἐὰν δὲ ἀνταγωνιστὴν γυμναστικῆς ἢ μουσικῆς ἢ τινος ἀγῶνος ἑτέρου διακωλύῃ τις βία μὴ παραγίγνεσθαι. *Plat. Legg.* xii. 955, a.

ἀντίβιος (ὁ, ἡ) (βία), poet. *one who employs violence, opposes with violence*; hence, *violent, hostile*: Καὶ γὰρ ἐγὼν Ἀχιλεὺς τε μαχησάμεθ' εἵνεκα κούρης ἀντιβίοις ἐπέεσσιν. *Il.* ii. 378.

ἀντίδικος (ὁ, ἡ) (δίκη), *adverse party, adversary* in a law-suit: Ὅς ἦν ἐπὶ τοῖς τῶν ἀντιδίκων πράγμασιν. *Demosth. in Theocrin.* 1327, 24.

ἀντίπαλος (ὁ, ἡ) (ἀντί, πάλη), prop. *adversary in wrestling*. By ext., *enemy* in war: Βάλλοντες αὐτοὺς καὶ τοξέοντες μάλα κακῶς ἐποίουν οἱ γυμνῆτες τῶν ἀντιπάλων. *Xen. Hell.* iv. 2, 14. Ὅρῳ γὰρ ἡμῖν ἀντιπάλους προσιόντας οἷς ἡμεῖς, εἰ ᾧδε στρατευσόμεθα, οὐ δυνησόμεθα μάχεσθαι. *Xen. Cyr.* vi. 1, 13.

ἀντίτεχνος (ὁ, ἡ), fr. τέχνη, *competitor* in every kind of

art or profession, and specially one who employs the same (75) means, arts, and artifices as his competitor, to defeat him : Ποιηταὶ μὲν οὖν ὑμεῖς, ποιηταὶ δὲ καὶ ἡμεῖς ἔσμεν τῶν αὐτῶν, ἀντίτεχνοί τε καὶ ἀνταγωνισταὶ τοῦ καλλίστου δράματος. *Plat. Legg.* vii. 817, b.

ἀντίτυπος (ὁ, ἡ) (τύπτω), that which beats back, gives back blow for blow, hard ; that receives and retains the impression of whatever comes into contact with it ; that reproduces its shape ; passively, repeated by the echo : Παρ' ᾧ στόνον ἀντί-τυπον ἀποκλαύσειεν. *Soph. Philoct.* 694. [ἀντιτυπώτατον εἶδος, offering obstinate resistance, extremely hard. *Pl. Tim.* 62, C : and ἀντιτύπους ἀνθρώπους, stubborn, obstinate. *Theæt.* 156, A.]

## 76.

ἄντρον, ον (τό), cave, natural cavity : Καρπαλίμως δ' εἰς 76 ἄντρον ἀφικόμεθ' οὐδέ μιν ἔνδον εὔρομεν. *Od.* ix. 216.

σπέος, εος (τό), Eustathius and the Etym. Magn. derive this word from σβέω, on account of the darkness that reigns there, and the modern writers from σπάω, as if it had the meaning of rupture, fissure in a mountain ; hence, grotto, cavern, specus, artificial cavity made by man, and to serve for a dwelling ; thus Homer uses it in speaking of the abodes of the nymphs and marine deities, and particularly of the grotto which was the retreat of the goddess Calypso : Τὸν δ' οἶον νύμφη πότνι' ἔρυκε Καλυψώ, δῖα θεάων, ἐν σπέσσι γλαφυροῖσι. *Od.* i. 14. Further on, he describes the wonders which nature and art had brought together to embellish this grotto, and to make it a palace worthy of a goddess. It may be observed, that, in the Odyssey, in speaking of the cave of Polyphemus, the poet uses the word σπέος very rarely, but almost always ἄντρον.

σπήλυξ, γος (ἡ), a more recent derivative, from which the Latins have spelunca ; in Theocritus and Lucian. Theocritus uses it in speaking of the cave of Polyphemus : Καὶ σπήλυγγα φυγῶν ὀλοοῖο Κύκλωπος. *Theocr. Id.* xvi. 53.

σπήλαιον, ον (τό), another derivative and synon. of σπέος, in Lucian and the Septuagint : Καὶ τὸ σπήλαιον αὐτὸ ἀνεστρέφετο. *Luc. Mar. Dial.* 2. Θάψετε με μετὰ τῶν πατέρων μου ἐν τῷ σπηλαίῳ ὃ ἐστὶν ἐν τῷ ἄγρῳ Ἐφρων τοῦ Χετταίου. *Genes.* 49, 29.

σήραγξ, αγγος (ἡ), hole, cleft of a rock : Περὶ δὲ τὰς σήραγγας τῶν πετριδίων τήθηνα καὶ βάλανοι, καὶ τὰ ἐπιπολάζοντα, οἶον αἱ λεπάδες καὶ οἱ νηρίται. *Aristot. Hist. An.* v. 15. In Theocritus, den of a lion : Ἦτοι ὁ μὲν σήραγγα προδείελος ἔστιχεν εἰς ἥν. *Theocr. Id.* xxv. 222.



- (76) χάσμα, ατος (τό), fr. χαίνω, *opening, hiatus, yawning gulf*, CHASM: "Ομβρον δὲ πολλοῦ γενομένου καὶ σεισμοῦ ῥαγῆναί τι τῆς γῆς καὶ γενέσθαι χάσμα κατὰ τὸν τόπον ᾗ ἔνεμεν. *Plat. Pol. ii. 359, b.* (Cf. *Cic. Offic. cxi. 9.*)

χηραμός, οῦ (ὸ), *hollow, hole in a rock*: "Ὡστε πέλεια ἢ ῥά θ' ὑπ' ἱρηκος κοίλην εἰσέπτατο πέτρην, χηραμόν. *Il. xxi. 495.* [ΧΑΩ.]

- 77 ἀξία, ας (ῆ), feminine of ἄξιος, used substantively by ellipse, *estimate, valuation, worth*: Τὴν δὲ δὴ τῆς βλάβης ἀξίαν εἴτε διπλὴν εἴτε τριπλὴν εἴτε καὶ τετραπλασίαν, οἱ καταψηφισάμενοι δικασταὶ ταπτόντων. *Plat. Legg. ix. 876, d.* Fig. *dignity [worth, desert]*: Τὸν γὰρ λόγον δεῖ τῆς ἀξίας τῆς ὑμετέρας ἐγγυὲς εἶναι, μὴ τῆς τοῦ λέγοντος. *Dem. de Syntax. 171, 13.*

ἀξίωσις, εως (ῆ), fr. ἀξιόω, action of judging worthy, *dig-natio*: Τάλαντον ἀργυρίου ἐκάστω δωρεὴν δίδωμι τῆς ἀξίωσιος εἵνεκα τῆς ἐς ἐμεῦ γῆμαι (*on account of the honour he has done me in desiring an alliance with my family*). *Herodot. vi. 130.* In Thucydides, *pretension, claim to a dignity*, where it differs from ἀξίωμα, which is the *dignity obtained*: Κατὰ δὲ τὴν ἀξίωσιν, ὡς ἕκαστος ἐν τῷ εὐδοκιμεῖ οὐκ ἀπὸ μέρους τὸ πλεῖον ἐς τὰ κοινὰ ἢ ἀπ' ἀρετῆς προτιμᾶται· οὐδ' αὖ κατὰ πενίαν, ἔχων δὲ τι ἀγαθὸν δρᾶσαι τὴν πόλιν, ἀξιώματος ἀφανεία κεκώλυνται. [This does not appear to be the meaning of the word here: = "*quod autem ad æstimationem attinet*," Poppo: it is opposed to κατὰ μὲν τοὺς νόμους just before]. *Thuc. ii. 37.* Ἀξίωσις was in later times confounded with ἀξίωμα: Ὑμῖν μόνοις ὑποκατακλίνονται τῆς ἀξιώσεως ἐκόντες. *Dion. Hal. Ant. Rom. vi. 71.* [In *Th. i. 37*, it is *claim, demand*, = *postulatum*: in *ii. 34*, &c., *reputation, character*; ἀνὴρ . . . ὃς ἂν . . . ἀξιώσει προήκη = *dignitate*. Poppo. Both these meanings are derived from that of an *estimate*, as made (1) by *ourselves*, or (2) by *others*, with reference to *us*.]

ἀξίωμα, ατος (τό), another verbal of ἀξιόω, which expresses the *dignity obtained*, as in the passage quoted above from Thucydides; hence, *rank or honour, merit, consideration, glory*: "Ὅμως γὰρ δὴ πρὸς γε τὰς ἄλλας τέχνας καίπερ οὕτω πραττούσης φιλοσοφίας τὸ ἀξίωμα μεγαλοπρεπέστερον λείπεται. *Plat. Polit. vi. 495, d.* Εὖ ἴσθ' ὅτι, εἴ τι ἐμοῦ

ἐκῆδον, οὐδενὸς ἂν οὕτω με ἀποστερεῖν ἐφυλάττου ὥς ἀξιώματος καὶ τιμῆς. *Xen. Cyr. v. 5, 34.*

## 78.

ἄξων, ονος (ὁ), fr. ἄγω, prop. axis; hence, every thing 78 that turns upon an axis, and especially (principally in the plural) ἄξονες, ων (οἱ), square tables of wood turning on a pivot, on which the laws of Solon were written; hence, by ext., the laws themselves were called ἄξονες at Athens. The singular is found in Demosthenes: Ὡς ἐν τῷ ἄξονι ἀγορεύει. *Dem. in Aristocrat. 629, 21.*

κύρβεις, εων (οἱ), triangular columns in the form of pyramids, on which were inscribed laws of a special character, and notices of the sacrifices, public festivals, and other solemnities: Γράψαντας ἐν κύρβεσιν τισι καὶ στήλαις, τὰ δὲ καὶ ἄγραφα πάτρια θεμένους ἔθη. *Plat. Politic. 298, d.* Aristophanes uses κύρβις fig. in the singular: Τοῖς ἀνθρώποις τ' εἶναι δόξω . . . εὐρεσιεπής, περίτριμμα δικῶν, κύρβις. *Aristoph. Nub. 447.* Although the numerous instances quoted by the grammarians, obscure as they are, may prove the difference that existed between these two words, it is plain, from the following passage from Plutarch, that even in the time of Aristotle their meaning was confounded: Ἴσχυν δὲ τοῖς νόμοις πᾶσιν εἰς ἑκατὸν ἐνιαυτοὺς ἔδωκε, καὶ κατεγράψαν εἰς ξυλίνους ἄξοντας ἐν πλαισίοις περιέχουσι στρεφομένους· ὧν ἔτι καθ' ἡμᾶς ἐν Πρυτανείῳ λείψανα μικρὰ διεσώζετο, καὶ προσηγορεύθησαν, ὥς Ἀριστοτέλης φησὶ, κύρβεις. *Plut. Solon. 25.*

## 79.

ἀπαράσκευος (ὁ, ἡ), one who has made no preparations, 79 used actively: Ἀπαράσκευοι καὶ ἄποροι ἐς τὸν πόλεμον καθίσταντο. *Thuc. i. 99.*

ἀπαρασκευάστος (ὁ, ἡ), used passively, unprepared, taken unawares, surprised: Προσπέσοντες δὲ ἀπαρασκευάστοις τοῖς βαρβάροις. *Herodian. iii. 9.*

## 80.

ἀπατᾶν, acc. to the grammarians, from πάτος, path, to turn 80 away from the path, to lead astray, seduce; but better from ἄπτω [*palpo*], to deceive by feigned caresses; and thence, to deceive, cheat, to disappoint, defraud, in Homer: Νῦν δ' ἐπεὶ ἐκ χειρῶν γέρας εἴλετο καὶ μ' ἀπάτησεν. *Il. ix.*

- (80) 344. Καὶ σκοπεῖν τίς τι ἔχει, ὃν δυνατὸν ἀφελέσθαι ἀπατήσαντα ἢ βιασάμενον. *Plat. Polit.* ix. 573, e.

ἐξαπατᾶν, a compound of the preceding word, and more frequently used than the simple ἀπατᾶν, even in Homer's time; with the meaning of which he associates the notion of complete success. The same remark may be made of Plato and Xenophon: Κομίδῃ ἄρα ὁ Θεὸς ἀπλοῦν καὶ ἀληθὲς ἔν τε ἔργῳ καὶ ἐν λόγῳ, καὶ οὔτε αὐτὸς μεθίσταται οὔτε ἄλλους ἐξαπατᾷ. *Plat. Polit.* ii. 382, e. Ἀπελογοεῖτο ὡς ἐξαπατηθεῖη. *Xen. Hellen.* vii. 4, 39.

ἀπαφίσκειν, *synon.*, poet. and Epic, of the same family as ἀπατᾶν, *to deceive, cheat*: Οὔτι σε Περσεφόνηια, Διὸς θυγάτηρ, ἀπαφίσκει. *Od.* xi. 217. The compound ἐξαπαφίσκειν associates with its simple the notion of success, *to succeed in imposing upon another*: Μερμήριξε δ' ἔπειτα βοῶπις πότνια Ἥρη, ὅπως ἐξαπάφοιτο Διὸς νόον αἰγιόχοιο. *Il.* xiv. 160.

ἄλωπεκίζειν, *to imitate the fox, to act the fox*: Οὐκ ἔστιν ἄλωπεκίζειν, οὐδ' ἀμφοτέροισι γίγνεσθαι φίλον. *Aristoph. Vespr.* 1233.

βουκολεῖν (βουκόλος), *prop. to tend or feed cattle*; *fig. to deceive by fine words, to defraud of his hope*: Κάτω κᾶρα ρίψας με βουκολήσεται. *Aristoph. Pac.* 153. In more modern authors, *to feed with illusions, with vain hopes, &c.*: Ἐλπίσιν ἀπατηλαῖς βουκολούμενοι. *Alciph.* 3, 5. Imitated by the Latins: *Spes est, quæ pascit amorem.* *Ovid. Metam.* ix. 12.

γοητεύειν [γόης, ητος, *enchanter*; *juggler*], *prop. to charm by juggling arts*; hence sometimes *fig., to charm*, but always with the notion of deception associated with it: Ἡ εἰ μὴ τοῦτο, γοητευθέντα καὶ φενακισθέντα τῇ περὶ τᾶλλα φιλανθρωπίᾳ, καὶ ταῦτ' ἐλπίσαντα παρ' αὐτοῦ. *Dem. de Fals. Leg.* 373.

δελεάζειν (δέλεαρ, *a bait*), *prop. to lure by a bait, to tempt, catch by a bait*; hence sometimes *fig., to tempt, to allure*: Τῶν δὲ ἰδιωτῶν καὶ πολλῶν τὰ μὲν οὐ προορωμένων, τὰ δὲ τῇ καθ' ἡμέραν ῥαστώνῃ καὶ σχολῇ δελεαζομένων. *Dem. Cor.* 14.

δολοῦν (δόλος), *prop. to catch with a bait (δόλος)*; hence *fig., in poetry [Herod. &c.], to lure, to entrap, to take by craft*: Ὅν θανεῖν ἐρρυσάμην Μοίρας δολώσας. *Eur. Alcest.* 12.



ἡπεροπεύειν, fr. εἰπεῖν and ἡπύειν, or perhaps ἡπια, *to say soft* (80) *things, sweet things, amorous nonsense, to cajole, to wheedle*, used principally of the cajoling that is successful with women: Ἡ οὐχ ἄλις ὅτι γυναῖκας ἀνάλκιδας ἡπεροπεύεις; *Il. v. 349.*

καπηλεύειν, prop. *to falsify*, as those dealers do who adulterate their goods; hence sometimes fig. in poetry, *to cheat, impose upon*: Ἡδὴ νῦν αὖχει, καὶ δι' ἀψύχου βορᾶς σίτοις καπήλευ'. *Eur. Hipp. 952.*

παράγειν, prop. *to lead aside from the right way*; hence fig., *to mislead, deceive or beguile by flattery*: Δεῖ ἄρα περὶ θεῶν καὶ λέγειν καὶ ποιεῖν ὥς μήτε αὐτοὺς γόητας ὄντας τῷ μεταβάλλειν ἑαυτούς, μήτε ἡμᾶς ψεύδεσι παράγειν ἐν λόγῳ ἢ ἐν ἔργῳ. *Plat. Polit. ii. 383, a.* Τοὺς δὲ στρατιώτας τὴν δωρεὰν μὴ κομιζομένους ἐν ἀρχῇ μὲν ἐλπίς παρήγεν, ὥς εἰ καὶ μὴ τοσοῦτον ἄλλ' ὅσον Νέρων ἔδωκεν, ἀποδώσοντος. *Plut. Galb. 18.*

παρακρούειν, rendered synon. with the above by a metaphor taken from those who cheat by pressing down one of the scales of the balance to gain in weight; or, acc. to other grammarians, from the wrestler who trips up his adversary. It is to this last usage, that Plato alludes in the following passage, where the verb is used in a sense more akin to its proper meaning: Καὶ οὐκ ἂν σε παρακρούοι ἢ παροῦσα ξυμφορά. *Plat. Crit. 47, a.* In a remoter metaphorical sense, and in the middle voice: Φυλάττειν ἐμὲ καὶ τηρεῖν ἐκέλευεν ὅπως μὴ παρακρούσομαι μηδ' ἐξαπατήσω. *Dem. Coron. 318.*

παραλογίζεσθαι, *to make a false calculation, to deceive by false calculation or false reasoning*: Παραλογίζεται γὰρ ἡ διάνοια ὑπ' αὐτῶν, ὥσπερ ὁ σοφιστικὸς λόγος· εἰ ἕκαστον μικρόν, καὶ πάντα. *Aristot. Polit. 5, 8.*

πλάζειν, prop. *to cause to wander, to put out of the way, to remove afar off*: Ἐκ τοῦ δὴ Ὀδυσῆα Ποσειδάων ἐνοσίχθων οὔτι κατακτείνει, πλάζει δ' ἀπὸ πατρίδος αἵης. *Od. i. 75.* Sometimes fig.: Ἐνθα μνηστήρεσσιν ἐπὶ γλυκύν ὕπνον ἔχευεν, πλάζε δὲ πίνοντας [= aberrare faciebat, sc. a proposito diutius bibendi, vel a sobriâ mente, vel a potentiâ agendi. *Damm.*]. *Od. ii. 396.* This verb is only to be found in some modern prose writers, such as Lucian and Polybius.

σφάλλειν, prop. *to cause to fall*; hence sometimes fig., *to cause to fall into error*: Τοὺς δὲ μὴ εἰδότες οὐδὲν ἔφη θαυμαστὸν εἶναι αὐτούς τε σφάλλῃσθαι καὶ ἄλλους σφάλλειν. *Xen. Memor. iv. 6, 1.*

- (80) φενᾱκίζειν, prop. to put on false hair [φενάκη: but φεν-κίζειν = to be a φέναξ. It is doubtful whether φενάκη is connected with φέναξ, or only a dialectic variation of πηνίκη]; hence to deceive by disguise or false appearances, to impose upon a person [by false pretences], to dupe: Μῶν ἀξιοῖς φενακίσας ἡμᾶς ἀπαλλαγῆναι ἀζήμιος, καὶ ταῦτ' ἐμοῦ βακτηρίαν ἔχοντος; *Aristoph. Plut.* 271. Αἰσχρόν ἐστιν, ὧ ἄνδρες Ἀθηναῖοι, φενακίζειν ἑαυτούς. *Dem. Philipp.* i. 12.

φηλοῦν (σφάλλειν), to mislead, deceive: Εἴτ', οὐειράτων δίκην, τερπνὸν τόδ' ἐλθὼν φῶς ἐφήλωσεν φρένας. *Æschyl. Agam.* 503.

φρεναπατᾱν, prop. to impose upon the understanding; hence to impose upon, to deceive, in the N. T.; Εἰ γὰρ δοκεῖ τις εἶναι τι, μηδὲν ὦν, ἑαυτὸν φρεναπατᾱ. *Galat.* vi. 3.

ψεῦδειν and ψεύδεσθαι, to deceive by falsehoods, lies: Ἡ δὲ ψευσαμένη Προῖτον βασιλῆα προσηύδα. *Il.* vi. 163. Ἐὰν οὖν, ἔφη, ἐπιλίπη αὐτὸν ἡ δαπάνη, ἥ καὶ ἐκὼν ψεύσεται, πῶς σοι ἔξει τὰ τῆς στρατιᾶς; *Xen. Cyr.* i. 6, 9. The active ψεύδειν is very rare: Ἀλλὰ πιστεύω τοι τῇ πείρᾳ τῇ ἡμετέρᾳ, καὶ τῇ ὑμῶν εἰς ἐμὲ εὐνοίᾳ. . . μὴ ψεύσειν με ταύτας τὰς ἀγαθὰς ἐλπίδας. *Xen. Cyr.* i. 5, 13.

## 81.

- 81 ἀπήνη, ης (ῆ), a vehicle with four wheels, waggon, to which horses or mules were harnessed, and which carried baggage, heavy goods, &c., in Homer: Πρόσθε μὲν ἡμίονοι ἔλκον τετράκυκλον ἀπήνην, τὰς Ἰδαῖος ἔλαυνε δαΐφρων. *Il.* xxiv. 324. In Pindar ἀπήνη is specially the team, and by ext., the car drawn by mules, and used at the games: Ἀκαμαντοπόδος τ' ἀπήνας δέκευ Ψαύμιός τε δῶρα. *Pind. Ol.* v. 6; and, by ext., pair, couple; fig. marriage-tie: Ὁ δὲ πρέσβυς ὀμματοστερῆς, ἀπήνας ὀμοπτέρου πόθον ἀμφιδάκρυτον αἰεὶ κατέχων. *Eur. Phœn.* 340.

ἄμαξα, ης (ῆ), vehicle or waggon drawn by oxen. This observation of Thomas Magister is contradicted by Eustathius; and, in fact, little difference is made in the Iliad between these two kinds of carriages, both having four wheels, and used for carrying heavy loads; they were drawn indifferently, either by oxen or by mules: Οἱ δ' ὑφ' ἀμάξῃσιν βόας ἡμιόνους τε ζεύγνυσαν. *Il.* xxiv. 782. But in the Odyssey ἄμαξα is sometimes found with the epithet ἡμιονεῖη, drawn by mules; which would seem to prove that

it was more commonly drawn by oxen. Afterward ἄμαξα (81) was used, in ordinary language, for *transport waggon*: generally, vehicle drawn by oxen: Καὶ ἀμάξας δὲ σίτου προέπεμπε. *Xen. Cyr.* ii. 4, 14.

ἄντυξ, υγος (ή), fr. ἀνέχω, plur. ἄντυγες, two semicircles, forming the *arm*, or *rail* of the two sides of the Homeric chariot: Δοιαὶ δὲ περιδρομοὶ ἄντυγές εἰσι. *Il.* v. 728. By synecdoche, it is used for the whole *chariot* in poets posterior to Homer: Ἰππικῶν ἐξ ἀντόγων ἐγνάπτει αἶέν, ἔστ' ἀπέψυξεν βίον. *Soph. Aj.* 1049.

ἄρμα, ατος (τό), *war-chariot*, always drawn by horses, and mounted with warriors ready for the fight; or by those who contended for the prize in the public games: Τὸ μὲν ἄρματι τεθρίπῳ γέρας. *Pind. Isthm.* i. 18. [Common in prose. *Thuc. Xen. Plato, &c.*]

ἀρμάμαξα, ης (ή), *waggon* or *carriage* for travelling, chiefly in use among the Persians: Ἀναβάντες ἐπὶ τὰς ἀρμαμάξας σὺν ταῖς γυναιξίν, ἀπήλαννον. *Xen. Cyr.* iii. 1, 22.

δίφρος, ου (ό), for διφόρος, fr. δύο, φέρειν, carrying two persons; in the *Iliad*, prop. *seat* of the *war-chariot* (ἄρμα) on which two persons sat, the driver (ἡνίοχος) and the warrior on his right (παραβάτης), who had only to fight: Υἱὰς Πριάμοιο . . . δύνω λάβε εἰν ἐνὶ δίφρῳ ἑόντας. *Il.* v. 159. Hence by a synecdoche in constant use, the *chariot* itself: Πεντήκοντα δ' ἔλον δίφρους. *Il.* xi. 748. In the *Odyssey*, *carriage* for travelling: Εἰ δ' ἐθέλεις πεζός, πάρα τοι δίφρος τε καὶ ἵπποι. *Od.* iii. 324.

ζεύγος, εος (τό), prop. *yoke*; hence, by ext., two or more beasts of any kind *under harness together*; *yoke* of oxen, where more than two, *team* of oxen, of horses; hence, by a natural synecdoche, the *carriage* itself: Πότερον ἐπιστάμενον ἡνιοχεῖν ἐπὶ ζεύγος λαβεῖν κρεῖττον ἢ μὴ ἐπιστάμενον. *Xen. Mem.* i. 1, 9. That it may be applied to *four* horses is plain from the context in the following passage of *Plato*: Πολύ γε μᾶλλον ἢ εἴ τις ὑμῶν ἵπῳ, ἢ ξυνωρίδι, ἢ ζεύγει νενίκηκεν Ὀλυμπιάσιν. *Plat. Apol.* 36, d.

ἵπποι (οί), and oftener feminine (αἱ), *mares*, which the ancients considered the fittest for driving, and for war. This word is sometimes synonymous with ἄρμα in the *Iliad*, and by synecdoche is used, 1. for the carriage and horses together (Ξάνθου πλῆτο ῥόος κελάδων ἐπιμῖξ ἵππων τε καὶ ἀνδρῶν. *Il.* xxi. 16);—2. for the *carriage* alone: Αὐτὰρ ὄγ' ἥρως, ὦν ἵππων ἐπιβάς, ἔλαβ' ἡνία. *Il.* v. 328.



- (81) ὄχος, εος (τό), scarcely found but in the plural, *war-chariot*: 'Εξ ὀχέων ἄλτο χαμᾶζε. *Il.* iv. 419. The form ὄχος, ου (ό), is also found in an Homeric hymn, and in the Tragic writers. [Also *Hdt.* 8, 124.] Æschylus uses it in speaking of the waggons of the Scythian nomade hordes: Οἱ πλεκτὰς στέγας πεδάρσιοι ναίουσ' ἐπ' εὐκύκλοις ὄχοις. *Æschyl. Prom.* 710.

ὄχημα, ατος (τό), fr. ὀχέω, in general every thing which serves to transport, to carry from one place to another, *conveyance, carriage, vehiculum*: Τῶν γε ἱππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρον ὀχήματος ἐσμέν. *Xen. An.* iii. 2, 19.

ῥέδα or ῥέδη, ης (ή), synon. of ἀπήνη, *carriage with four wheels, rheda* in the N. T.: Καὶ ἵππων καὶ ῥεδῶν. *Αποκ.* xviii. 13.

σατίνη, ης (ή), fr. σάττειν, *carriage* in the Homeric hymns: Πρώτῃ τέκτονας ἀνδρας ἐπιχθονίους ἐδίδαξεν ποιῆσαι σατίνας τε καὶ ἄρματα ποικίλα χαλκῷ. *Hymn. in Vener.* 13.

συνωρίς, ίδος (ή), fr. συναίρειν, *a pair of horses harnessed together, biga*; hence *chariot drawn by two horses*: Τῷ δὲ ἄλλῳ ἔτει, ᾧ ἦν Ὀλυμπίας τρίτη καὶ ἐνενηκοστή, ἣ προστεθεῖσα ξυνωρίς ἐνίκα Εὐαγόρου Ἡλείου. *Xen. Hellen.* i. 2, 1.

τέθριππον, ου (τό), neuter of the adjective τέθριππος, *having four horses*, sometimes used substantively, with ellipse of ζευγος or ἄρμα, *team or chariot of four horses*: Καὶ νίκας Πυθοῖ καὶ Ἰσθμοῖ καὶ Νεμέᾳ τεθρίπποις τε καὶ κέλῃσι. *Plat. Lys.* 205, c. [So *Xen.*, e. g. *An.* iv. 3, 21.]

τετραορία, ας (ή), *four-horse chariot*: Θήρωνα δὲ τετραορίας ἔνεκα νικαφόρου γεγωνητέον ὀπί. *Pind. Olymp.* 2, 8.

- 82 ἀποικία, ας (ή), fr. ἀποικος, *the leaving the natural home for some other, emigration*; the term applied to the ancient Greek colonies: "Ὡστε καὶ ἐς Ἴωνίαν ὕστερον ὥς οὐχ ἱκανῆς τῆς Ἀττικῆς, ἀποικίας ἐξέπεμψαν. *Thucyd.* i. 2.

κληρουχία, ας (ή), *division by lot, portion obtained by lot, allotment, distribution of lands made to those who were sent to the colonies*; hence, by ext., *the colonies themselves, the colonists*, whom the republics of Greece settled in countries they wished to retain possession of, or

with a view to repeople the towns which they had destroyed. (82) It was thus, that the Athenians, having made themselves masters of Melos after a long siege, 416 B.C., put to the sword all who were capable of bearing arms; an act which no political consideration can possibly justify, although Isocrates has endeavoured to place it in a different light: Ὑπὲρ ὧν προσήκει τοὺς εὖ φρονοῦντας μεγάλην χάριν ἔχειν πολὺ μᾶλλον ἢ τὰς κληρουχίας ἡμῖν ὀνειδίζειν, ἃς ἡμεῖς εἰς τὰς ἐρημουμένας τῶν πόλεων φυλακῆς ἕνεκα τῶν χωρίων, ἀλλ' οὐ διὰ πλεονεξίαν ἐξεπέμπομεν. *Isocr. Paneg.* 31.

## 83.

ἀποικος (ὁ, ἡ), prop. *emigrant*, the name given to the an- 83  
cient Greek *colonists*: Ἦσαν δὲ Κορίνθιοι ξυμπροθυμούμενοι μάλιστα τοῖς Ἀμπρακιώταις, ἀποίκους οὔσι. *Thucyd.* ii. 80.

μέτοικος (ὁ, ἡ), *domiciled foreigner, resident alien*, one who, having taken up his abode in a particular city, [is allowed to settle and trade there, but] has [not] been admitted to the rights of citizenship in it. At Athens, they paid a tax (μετοίκιον) of 10 drachmæ per annum, and were subject to certain duties, such as carrying the sacred vessels (σκάφη) in solemn processions, whence they were called σκαφηφόροι; their wives were obliged on the same occasions to carry vessels filled with water, whence they were also called ὕδριαφόροι, and their daughters (σκιαδηφόροι) parasols for the Athenian ladies. It appears from a passage in Demosthenes, that, at least at a certain period, the μέτοικοι were obliged to pay to the state a sixth of their property: Δοῦλον ἔφη καὶ ἐκ δούλων εἶναι καὶ προσήκειν αὐτῷ τὸ ἕκτον μέρος εἰσφέρειν μετὰ τῶν μετοίκων. *Dem. in Androt.* 612, 4.

ἔποικος (ὁ, ἡ), prop. one sent in addition to, or in the place of the native inhabitants of a place, *colonist* sent to a city to replace the inhabitants that have been driven from it, and to repeople it, such colonists as the Athenians sent to Ægina and Potidæa: Καὶ ὕστερον ἐποίκους ἐαυτῶν ἐπεμψαν εἰς Ποτίδαιαν, καὶ κατέκτισαν. *Thucyd.* ii. 70. It is also used of foreigners invited to reside in any city, and admitted to the same rights with the other citizens, in order to increase the population: Ἀπολλωνιάται, οἱ ἐν τῷ Εὐξείνῳ πόντῳ, ἐποίκους ἐπαγαγόμενοι ἐστασίασαν. *Aristot. Polit.* v. 3.

- (83) κληροῦχος, ου (ὁ), prop. *who draws or gains a portion by lot*; a colonist to whom lands were given for cultivation in conquered countries. Demosthenes uses this word of the colonists whom the Athenians had sent into the Chersonesus under Diopithes, B.C. 341. These colonists, driven out by the Cardians and supported by Philip, were the occasion of new attempts on his part. It is the subject of the speech of Demosthenes on the affairs of the Chersonesus: Πρὶν Διοπίθην ἐκπλεῦσαι καὶ τοὺς κληροῦχους οὓς νῦν αἰτιῶνται πεποιηκέναι τὸν πόλεμον. *Dem. de Reb. in Cherson.* 91, 15.

## 84.

- 84 ἀποκήρυκτος (ὁ, ἡ), acc. to Ammonius and Hesychius, is applied to a son *driven* from his home for bad conduct.

ἐκποίητος (ὁ, ἡ), son *emancipated* or *given away* by his father to another person, who adopts him (εἰσποίητος): Ἐκποίητος εἰς τὸν οἶκον τὸν Ἱππολοχίδου. *Is.* 65, 41. Fig.: Ἐὰν ἐκ φαύλου γένηται χρηστός, ὥσπερ εὐεκτικὸς ἐκ νοσῶδους, ἀφεῖται τῆς τοῦ γένους ποινῆς, οἷον ἐκποίητος τῆς κακίας γενόμενος. *Plut. de Sera Num. Vindict.* 21.

ἀπόκληρος (ὁ, ἡ), a *disinherited* son, but found only in the Pandects and Institutes of the emperor Theophilus: "Ἐστω μου ὁ δεῖνα κληρονόμος, οἱ δὲ λοιποὶ ἔστωσαν ἀπόκληροι. *Instit. ii. Tit.* 13.

## 85.

- 85 ἀπολείπειν, prop. to *abandon*, hence, in legal phrase, to *separate herself* from a husband; to be *divorced*, used of the woman only: Καὶ πρὸς τούτοις τὴν μὲν γυναῖκ' οὐκ ἀπολελοιπυῖαν. *Dem. ad Onetor.* i. 865, 6.

ἀποπέμπειν, to *send* or *put away* his wife, speaking of the husband, to *divorce*: Κατὰ τὸν νόμον ὃς κελεύει εἰὰν ἀποπέμπῃ τὴν γυναῖκα ἀποδιδόναι τὴν προῖκα. *Dem. in Neær.* 1362. In the same passage Demosthenes uses ἐκβάλλειν to express the same act on the part of the husband, but with the associated notion of violence and outrage: Ὅργισθεῖς δ' ἐπὶ τούτοις ἅπασι καὶ ὑβρίσθαι ἡγούμενος καὶ ἐξηπατῆσθαι, ἐκβάλλει τὴν ἄνθρωπον ὥς ἐνιαυτὸν συνοικήσας αὐτῇ, κύουσαν, καὶ τὴν προῖκα οὐκ ἀποδίδωσιν. *Dem. in Neær.* 1362.



## 86.

ἀπονίψασθαι, *to wash the hands* after eating ;

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κατὰ χειρὸς ὕδωρ, or κατὰ χειρός, or κατὰ χειρῶν alone, *water for the hands*, i. e. *to wash the hands*, was one of the phrases used only before eating ; a custom, which, according to the remark of Athenæus, was peculiar to the ancient Athenians : Ἀριστοφάνης ὁ γραμματικὸς χλευάζει τοὺς οὐκ εἰδότας τὴν διαφορὰν τοῦ τε κατὰ χειρός, καὶ τοῦ ἀπονίψασθαι. Παρὰ γὰρ τοῖς παλαιοῖς, τὸ μὲν πρὸ ἀρίστου καὶ δεῖπνου, λέγεσθαι κατὰ χειρός· τὸ δὲ μετὰ ταῦτα ἀπονίψασθαι. Ἔοικε δ' ὁ γραμματικὸς τοῦτο πεφυλακέναι παρὰ τοῖς Ἀττικοῖς. *Athen.* ix. 18. Which, in fact, is confirmed by the following passage from Aristophanes : Ὑἔωρ κατὰ χειρός· τὰς τραπέζας εἰσφέρειν. *Aristoph. Vesp.* 1216.

## 87.

ἄπορος (ὁ, ἡ), fr. ἀ and πόρος, prop. *without passage, without outlet, whence one cannot pass out* : [hence *impassable*, &c.] Ὅρη ἄπορα τοῖς πολεμίοις παρέχειν. *Xen. An.* ii. 5, 3. Ποταμὸς παντάπασιν ἄπορος διὰ τὸ βάθος. *Xen. An.* iv. 1, 2.—Fig. Ἐν ἀπόροις εἶναι (*to be in a strait* ; in circumstances of great difficulty). *Xen. An.* vii. 6, 11. Speaking of persons, *being at a loss, not knowing which way to turn, not knowing what to do* [omni consilio atque ope destitutus. Cf. 353] : Πανταχόθεν τε τῇ γνώμῃ ἄποροι καθεστῶτες, &c. *Thuc.* ii. 59.

ἀμήχανος (ὁ, ἡ), fr. ἀ and μηχανή, prop. *without means, without device or expedient* ; and by ext., *embarrassed, perplexed, uneasy, in despair*, in speaking of persons : Ὡμοὶ ἐγὼ σέο, τέκνον, ἀμήχανος. *Od.* xix. 363. It is oftener, however, used passively, in speaking of things, *that which means cannot be found to effect, difficult or impossible to do or say* : Ἀμήχανον ὅσον χρόνον (*an inconceivable length of time* : i. e. *one cannot say how long*). *Plat. Phæd.* 80, c. [Also of persons in the sense of *difficult to deal with* ; *unmanageable*.]

ἀδύνατος (ὁ, ἡ), fr. ἀ and δύναμαι, speaking of persons : *one who has not the power to do a thing, who cannot, is not able, powerless* : Ἀδύνατοὶ εἰσιν ἐπιμελεῖς ἔσεσθαι. *Xen. Econ.* 12, 12 [also *absolutely = disabled*], *infirm*. [Thus the ἀδύνατοι are opposed to the δυνατοὶ or δυνάμενοι, *the able-bodied*. Cf. *Lys.* 24, 12.] More often passively, in

(87) speaking of things; *what cannot be done, impossible*: Τῆς γεωργικῆς τὰ πλεῖστά ἐστιν ἀνθρώπῳ ἀδύνατα προνοῆσαι. *Xen. Œcon.* 5, 18.

## 88.

88 ἀπρεπής (ὁ, ἡ), fr. ἀ and πρέπω, *unbecoming, improper*: Ἐπίχαρμον δὲ τὸν κωμωδοποιόν, ὅτι τῆς γυναικὸς αὐτοῦ παρούσης εἶπέ τι τῶν ἀπρεπῶν, ἐζημίωσε. *Plut. Apophth.*

ἀνάρμοστος (ὁ, ἡ), and rarely ἀναρμόδιος (ὁ, ἡ), fr. ἀ and ἀρμόζω, prop. *that which does not fit, which does not square, disproportioned*: Ἦττον τῷ βάρει πιέζουσιν οἱ ἀρμόττοντες [θώρακες] τῶν ἀναρμόστων, τὸν αὐτὸν σταθμὸν ἔχοντες. *Xen. Memor.* iii. 10, 13.—Fig. of an unsociable character, disagreeable, difficult to deal with: Τυφογέρων εἰ κἀνάρμοστος. *Aristoph. Nub.* 900. [See Note.]

ἄκοσμος (ὁ, ἡ), fr. ἀ and κόσμος, prop. *without order*; fig. *disorderly, lawless, disgraceful*: Οὐδενὸς ἀπείχοντο τῶν ἀκοσμοτάτων καὶ βιαιοτάτων. *Plut. Crass.* 15.

ἄτοπος (ὁ, ἡ), fr. ἀ and τόπος, fig. *out of place, absurd, strange*: Ἄτοπα λέγεις καὶ οὐδαμῶς πρὸς σοῦ. *Xen. Memor.* ii. 3, 15. [Hence, so strange as to be unnatural: ἄτοπον πνεῦμα. *Th.* 2, 49.]

ἄκαιρος (ὁ, ἡ), fr. ἀ and καιρός, *unseasonable, mal-à-propos, useless, empty*: Οἱ δὲ μὴ θέλοντες διὰ τὸ ἐπίπονον διδάσκεσθαι ἀλλὰ ἐν ἡδοναῖς ἀκαίροις διάγειν, φύσει οὗτοι κάκιστοι. *Xen. Cyn.* 12, 15. [Of persons = importunate, troublesome.]

αἰκῆς (ὁ, ἡ), fr. αἰ and εἰκώς, *unbecoming, disgraceful, shameful*: Τῷ καὶ ἀτασθαλίῃσιν αἰκέα πότμον ἐπέσπον. *Od.* xxii. 412.

αἰκέλιος (ὁ, ἡ), = αἰκῆς, when spoken of things; sometimes in speaking of persons, *ugly, vile, contemptible*: Πρόσθεν μὲν γὰρ δὴ μοι αἰκέλιος δόατ' εἶναι, νῦν δὲ θεοῖσιν ἔοικε. *Od.* vi. 242.

ἄσχημων (ὁ, ἡ), fr. ἀ and σχῆμα, *without form, shapeless, deformed*; more commonly fig. *shameful, unseemly*; *unbecoming, indecent*: Ὅταν γὰρ ἄσχημον μὲν μηδέν, μηδὲ δυσχερὲς ἐν ταῖς γνώμαις τῶν παρόντων καταλείπεται. *Xen. Apol.* 7.

ἄλογος (ὁ, ἡ) fr. ἀ and λόγος, prop. *without reason, irrational*: Ἡ δὲ φιλοτιμία οὐτ' ἐν τοῖς ἀλόγοις ζώοις ἐμφύεται, οὐτ' ἐν πᾶσιν ἀνθρώποις. *Xen. Hier.* 7. Fig. *unreasonable, absurd*: Νομίζων ἄλογον εἶναι τοὺς ἐξ ἱερῶν κλέπτοντας ἱεροσύλους καλεῖν. *Xen. Ages.* 11, 1.

## 89.

ἄργυρος, ου (ό), fr. ἀργός, *silver*, the metal: Χαλκὸν δ' 89 ἐν πυρὶ βάλλεν ἀτειρέα κασσίτερόν τε καὶ χρυσὸν τιμήεντα καὶ ἄργυρον. *Pl.* xviii. 474.

ἀργύριον, ου (τό), 1. sometimes *silver*, as metal: Ἐκεῖνο μέντοι οἶδα ὅτι καὶ χρυσίον ὅταν πολὺ παραφανῇ, αὐτὸ μὲν ἀτιμότερον γίγνεται, τὸ δὲ ἀργύριον τιμιώτερον ποιεῖ. *Xen. de Vectig.* 4, 10. 2. More frequently *silver* coined, made into *money*, *money*, *pecunia*: Ἐνταῦθα οἱ στρατιῶται ἤχθοντο ὅτι οὐκ εἶχον ἀργύριον ἐπισιτίζεσθαι εἰς τὴν πορείαν. *Xen. Anab.* vii. 1, 7.

κέρμα, ατος (τό) [fr. κείρειν], *piece of money*, [small] *coin*: Τὸ στόμ' ἐπιβύσας κέρμασιν τῶν ῥητόρων. *Aristoph. Plut.* 379. Ἐπειθεν ἡμᾶς διδούς κέρματα. *Dem. in Mid.* 549, 27.

νόμισμα, ατος (τό), fr. νομίζω, *silver or gold* coined, *numisma*, *money*: Ἀγορὰ δὲ ἡμῖν καὶ νόμισμα ξύμβολον τῆς ἀλλαγῆς ἔνεκα γενήσεται ἐκ τούτου. *Plat. Polit.* ii. 371, b. Hence, *gold* or *silver* *piece*, or *coin*: Νομίσματά τε αὐτοῦ κοπῆναι ἐπέτρεψε. *Herodian.* ii. 15, 9. Aristotle gives this etymology of the word: Οἷον δ' ὑπάλλαγμα τῆς χρείας τὸ νόμισμα γέγονε κατὰ συνθήκην, καὶ διὰ τοῦτο τοῦνομα ἔχει νόμισμα, ὅτι οὐ φύσει, ἀλλὰ νόμῳ ἐστί. *Aristot. Eth.* v. 5.

νόμος, ου (ό). According to Photius and Suidas, the Dorians used νόμος for νόμισμα, *piece of money*. An instance may be found in the Tables of Heraclea (1, 75), and it was from νόμος that the Latins derived their *nummus*, or, according to the more ancient orthography, *numus*.

χρήματα, άτων (τά), prop. *things of use*, *goods*, *riches*, *sums of money*, sometimes *money*: Οἱ δὲ καὶ δώροις καὶ χρήμασιν ἀναπειθόμενοι· πολλὰ γὰρ καὶ ταῦτα ἦν αὐτῷ. *Xen. Cyr.* i. 5, 3.

## 90.

ἀρέσκειν (ἄρω), prop. *to arrange*, *to adjust*, *to make* 90 *agree*; hence, *to appease*, in Homer: Ἄψ ἐθέλω ἀρέσαι δόμεναι τ' ἀπερείσι' ἅποινα. *Pl.* ix. 120. After Homer's time, in constant use, especially in prose, and construed in a neuter sense with nominative of the thing, *to be* or *seem* *suitable*, *appropriate*, &c., *to satisfy*, *to please*: Εἰ μὲν ἤρεσκε τί μοι τῶν ὑπὸ τούτων ῥηθέντων, ἡσυχίαν ἂν ἤγον. *Dem. Philipp.* i. 1.



- (90) ἀνδάνειν (ἄδην), *to satisfy, to be agreeable, to please*: Ἀλλ' οὐκ Ἀτρεΐδῃ Ἀγαμέμνονι ἤνδανε θυμῷ. *Il.* i. 24. Πολλοὶ μ' ἐμνώοντο, νόον δ' ἐμὸν οὔτις ἔαδε. *Theocr.* xxvii. 22. [Also in *Hdt.*]

δοκεῖν. This verb was often used, principally in the aorist and perfect passive, as the usual formula in ancient decrees, declaring that *it had seemed good* to the legislative body to pass such and such a decree: Ἐδοξε τοῖς Πυλαγόραις καὶ τοῖς συνέδροις τῶν Ἀμφικτυόνων. *Dem. de Coron.* 51.

εὐαρεστεῖν (εὐάρεστος [εὖ. ἀρέσκω]), a verb of modern formation, *to be agreeable, to be approved, to please*: Θεορύβου δὲ ἐπὶ τῇ γνωμῇ γενομένου διὰ τὸ μὴ πᾶσι τοῖς μέρεσιν αὐτῆς εὐαρεστεῖν ἀμφοτέροισι. *Dion. Hal. A. R.* xi. 60. Μέχρι τούτου τοῖς ἐπικεικαστάτοις τῶν πολιτῶν εὐηρέσται τὰ γινόμενα. *Diod. Sic.* xiv. 4.

## 91.

- 91 ἀρετή, ἥς (ῆ), fr. ἄρω, or, according to others, from Ἀρης, in Homer, physical excellence of every kind: Ποδῶν ἀρετὴν ἀναφαίνων. *Il.* xx. 411. Ἡ ἰσχὺν ἢ ἄλλην τινὰ ἀρετὴν τοῦ σώματος. *Plat. Gorg.* 499, d. Hence, fig. *valour in war, courage*: Ἐς λόχον, ἔνθα μάλιστ' ἀρετὴ διαείδεται ἀνδρῶν. *Il.* xiii. 277. Πάντες ἴσασιν οἱ παρ' ἐκείνῳ ξένοι ὅτι ἡ πολεμικὴ αὐτοῖς ἀρετὴ ἐντιμώτατόν τε βίον καὶ ἀφθονώτατον παρέχεται. *Xen. Hellen.* vi. 1, 4. [Cf. 92.]

ἀλκή, ἥς (ῆ), indicates more especially *defensive strength*, hence strength, *valour* that defends, protects, *valour*: Ἀργεῖοι, μήπω τι μεθίετε θούριδος ἀλκῆς. *Il.* iv. 234. Οὐκ ἔστι βίη φρεσίν, οὐδέ τις ἀλκή. *Il.* iii. 45. Personified in the *Iliad*. Ἐν δ' Ἔρις, ἐν δ' Ἀλκή. *Il.* v. 740. This poet. word has been sometimes used by prose writers. Thus Xenophon uses it fig.: Οἶδα γὰρ πάντας τοὺς ἐκεῖ ἀνθρώπους, πλὴν ἐνός· μᾶλλον δουλείαν ἢ ἀλκὴν μεμελετηκότας. *Xen. Hellen.* vi. 1, 4. [See example from *Th.* under εὐψυχία.]

ἀνδραγαθία, ας (ῆ), fr. ἀνὴρ and ἀγαθός, the quality of a brave man, *bravery*: Πάντα τὸν χρόνον ἀλλήλοις περὶ ἀνδραγαθίας ἀντεποιοῦντο. *Xen. Anab.* v. 2, 11.

ἀνδρεία, ας (ῆ), formed from ἀνὴρ, on the same principle as *virtus* in Latin from *vir*; but conveying with it more of the meaning of *fortitudo, courage in war*. According to

the definition of Plato : Θάρσος πολεμικόν· ἐγκράτεια ψυχῆς (91) πρὸς τὰ φοβερά καὶ δεινά· τόλμα ὑπηρετικὴ φρονήσεως (*boldness subordinated to prudence* [or, *in attendance on prudence*]). Opp. to δειλία, cowardice, in Xenophon : Ἄει διελέγετο σκοπῶν . . . τί ἀνδρεία, τί δειλία. *Xen. Memor.* i. 1, 16. [Cf. 92.]

ἀνδρεῖον, ου (τό), neuter of ἀνδρεῖος, which, with many of these neuter adjectives, Thucydides employs substantively in an abstract sense, in a manner peculiarly his own : Καὶ ἐν ταῖς παιδείαις οἱ μὲν ἐπιπόνῳ ἀσκήσει εὐθὺς νέοι ὄντες, τὸ ἀνδρεῖον μετερχόνται. *Thuc.* ii. 38.

λῆμα, ατος (τό), prop. *will* [fr. ΛΑΩ, λῶ, *volo*]; character, in a gen. sense, which can be determined only by the context; e. g. in the following passage of Herodotus, the earliest author in whom the word occurs : Ὑπὸ λήματός τε (= *intrepidity of will*) καὶ ἀνδρηΐης ἐστρατεύετο οὐδεμιῆς εἰούσης οἱ ἀναγκαίης. *Herodot.* vii. 99. [Here it is in a *good* sense, = *resolution, spirit, intrepidity*. In a *bad* sense it is *insolence*, &c. The word is poetic (in Soph. always in a *bad* sense) except in Ionic prose, and late writers; e. g. *Lucian*.]

ἀριστεία, ας (ή), *bravery* : Εἰ ζῶν Ἀχιλλεὺς τῶν ὅπλων τῶν ὧν πέρι κρίνειν ἔμελλε κάρτος ἀριστείας τινί. *Soph. Ajax.* 443. It expresses rather the action itself, the *deed of bravery*, in the following passage of Plutarch : Καὶ καλῶς εἶχεν εἰ καὶ διὰ μηδὲν ἄλλο, τῇ γοῦν ἀλώσει καὶ φθορᾷ τῆς πόλεως ἐπειπεῖν τὸ ἀνδραγάθημα τοῦτο καὶ τὴν ἀριστείαν. *Plut. de Herodot. Mal.* 24.

εὐψυχία, ας (ή), literally, the good quality or disposition of the soul : Ταῦ δὲ μαθήματα πον διττά, ὥς γ' εἰπεῖν, χρήσασθαι ξυμβαίνοι ἄν, τὰ μὲν ὅσα περὶ τὸ σῶμα γυμναστικῆς, τὰ δ' εὐψυχίας χάριν μουσικῆς. *Plat. Legg.* vii. 795, d. Hence, stout-heartedness, *spirit, courage* : Ἄνευ δὲ εὐψυχίας οὐδεμία τέχνη πρὸς τοὺς κινδύνους ἰσχύει. Φόβος γὰρ μνήμην ἐκπλήσσει, τέχνη δὲ ἄνευ ἀλκῆς οὐδὲν ὠφελεῖ. *Thucyd.* ii. 87.

εὐψύχον, ου (τό), neuter adjective, used for εὐψυχία by Thucydides [see ἀνδρεῖον, above] : Πιστεύοντες οὐ ταῖς παρασκευαῖς τὸ πλεόν καὶ ἀπάταις, ἢ τῷ ἀφ' ἡμῶν αὐτῶν ἐς τὰ ἔργα εὐψύχῳ. *Thuc.* ii. 38.

θυμός, οὔ (ό), the heart, the seat of the passions, in

- (91) Homer; hence, fig. *heart* for courage, as in French [English], *spirit*: Πᾶσιν δὲ παρὰ ποσὶ κάππεσε θυμός. *Il.* xv. 280; *the heart of all them fell into their feet*, i. e. as the Scholiast explains it, they had no strength left but for flight, and no hope of safety but in flight. [So in Att.: ῥώμη καὶ θυμῷ, *Xen. Cyr.* 4, 2, 21.]

ἦγορέα, ας (ή), fr. ἀνὴρ, Epic from ἀνδρεία, but more ancient, *manly vigour*: Ἠγορέη πίσυνοι καὶ κάρτεϊ χειρῶν. *Il.* xi. 9.

ἀγγορή, ης (ή), fr. ἀγῆνωρ, more particularly, *excess of courage*, audacity: Τοῦ δ' οὔποτε κυδάλιμον κῆρ ταρβεῖ οὐδὲ φοβεῖται ἀγγορή δέ μιν ἔκτα. *Il.* xii. 45.

θάρσος, εος (τό), prop. *the fervour or ardour of courage*; hence, *glowing courage, boldness*: Ἐνθ' αὖ Τυδεΐδῃ Διομήδεϊ Παλλὰς Ἀθήνη δῶκε μένος καὶ θάρσος. *Il.* v. 2. [Cf. 252 and note.]

μένος, εος (τό), although of eastern origin, this is one of the words, the origin of which the Greeks, ever jealously refusing to admit any claim of superiority, would fain find in their own language; they derive it from μένειν; a derivation not to be lost sight of, and, according to which the primary sense of the word is that of *strength, valour*, according to the Greeks: Ἀλλὰ πολὺ προθέσκε, τὸ δὲ μένος οὐδενὶ εἶκων. *Il.* xxii. 459. According to the Venetian Scholia, μένος refers to the body, and θάρσος to the soul; μένος is the strength which renders a person capable of enduring toil and danger; θάρσος, the boldness which leads him to dare and undertake; it is in the union of these two qualities, that the courage of the warrior consists. [Of prose writers, Xen. uses this word (ὑπὸ προθυμίας καὶ μένουσ, *Cyr.* 3, 3, 61: μένος καὶ θάρσος, *Hell.* 7, 1, 10), and Arist. *Eth.* 3, 8; Pl. *Tim.* 70: τὸ τοῦ θυμοῦ μένος = *vis*.]

ῥηξηνορίη, ης (ή), fr. ῥηξήνωρ, epithet of Achilles, one who breaks or overthrows the line of warriors, *impetuous force*: Ἡ μὲν δὲ θάρσος μοι Ἄρης τ' ἔδοσαν καὶ Ἀθήνη καὶ ῥηξηνορίην. *Od.* xiv. 217.

τόλμα, ης (ή), fr. τλῆναι, is prop. that quality of the soul, which makes man endure, *disposition to dare to do, resolution, hardihood, boldness*, in a good sense: τόλμα [considered as *an excess of daring; over-boldness*] is opp. to δειλία, timidity, and ἀνδρεία is the mean between these two dispositions: Οὔτε γὰρ φωνὴν ἔσχον ἱκανήν, οὔτε τόλμαν δυναμένην ὄχλῳ χρῆσασθαι (*that could manage a multitude*). *Isocr. Ep. ad Philippp.* 34. Οἱ πολέμοι τὴν τόλμαν ἰδόντες ἡμῶν, μάλλον φοβηθήσονται. *Xen. Cyr.* iii. 3, 18.

εὐτολμία, ας (ή), fr. εὐτολμος, *noble daring*: Οὔτοι θράσος τόδ' ἐστίν, οὐδ' εὐτολμία. *Eurip. Med.* 469. [In *Pol.* and *Plut.*; and of *horses* in *Xenoph.*]



## 92.

ἀρετή, ἥς (ῆ), fig. and in a philosophical sense of wide extent, the *quality of moral excellence, virtue*, thus defined by Aristotle: "Ἐστὶν ἄρα ἡ ἀρετὴ ἕξις προαιρετική, ἐν μεσότητι οὖσα τῇ πρὸς ἡμᾶς ὠρισμένη λόγῳ, καὶ ὡς ἂν ὁ φρόνιμος ὀρίσῃ, μεσότης δὲ δύο κακῶν. Τῆς μὲν καθ' ὑπερβολήν, τῆς δὲ κατ' ἔλλειψιν. *Arist. Eth. Nicom. ii. 6.* "Ἐφη δὲ καὶ τὴν δικαιοσύνην καὶ τὴν ἄλλην πᾶσαν ἀρετὴν σοφίαν εἶναι· τὰ τε γὰρ δίκαια καὶ πάντα ὅσα ἀρετῇ πράττεται καλὰ τε καὶ ἀγαθὰ εἶναι. *Xen. Memor. iii. 9, 5.*

ἀνδρεία, ας (ῆ), fr. ἀνὴρ, formed by the same analogy as the Latin *virtus*, and sometimes coming near to its fig. meaning [Cf. 91], in a philosophical sense, *moral strength, moral courage*, in Plato: Τὴν ἀνδρείαν τί θῶμεν; πότερον ἀπλῶς οὕτως εἶναι πρὸς φόβους καὶ λύπας διαμάχην μόνον, ἢ καὶ πρὸς πόθους τε καὶ ἡδονάς; *Legg. i. 633, d.*

ἀνδραγαθία, ας (ῆ), *quality, virtue of the good and brave man [manly virtue]*: Καλὸν ἂν μοι δοκεῖ ἡ Ἀγησιλαίου ἀρετὴ παράδειγμα γενέσθαι τοῖς ἀνδραγαθίαν ἀσκεῖν βουλομένοις. *Xen. Agesil. 10, 2.*

καλοκαγαθία, ας (ῆ), union of the good and the beautiful, *moral perfection, virtue*, opp. to κακία in a general sense: Πλοῦτος δὲ κακίας μᾶλλον ἢ καλοκαγαθίας ὑπηρέτης ἐστίν. *Isocr. ad Demon. 6.*

ἀγαθόν, οὔ (τό), neuter adj. used substantively in an abstract sense, *the good*, with the associated notion of the *useful, the profitable*: Ἀεὶ μὲν οὖν ἐπεμέλετο ὁ Κῦρος ὅποτε συσκηνοῖεν, ὅπως εὐχαριστότατοί τε ἅμα λόγοι ἐμβληθήσονται, καὶ παρορμῶντες εἰς τὰγαθόν. *Xen. Cyr. ii. 2, 1.*

καλόν, οὔ (τό), neuter adj. used in an abstract sense as the above, *the beautiful, the good, the honorable, virtue*: "Ὅστις γε μὴν φανερός ἐστι τοῦ μὲν πλεονεκτεῖν αἰὲ ἐπιμελόμενος, τοῦ δὲ καλοῦ καὶ τῶν φίλων μηδὲν ἐντρεπόμενος, *Xen. Hellen. ii. 3, 17.*

τὰ καλὰ, *fine qualities, virtues*: Ὁ πατήρ μὲν ἐσίγα τὰ σὰ καλὰ, ἢ ὀλίγα τῶν καλῶν ἔλεγεν, ὑποπτεύων διὰ τὸ μέγεθος τῆς ἀρετῆς τὴν παρὰ τῆς τύχης ἐπήρειαν (*being afraid of a reverse of fortune on account of the greatness of your virtue*). *Himer. Orat. 23, 6.*

- (92) χρηστότης, ητος (ή), fr. χρηστός, *quality of the good man*, carrying with it the accessory notion of *usefulness*; *goodness*: Τῷ δὲ Ῥωμαίῳ τὴν δικαιοσύνης καὶ χρηστότητος ἀποδιδόντες οὐ φαύλως διαιτῶν δόξωμεν. *Plut.* [Plato defines it ἥθους ἀπλαστία μετ' εὐλογιστίας, 412, e.]

## 93.

- 93 ἄριστον, ον (τό), in the *Iliad* and the *Odyssey*, it is the *morning meal, breakfast*: Φίλοι δ' ἄμφ' αὐτὸν ἑταῖροι ἐσσυμένως ἐπένοντο καὶ ἐντύνοντο ἄριστον. *Il.* xxiv. 124. Ὀδυσσεὺς καὶ δῖος ὕφορβος ἐντύνοντο ἄριστον ἅμ' ἡοῖ. *Od.* xvi. 2. Since Homer's time the word is only found in Thucydides and Xenophon, who most frequently use it in the general sense of *meal, repast*; thus it must be understood in the following passage, or at least of the first meal of the day, rather than of dinner: Ἀθρόαι δὲ γενόμεναι αἱ νῆες ἅπασαι ἐν Παρίῳ ἔξ καὶ ὀγδοήκοντα τῆς ἐπιούσης νυκτὸς ἀνηγάγοντο καὶ τῇ ἄλλῃ ἡμέρᾳ περὶ ἀρίστου ὥραν ἦκον εἰς Προκόννησον. *Xen. Hellen.* i. 1, 13. It is only later, and from the time of Athenæus, that it is found in the sense of *dinner*. (See Δόρπον.)

ἀκράτισμα, ατος (τό), *morning meal, breakfast*, from the time of Aristotle: Τῶν δὲ φαττῶν ἡ μὲν θήλεια ἀπὸ δείλης ἀρξαμένη τὴν τε νύκτα ὅλην ἐπώζει, καὶ ἕως ἀκρατίσματος ὥρας. *Aristot. H. Anim.* vi. 8. The form ἀκρατισμός, is more modern, and found only in Athenæus: Λέγει δὲ τὸ πρῶτον ἐμβρωμα ὃ ἡμεῖς ἀκρατισμὸν καλοῦμεν, διὰ τὸ ἐν ἀκράτῳ βρέχειν καὶ προσίσθαι ψωμούς. *Athen.* i. 9.

δεῖπνον, ον (τό), *dinner* in Homer, the *meal* in the middle of the day, before proceeding to the business of the day; whence it received its name, being formed, according to the Scholiast (on *Il.* β'. 381), from μεθ' ὃ δεῖ πονεῖν<sup>1</sup>: Νῦν δ' ἔρχεσθ' ἐπὶ δεῖπνον, ἵνα ξυνάγωμεν Ἀρηα. *Il.* ii. 381. According to the *Etym. Magn.*, the Comic writers were the first to use δεῖπνον for the evening meal, *supper* [cœna], which is confirmed by the following passage from Aristophanes, where the hour of this meal is fixed: Σοὶ δὲ μελήσει, ὅταν ἡ δεκάπουν τὸ στοιχεῖον, λιπαρῶ χωρεῖν ἐπὶ δεῖπνον. *Aristoph. Eccles.* 652. Τὸ μὲν γὰρ δεῖπνον φασὶ κοῖνα

<sup>1</sup> [The remark given under δόρπον will hold good of this derivation also.]

(= cœna) διὰ τὴν κοινωνίαν καλεῖσθαι. *Plut. Quæst. Conv.* (93) 726, c.

δείπνηστος, ου (ό), a form found for the first time in the *Odyssey*, the evening meal, *supper*: 'Αλλ' ὅτε δὴ δείπνηστος ἔην, καὶ ἐπήλυθε μῆλα πάντοθεν ἐξ ἀγρῶν. *Od.* xvii. 170. Eustathius (1814, 39), according to the futile distinction which the grammarians have attempted to introduce in noting by a different accent the different meanings of the same word, pretends that δειπνηστός, means *the supper*, and δείπνηστος, *the hour of supper*: Φαλαίην ἐναλίγκια τὴν περὶ λύχρους ἀκρόνυχος δειπνηστός ἀπήλασε παιφάσσουσαν. *Nicandr. Ther.* 760.

δειπνοσύνη, ης (ή), given as synon. of δειπνον, but is rather *the art of supping, the talent of supping* [?], in a poet quoted by Athenæus: Χαιρεφῶν, πεινῶντι λάρψ ὄρνιθι ἑοικώς, νήστης, ἀλλοτρίων εὖ εἰδώς δειπνοσυνάων (*well versed in the art of supping out; or, at other men's tables*). *Athen.* iv. 5.

δόρπον, ου (τό), the *evening meal*, from τοῦ δόρατος παύεσθαι, *to cease from the labours of the spear*, because it was taken as refreshment after the labours of war: "Ἄμα δ' ἡελίῳ καταδύντι, τεύξεσθαι μέγα δόρπον. *Il.* xix. 208. The Scholiast on Homer, who gives these etymologies, more ingenious than true, and to which others equally improbable might be added from the grammarians, adds, that in his time ἄριστον, *dinner*, was the name of the morning meal, and δειπνον, *supper*, that of the evening meal. This is confirmed by Athenæus, who thus enumerates the order of meals in the heroic age: Καὶ ἄριστον μὲν ἐστὶ τὸ ὑπὸ τὴν ἑῷ λαμβανόμενον· δειπνον δὲ μεσημβρινόν, ὃ ἡμεῖς ἄριστον· δόρπον δὲ τὸ ἑσπερινόν. *Athen.* i. 10.

δορπηστός, οὔ (ό), an Ionic lengthening of δόρπον, is found for the first time in Hippocrates, where it signifies, according to the commentators, *supper*, or the hour of supper. But at a certain period, if we may believe Athenæus, this word must have had the sense of *dinner*, or the *hour of dinner*: Τὸ δ' ἄριστον δορπηστὸν ἔλεγον. *Athen.* i. 10. In this passage Athenæus quotes the testimony of the grammarian Philemon, the author of several collections of Attic words, which makes it probable that the word had been adopted by the Attics in the meaning afterwards given to ἄριστον. Thus it must be understood in the two following passages



(93) of Xenophon and Aristophanes : "Ἐδοξεν οὖν αὐτοῖς ἀπιέναι· καὶ ἀφικνοῦνται ἀμφὶ δορπηστὸν ἐπὶ τὰς σκηνάς. *Xen. Anab.* i. 10, 17. Εὐθὺς δ' ἀπὸ δορπηστοῦ κέκραγεν ἐμβάδας. *Aristoph. Vesp.* 103.

ἐπιδорπίς, ἶδος (ή), name of *supper* among the ancient Greeks, according to Athenæus : "Ἐλεγον τὸ δεῖπνον ἐπιδورπίδα. *Athen.* i. 10.

δειλινόν, οὔ (τό), meal between dinner and supper, a sort of *afternoon collation*, of which mention is made as early as the *Odyssey* : Σὺ δ' ἔρχεο δειελήσας. *Od.* xvii. 599. "Ὁ καλοῦσί τινες δειλινόν, ὃ ἐστὶ μεταξὺ τοῦ ὑφ' ἡμῶν λεγομένου ἀρίστου καὶ δείπνου. *Athen.* i. 9.

διανηστισμός, οὔ (ό), was at an ancient period, and perhaps especially among the Athenians, the name of *breakfast* : Τὸν μὲν οὖν ἀκρατισμὸν διανηστισμὸν ἔλεγον. *Athen.* i. 10.

ἐσπέρισμα, αὐος (τό), *evening meal*, *evening collation*, *merenda* : Τροφαῖς ἐχρῶντο οἱ παλαιοὶ ἀκρατίσματι, ἀρίστῳ, ἐσπερίσματι, δείπνῳ. *Athen.* i. 10.

## 94.

94 ἀρκεῖν, fr. ἄρω, prop. to form a compacted substance sufficiently strong to resist ; thus Homer uses it in speaking of the cuirass or buckler, that is sufficiently strong to resist darts, arrows, &c. : Πυκινὸς δὲ οἱ ἤρκεσε θώρηξ τὸν ῥ' ἐφόρει γυάλουσιν ἀρηρότα. *Il.* xv. 529. Hence the more modern meaning of *to be sufficient*, *to be enough* or a *match for*, strong enough, &c. both in the Tragic and prose writers : Κἂν ψιλὸς ἀρκέσαιμι σοί γ' ὥπλισμένῳ. *Soph. Aj.* 1102. Πῶς ἡ πόλις ἀρκέσει ἐπὶ τοσαύτην παρασκευήν, *Plat. Polit.* ii. 369, d.

ἀλέξειν, fr. ἀλέγω or fr. ἀλή, prop. *to keep off* or *at a distance*, *to ward off* : Φράζεν ὅπως Δαναοῖσιν ἀλεξήσεις κακὸν ἡμαρ. *Il.* ix. 251. Xenophon has employed this Homeric verb prop. and fig. [in *Mid.*] : Ἄλλ' ἐὰν ποιῆτε κακῶς τὴν ἡμετέραν χώραν, ὡς πολέμιους ἀλεξόμεθα<sup>1</sup>. *Xen. Anab.* vii. 7, 3. [But cf. *Buttm. Lexil.* p. 548, who says : "it is well known that *strength*, ἀλή, and *to assist*, is the ground-idea." It is used *absol.* *Il.* ζ. 109.]

<sup>1</sup> [The fut. ἀλέξομαι is not given even in the third edition of Liddell and Scott.]

ἀμύνειν, prop. *to defend by keeping off, to ward off*, (94) *protect*: Νήεσσιν ἀμυνέμεναι δῆϊον πῦρ. *Il.* x. 670. Also in prose: Εἴ σε πείθοιμι ἐγὼ τοὺς πολεμίους ἀμύνειν. *Plat. Phæd.* 260, b.

ἀπελαύνειν, prop. *to repel with violence, to drive out of a place, to put to flight*, principally applied to enemies: Ἐπειτα δὲ ἔλεξε τοῖς Χαλδαίοις ὅτι ἤκοι οὔτε ἀπελάσαι ἐπιθυμῶν ἐκείνους, οὔτε πολεμεῖν δεόμενος, ἀλλ' εἰρήνην βουλόμενος ποιῆσαι Ἀρμενίοις καὶ Χαλδαίοις. *Xen. Cyr.* iii. 2, 7. Fig. *to exclude*: Τούτων δ' οὐδεὶς ἀπελήλαται νόμφ τιμῶν καὶ ἀρχῶν. *Xen. Cyr.* i. 2, 15.

ἀποσοβεῖν, prop. *to shake, agitate, to shake any thing in order to drive away flies or other insects*: Ἀὔξειν δεῖ τὰς τρίχας τὰς μὲν ἐν τῇ οὐρᾷ, ὅπως ἐπὶ πλεῖστον ἐξικνούμενος ἀποσοβῇται ὁ ἵππος τὰ λυποῦντα. *Xen. Hippiatr.* 5, 6. Hence, applied to enemies: Οὐς δὲ μὴ δύναιτο λαμβάνειν ἀποσοβοῦντες ἂν ἐμποδῶν γίγνοντο τοῦ μὴ ὀρᾶν αὐτοὺς τὸ ὄλον στρατεύμα σου. *Xen. Cyr.* ii. 4, 17.

ἀπωθεῖν, *to repulse an enemy*, in Homer: Ἀλλὰ μὲν ὄφρα γέροντος ἀπώσομεν ἄγριον ἄνδρα. *Il.* viii. 96. To try to put away, *to remove or push back without violence*: Ἀψάμενος δ' ἄρα χειρὸς ἀπώσατο ἦκα γέροντα. *Il.* xxiv. 508. Fig.: Προσῆκει τὴν ὑπάρχουσαν αἰσχύνην εἰς τοὺς αἰτίους ἀπώσασθαι. *Dem. de Fals. Legat.* 408, 22.

εἴργειν, *to prevent approaching*; hence, *to keep off, to drive away*: Ὅτε μήτηρ παιδὸς ἐέργει μυῖαν ὅθ' ἡδέϊ λέξεται ὑπνῷ. *Il.* iv. 130.

ἐρύκειν, prop. and fig. *to stop, to keep off, to hold back*, so as to prevent from approaching or entering: Πλάγχθη δ' ἀπὸ χαλκῶφι χαλκὸς οὐδ' ἔκετο χροῶ καλόν· ἐρύκακε γὰρ τρυφάλεια. *Il.* xi. 352. The word occurs once in Xenophon: Οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἐμαντοῦ τὰ κακά. *Xen. Anab.* iii. 1, 25.

ἐρύσσειν, prop. *to draw to oneself*, found in Homer as synonym. with the preceding word: Ἀλλ' οὐκ οἶωνοῖσιν ἐρύσσατο Κῆρα μέλαιναν. *Il.* ii. 859.

χραιομεῖν (χράω), prop. *to be of use, to serve*: Τότε δ' οὔτι δυνήσομαι ἀχνύμενός περ χραιομεῖν. *Il.* i. 588. In the *Iliad* it is found sometimes with an accusative, like the verbs ἀλέξειν and ἀμύνειν, with which it has been improperly considered synonymous: Ὡς ἄρα τοῖς οὔτις δυνατόν χραιομῆσαι ὄλεθρον Τρώων. *Il.* xi. 120. [See Buttm. Lexil. p. 541.]

- 95 ἀρνείσθαι, fr. αἶρειν, according to Etym. Magn., from raising the hand to send away or repel, *to refuse*: Ἡ ῥά νυ μοί τι πίθοιο, φίλον τέκος, ὅττι κεν εἴπω, ἢ κεν ἀρνήσαιο; *Il.* xiv. 212. Later, *to deny*: Ὡς δ' οὐκ ἐκείνος ἐγεώργει τὴν γῆν, οὐκ ἡδύνατ' ἀρνηθῆναι διὰ τὴν περιφάνειαν, ἀλλὰ προσωμολόγησεν. *Dem. ad Orest.* 871, 15.

ἀναίνεσθαι (αἰνεῖν), *not to approve, not to consent*: opp. to ἐπαινέω; hence, *to refuse, to reject*: Ἐνθ' αὐτὸς μὲν ἔπειτ' ἡναίμετο λοιγὸν ἀμῦναι. *Il.* xviii. 450. Ἐγίγνωσκεν ὁ Κῦρος δεῖν τοὺς ὑπῆρέτας τοῦτο ἀσκεῖν, ὥς μηδὲν ἀναίνοιντο ἔργον. *Xen. Cyr.* ii. 1, 23.

ἀπαγορεύειν, *to forbid*: Ἐνδοθεν γὰρ ἀπαγορεύω σοι μὴ κινεῖσθαι. *Xen. Cyr.* i. 4, 13.

ἀνανεύειν, *to turn away the head in disdain or refusal, to signify 'no,'* by turning away the head, answers to the *renuere* of the Latins, and is opposed to κατανεύειν: Ὡς ἔφατ' εὐχομένη· ἀνένευε δὲ Παλλὰς Ἀθήνη. *Il.* vi. 311. Hence, *not to grant* [whether a *request* or a *proposition*]: Τῷ δ' ἕτερον μὲν ἔδωκε πατήρ, ἕτερον δ' ἀνένευσεν. *Il.* xvi. 250. Ἐπειδὴ δὲ καὶ τοῦτο ἀνένευον, &c. *Xen. Cyr.* i. 6, 12.

ἀπονεύειν, whence the Latin *abnuere*, seems to have been used in the same sense; but there is no instance of it in this signification.

ἀποφάναι, *to say 'no,'* to answer in the negative: Ἀντικρὺ δ' ἀπόφημι γυναιῖκα μὲν οὐκ ἀποδώσω. *Il.* vii. 362. Ὡς δὲ καὶ ταῦτα ἀπέφησα, ἐπήρου με αὖ πάλιν, &c. *Xen. Cyr.* i. 6, 13.

ἀπειπεῖν, a defective verb, used only in the second Aor., *to say no, to refuse*: Νημερτές μὲν δὴ μοι ὑπόσχεο καὶ κατάνευσον ἢ ἀπέειπ'. *Il.* i. 515. [Also, *to forbid*.]

οὐ φάναι, in dialogues, *to answer in the negative, to say no, or it is not, there is not*: Καὶ ἐγὼ εἶπον· Οὐδὲν ἄρα ἐστὶν τῶν τῆς ἀρετῆς μορίων ἄλλο οἷον ἐπιστήμη οὐδ' οἷον δικαιοσύνη οὐδ' οἷον ἀνδρεία οὐδ' οἷον σωφροσύνη οὐδ' οἷον ὁσιότης; Οὐκ ἔφη. *Plat. Protag.* 330, b.



οὐ φάσκειν, is stronger than the preceding; *to speak* (95) *positively in the negative, to maintain that it is not so and so*: Ἀντὴ ἐαυτὴν ἐρωτῶσα καὶ ἀποκρινομένη καὶ φάσκουσα καὶ οὐ φάσκουσα. *Plat. Theæt.* 190, a.

## 96.

ἄρπάζειν, fr. ἄρπη [no], prop. *ravish* as a bird of prey, and 96 *carnivorous animals generally*: [“he doth ravish the poor.” *Ps.*] “Ὡστ’ αἰετὸς ὑψιπετής, ἄρπάζων ἢ ἄρν’ ἀμαλὴν ἢ πτῶκα λαγῶν. *Il.* xxii. 308. Hence—1. *to carry off by force, or seize with violence [to snatch away]*: “Ἐκτωρ δ’ ἄρπάζας λᾶαν φέρεν, ὅς ῥα πυλάων ἐστήκει πρόσθε. *Il.* xii. 445.—2. *to ravage, plunder, pillage*: Καὶ προσπίπτοντες πόλεσιν ἀτειχίστοις καὶ κατὰ κώμας οἰκουμέναις, ἥρπαζον καὶ τὸν πλεῖστον τοῦ βίου ἐντεῦθεν ἐποιοῦντο. *Thucyd.* i. 5.

ἄγειν καὶ φέρειν, literally, *to drive away and carry off*, that is to say, *to pillage, plunder, to ravage an enemy’s country*: Εἰπὼν τῷ Φάρακι ὡς ὅτι ὀκνοίη μὴ ὁ Τισσαφέρνης καὶ ὁ Φαρνάβαζος ἐρήμην οὔσαν καταθέοντες φέρωσι καὶ ἄγωσι τὴν χώραν. *Xen. Hellen.* iii. 2, 14. This periphrasis is generally construed with the names of towns or countries; it is found, however, with persons (and that with reference to a *naval* expedition) in the following passage of Demosthenes: “Ἀγων καὶ φέρων τοὺς πλείοντας τὴν θάλατταν. *Dem. Philipp.* i. 10 [so elsewhere, e. g. ἔφερε καὶ ἤγε αὐτούς, *Anab.* ii. 1, 4; where observe that the *order* is *reversed*: also *things*; e. g. χρήματα, *Anab.* v. 5, 13]. The Latins have imitated the phrase, e. g. Virgil: *Alii rapiunt incensa feruntque Pergama. Æneid.* ii. 374.

ἀφαιρεῖν, *to take away, to take off*: Καὶ δὴ μοι γέρας αὐτὸς ἀφαιρήσεσθαι ἀπειλεῖς ᾧ ἔπι πόλλ’ ἐμόγησα. *Il.* i. 161. “Ὅσαι τῷ στρατῷ ἔποντο σκευοφόροι κάμηλοι, ταύτας πάσας ἀλίσας καὶ ἀπελὼν τὰ ἄχθεια, ἄνδρας ἐπ’ αὐτὰς ἀνέβησε ἱππάδα στολὴν ἐνεσταλμένους. *Herodot.* i. 80.

ἀπαυρίσκειν, *synon.* with the above, used only in the Aorists: Ἄλλ’ ἄμφω θυμὸν ἀπηύρα. *Il.* vi. 17.

αἰνυσθαι, rare and defective, *to take*: Εὐρύπυλος δ’ ἐπόρουσε καὶ αἶνυτο τεύχε’ ἀπ’ ὤμων. *Il.* xi. 580.

κεραῖζειν, fr. κέρας, an Ionic verb used properly of the attack of a horned animal; Homer, however, uses it in speaking of the lion; hence, fig. *to pillage, ravage* [*Ep.* and *Trag.* and in *Hdt., Æl., &c.*]: Πάτροκλ’

96) ἡ που ἐφησθα πόλιν κεραῖζέμεν ἀμήν. *Il.* xvii. 830. Μετὰ δὲ ἐπιστραφεῖς τε καὶ ιδόμενος τοὺς Πέρσας τὸ τῶν Λυδῶν ἄστρῳ κεραῖζοντα. *Herodot.* i. 88.

κλέπτειν, prop. to hide (oneself), to do evil in secret, in which it differs from ἀρπάζειν, with which it is often joined: "Ὅσα τις ἂν ἕτερος ἄλλον πημήνῃ κλέπτων ἢ βιάζόμενος. *Plat. Legg.* xi. 933, e. Hence, to carry off furtively, to steal cunningly, with dexterity: Οὐκ ἔστι λησταῖς πνεῦμ' ἐναντιούμενον ὅταν παρῇ κλέψαι τε χ' ἀρπάσαι βιά. *Soph. Phil.* 644.

λαφυραγωγεῖν, prop. to carry off the spoils, the booty: Καὶ τὰ μὲν Γαλατῶν, ὅταν ὑποχείριοι γένωνται, λαφυραγωγήσεσθαι. *Plut. Galb.* 5.

ληλατεῖν, prop. to drive the prey, i. e. the cattle plundered, before one; because the first inhabitants of Greece, as all nomad people, began by plundering one another's flocks and herds; hence, to make booty, to pillage: Ληλατήσῃ χρόνον· ἐγὼ δ' ἀπόλλυμαι. *Soph. Aj.* 343. It is also found in the prose writers: Ἐβουλεύσατο οὖν κράτιστον εἶναι ληλατῆσαι ἐκ τῆς Μηδικῆς. *Xen. Cyrop.* i. 4, 17. [With acc. πεδίον, πόλιν, &c. *Hdt.*, and in a decree, *Dem.* 208, 8, χώραν.]

λητίζεσθαι (λητῖς), to make prey of, to take as booty: Δμῳαὶ δ' ἄς Ἀχιλεὺς λητίσσατο Πάτροκλός τε. *Il.* xviii. 28. Ἐλητίζοντο δὲ καὶ κατ' ἡπειρον ἀλλήλους. *Thucyd.* i. 5.

ληστεύειν, fr. ληστής, to rob, plunder on the highway, synon. with λητίζεσθαι, but more modern: Σκίρωνά δὲ ἀνεῖλε ληστεύοντα τοὺς παριόντας. *Plut. Thes.* 10.

συλᾶν, of the same family as σύρειν, to draw off or away with violence: Καὶ ἀπ' ὤμων τεύχε' ἐσύλα (stript off). *Il.* vi. 28. In prose, to pillage: Καὶ οἱ πολέμοι μόνῳ ἐκείνῳ ὦν ἐκράτησαν ἐν Τροίᾳ ἔδοσαν μὴ συληθῆναι. *Xen. Cyn.* 1, 15.

ἱεροσυλεῖν, a compound of the preceding, specially, to carry off any thing sacred or consecrated, to commit a sacrilegious robbery: Καὶ γὰρ τοῦτο φανερόν ἐγένετο καὶ ὅτι ἱεροσυλήσαντες τὰ ὅπλα αἱ ἐγὼ ἀνέθηκα τῇ Ἀθηνᾷ. *Dem. in Eubul.* 1318, 27.

## 97. [Cf. 60.]

ἄρτος, ου (ὅ), *bread of wheat*, first found in the *Odyssey* : 97  
 Ἄρτον τ' οὔλον ἐλὼν περικαλλέος ἐκ κανέοιο καὶ κρέας. *Od.*  
 xvii. 343. Φέρονται δὲ οἴκοθεν σίτον μὲν ἄρτον, ὅψον δὲ  
 κάρδαμον. *Xen. Cyr.* i. 2, 8.

ἄζυμος [ζύμη, *leaven*], ου (ὅ), with ellipse of ἄρτος, *unleavened bread*, in the *Sept.* and *N. T.* : Ἀζύμους ἔπειεν αὐτοῖς. *Gen.* 19, 3. The plural form is also found τὰ ἄζυμα, signifying sometimes, by ext., *the feast itself of unleavened bread* among the Jews : Ἦν δὲ Πάσχα καὶ τὰ ἄζυμα μετὰ δύο ἡμέρας. *Marc.* 14, 1.

ζυμίτης, ου (ὅ), with ἄρτος in *Xenophon*, *leavened bread*, made with leaven : Καὶ ἄρτοι ζυμῖται μεγάλοι προσπεπερονημένοι ἦσαν πρὸς τοῖς κρέασι. *Xen. Anab.* vii. 3, 21.

ἄκολος, ου (ῆ or ὅ), *morsel or crumb of bread*, in the *Odyssey* : Αἰτίζων ἀκόλους, οὐκ ἄορας οὐδὲ λέβητας. *Od.* xvii. 221. Imitated by *Callimachus* : Ἐνὶ τριόδοισι καθήστο αἰτίζων ἀκόλως τε καὶ ἐκβολα λύματα δαιτός. *Callim. in Cerer.* 116.

ἄλφιτον, ου (τό), *barley*, in the plural ἄλφιστα, *barley-meal*, of which bread was made ; hence, by ext., *fig. bread*, for food generally : Πολλοὶ δ' ἔσονται χᾶτεροι νῶν ζύμμαχοι, ὅσοις δίκαιοις οὖσιν οὐκ ἦν ἄλφιστα. *Aristoph. Plut.* 219.

ἀκτή, ἥς (ῆ), *coarse barley-meal*, the barley-grain bruised (see p. 60), not the bread itself, or a piece of bread, as *Eustathius* says. It is in its most simple meaning that it must be understood in the *Iliad* ; it is only later that the poets used the word in the meaning of *bread* : Τριτάταν δὲ νιν κλύω τάνδε κατ' ἀμβροσίον στόματος ἀμέραν Δάματρος ἀκτὰς δέμας ἀγνὸν ἴσχειν. *Eurip. Hippol.* 137. [Cf. 60.]

σεμιδαλίτης, ου (ὅ), fr. σεμίδαλις, *bread made of the finest wheat flour or meal* : Τοὺς σεμιδαλίτας πρὸς ἰσχύν φησι μάλλον πεφυκέναι. *Athen.* iii. 115, d. [Cf. σεμίδαλις, 60.]

σίτος, ου (ὅ), *corn, wheat* ; hence, by ext., the *bread* made of it : Ἄμα δ' ἀμφίπολοι φέρον αὐτῇ σίτον καὶ κρέα πολλὰ καὶ αἶθοπα οἶνον ἐρυθρόν. *Od.* xii. 19. Ὅταν κάρδαμον μόνον ἔχωσιν ἐπὶ τῷ σίτῳ. *Xen. Cyr.* i. 2, 11.



- (97) *χονδρίτης*, ου (ὁ) (*χόνδρος*), bread made of the prepared grain or *groats* called *alica* [groats of spelt]: *Γίνεται μὲν ὁ χονδρίτης ἐκ τῶν ζειῶν· ἐκ γὰρ κριθῆς χόνδρον μὴ γίνεσθαι. Athen. iii. 109, c. [Cf. 60.]*

## 98.

- 98 *ἀρχαῖος*, αἰά, αῖον (*ἀρχή*), prop. *that which was at the origin, which is and was from the beginning*; hence, *ancient*, by ext., *old, superannuated, out of fashion*: *Ἄλλ' ἐκεῖνα μὲν ἀρχαῖα καὶ παλαιά. Dem. in Androt. 597.*

*παλαιός*, αἰά (*πάλαι*), of *former time, ancient, old* [not in *years*, but with ref. to existence at a *former time*], speaking both of *persons and things*: *Ἡ ῥα νύ μοι ξείνος πατρώϊός ἐσσι παλαιός. Il. vi. 215. Κατὰ τὸ νόμιμον τὸ παλαιὸν καὶ ἀρχαῖον. Lys. in Andoc. v. 253. In the above passage, Taylor has unnecessarily substituted πάτριον for παλαιόν.*

*γεραιός*, αἰά, αἰόν (*γέρων*), of or *belonging to the old, old* [in *years*]: *Ὁ δὲ ξύμβλητο γεραιὸς Νέστωρ. Il. xiv. 39. Ἀείρετέ μου δέμας γεραιᾶς χειρὸς προσλαζύμεναι. Eur. Hec. 59.*

*διπολιώδης* (ὁ, ἡ), prop. *as old as the Διπόλεια*, one of the most ancient Athenian festivals; they were kept on the 14th day of *Σκироφοριῶν*, in honour of (Zeus) Jupiter *Πολιεύς*, or protector of the city, whence their name: *Ἀρχαῖά γε καὶ διπολιώδη καὶ τεττίγων ἀνάμεστα. Aristoph. Nub. 984.*

*πρέσβυς*, υος and εως (ὁ), fr. *πρέπω*, according to some, or from *προβαίνω*, according to Ammonius, which is most probable [no], *superior, eminent, or advanced in age; respectable* from his rank, or more often from his age; *aged, old*. Homer only uses it in the feminine *πρέσβα*, as an honorary epithet of goddesses and some mortals, and in the comparative and superlative in speaking of age: *Ἥρη πρέσβα θεά. Il. v. 721. Γενεῇ μὲν ὑπέρτερός ἐστιν Ἀχιλλεύς, πρεσβύτερος δὲ σύ ἐσσι. Il. xi. 786. The positive is only found in the Tragic writers: Ἡγεμὼν ὁ πρέσβυς νεῶν Ἀχαικῶν. Æsch. Ag. 177. It is found only in the comparative and superlative form in prose writers: Αἰσθόμενος δέ ποτε τὸν πρεσβύτατον υἱὸν ἑαυτοῦ πρὸς τὴν μητέρα χαλε-*

παίνοντα· Εἰπέ μοι, ἔφη, ὦ παῖ, οἷσθ' αὖτις ἀνθρώπους (98) ἀχαρίστους καλουμένους; *Xen. Mem.* ii. 2, 1.

κρόνιος, *ία*, and κρονικός, ἡ (Κρόνος), *of or belonging to Saturn, of or in the age of Saturn, as old as Saturn* [mostly in a mocking sarcastic sense = old-fashioned, obsolete; stupid or childish from age: ἐν τούτων κρονικώτερα (ποιεῖ καὶ λέγει). *Pl. Lys.* 205, c.]: ὦ μῶρε σύ, καὶ κρονίων ὄζων. *Aristoph. Nub.* 397. ὦ κρονικαῖς γνώμαις ὄντως λημῶντε τὰς φρένας ἄμφω. *Aristoph. Plut.* 581.

ὠγύγιος, *ία*, *ιον*, fr. Ὀγύγης, Ogyges, one of the first kings of Greece; *of or belonging to Ogyges, of the time of Ogyges*; the Greeks thus described whatever was of great antiquity: Σὲ δ', ὦ τέκνον, τόδ' ἐλήλυθεν πᾶν κράτος ὠγύγιον. *Soph. Phil.* 141. Δρυὺς ὠγυγίη. *Phocyl.*

ἔνος, *η*, fr. ἔνος, a year, *of the past year*; hence, *past, completed*: Αἱ ἔνοι ἀρχαί. *Dem.* 775, 25. This word of rare occurrence was, however, familiarly used in the phrase ἔνη καὶ νέα, *Dem.* 1229, 7, where σελήνη must be understood, *the old and new moon, = the last day of the month.*

## 99.

ἀρχεῖν, prop. to commence; hence, *to be the first, to command, to have authority*; it is used of all kinds of command, or simply of a post, or office of authority, and generally of a power exercised with a view to the public benefit and welfare [e. g. of filling a magistracy or public office]: Ἀρχεῖν ἱκανοί, καὶ ὠφέλιμοι τοῖς τε ἄλλοις ἀνθρώποις καὶ ἑαυτοῖς. *Xen. Memor.* iv. 2, 11.

κρατεῖν, *to be the stronger*; hence, *to be the master, to have got the mastery, to master, to command*, conveys the notion of a power acquired or retained by force: Ἄλλ' ὅδ' ἀνὴρ ἐθέλει περὶ πάντων ἔμμεναι ἄλλων, πάντων μὲν κρατέειν ἐθέλει. *Il.* i. 288. Fig. in Plato: Εἶναι γὰρ ὁμολογεῖται σωφροσύνη τὸ κρατεῖν ἡδονῶν καὶ ἐπιθυμιῶν. *Plat. Symp.* 196, c.

## 100.

ἀρχή, ἡς (ἡ), [*beginning, hence origin, originating*] principle: Ἐκούσια δὲ λέγεται, ὅτι ἡ ἀρχὴ τῶν συναλλαγμάτων τούτων ἐκούσιος. *Aristot. Ethic. Nicom.* v. 5.

αἰτία, *ας* (ἡ), *cause*: Ὡς ἄρα πᾶσι πάντων αὕτη ὀρθὴν τε καὶ καλὴν αἰτία. *Plat. Polit.* vii. 517, c.

101 ἀρχή, ἥς (ἡ), *authority*, in general : Οὕτω δὲ ὥμην ἔγωγε νῦν δὲ ἀναγκαῖον εἶναι ἡμῖν ὁμολογεῖν πᾶσαν ἀρχήν, καθ' ὅσον ἀρχή, μηδεὶν ἄλλῳ τὸ βέλτιστον σκοπεῖσθαι ἢ ἐκείνῳ τῷ ἀρχομένῳ τε καὶ θεραπευομένῳ, ἔν τε πολιτικῇ καὶ ἰδιωτικῇ ἀρχῇ. *Plat. Pol. i. 345, d.*

αἰσυμνητεία, ας (ἡ), one of the four kinds of royal dignity established in primitive times, and which, according to Aristotle, were elective : Τρίτη δ' ἦν αἰσυμνητεία προσ-αγορεύουσιν (αὕτη δ' ἐστὶν αἰρετὴ τυραννίς). *Aristot. Polit. iii. 14, 14.*

βασιλεία, ας (ἡ), 1. *regal power, the dignity of king* : Καὶ τὸν τε Φιλίππου υἱὸν Ἀμύνταν ὡς ἐπὶ βασιλείᾳ τῶν Μακεδόνων ἦγε. *Thuc. ii. 95.* 2. Sometimes *kingdom* : "Οτι μὲν δὲ καλλίστη καὶ μεγίστη τῶν ἐν τῇ Ἀσίᾳ ἡ Κύρου βασιλεία ἐγένετο αὕτῃ ἐαυτῇ μαρτυρεῖ. *Xen. Cyr. viii. 8, 1.* 3. In more modern authors, *reign* : Λέγεται δέ τι καὶ ἕτερον ἐπὶ τῆς Ταρκυνίου βασιλείας πᾶν θαυμαστὸν εὐτύχημα τῇ Ῥωμαίων ὑπάρξει πόλει. *Dion. Halic. A. R. iv. 62.*

δεσποτεία, ας (ἡ), *prop. power of the master over the slave, dominion, despotic or absolute power*, such as that of the king of Persia : Τὴν βασιλέως τοῦ μεγάλου δεσποτείαν. *Isocr. Archid.*

δημοκρατία, ας (ἡ), *DEMOCRACY* : Καὶ ὄνομα μὲν διὰ τὸ μὴ ἐς ὀλίγους ἀλλ' ἐς πλείονας ἥκειν δημοκρατία κέκληται. *Thuc. ii. 37.*

διοίκησις, εως (ἡ), *administration, internal or domestic* ; in a more special meaning, *political administration* : Βούλει οὖν δεώμεθα τοῦ τὰ τοιαῦτα ἀντιλέγοντος ἀκολουθῆσαι ἡμῖν, εἴαν πως ἡμεῖς ἐκείνῳ ἐνδειξώμεθα ὅτι οὐδέν ἐστιν ἐπιτήδευμα ἴδιον γυναικὶ πρὸς διοίκησιν πόλεως ; *Plat. Pol. v. 455, b.*

δυναστεία, ας (ἡ), *ruling power*, which has had its origin in force, or which results from the position or force of circumstances, *arbitrary power or authority*, in Thucydides : "Οπερ δέ ἐστι νόμοις μὲν καὶ τῷ σωφρονεστάτῳ ἐναντιώτατον, ἐγγυτάτῳ δὲ τυράννου, δυναστεία ὀλίγων ἀνδρῶν εἶχε τὰ πράγματα. *Thuc. ii. 62.* In a more general sense, *power, ruling power* : Πῶς δὴτ' ἐμοὶ τυραννὶς ἡδίων ἔχειν, ἀρχῆς ἀλύπου καὶ δυναστείας ἔφω ; *Soph. Œd. R. 593.*



ἡγεμονία, ας (ῆ), is specially used of the *precedency* in (101) dignity or *supremacy*, which certain cities of Greece [e. g. Sparta and Athens] exercised over all the rest at certain periods [for which the term *Hegemony* is beginning to be naturalized]: "Ἔστι δὲ τοῦτο οὐκ ἐλάχιστον πρὸς ἡγεμονίαν· πρὸς γὰρ τὸ πρῶτον ἰσχυρὸν γενόμενον ἡδίστα πάντες συλλέγονται. *Xen. Hellen.* vii. 1, 4. In recent historians, *power*, *kingdom*: Παραλαβὼν τὴν ἐπιτροπὴν τῆς ἡγεμονίας ὁ Τύλλιος. *Dion. Halic. A. R.* iv. 8.

κυβέρνησις, εως (ῆ), prop. the action of steering a vessel; whence, fig. *administration*, *government*, in Pindar: 'Ἐν δ' ἀγαθοῖσι κεῖνται πατρῷαι κεδναὶ πολίων γυβερνάσιες. *Pind. Pyth.* 10, 112.

μοναρχία, ας (ῆ), authority of one alone, *MONARCHY*, of which Aristotle recognises two kinds: Μοναρχία δ' ἐστὶ κατὰ τοῦνομα, ἐν ᾗ εἷς ἀπάντων κύριός ἐστιν· τούτων δὲ ἡ μὲν κατὰ τάξιν τινὰ βασιλεία, ἡ δ' ἀόριστος τυραννίς. *Aristot. Rhetor.* i. 8.

ὀλιγαρχία, ας (ῆ), authority or government of a small number of persons, *OLIGARCHY*: Ἡμῖν μὲν γὰρ ἡ πόλις τότε ἐτύγχανεν οὔτε κατ' ὀλιγαρχίαν ἰσόνομον πολιτεύουσα, οὔτε κατὰ δημοκρατίαν. *Thuc.* iii. 62.

πολιτεία, ας (ῆ), *constitution of a state*, *form of government*: Χρώμεθα γὰρ πολιτεία οὐ ζηλούσῃ τοὺς τῶν πέλας νόμους. *Thuc.* ii. 37.

πολυκοιρανίη, ης (ῆ), *authority of several chiefs*, in war only: Οὐκ ἀγαθὸν πολυκοιρανίη· εἷς κοίρανος ἔστω. *Il.* ii. 204.

πρωτεῖον, ου (τό), *first rank*, *primacy*: Πῶς γὰρ ἐστὶν ἴσον . . . τὴν πόλιν . . . ἢ προεισθήκει τῶν ἄλλων Ἑλλήνων τῶς καὶ τὸ πρωτεῖον εἶχε. *Dem. Phil.* iv. 151, 8.

τυραννίς, ἰδος (ῆ), *sovereignty* usurped over a free city. This word, whence comes our *TYRANNY*, had at first among the Greeks the meaning of sovereign power, of *royalty*: Ἀποστερεῖς τὸν πατέρα τῆς τυραννίδος; *Aristoph. Av.* 1605. Later, Socrates, according to Xenophon, thus defined it: Τὴν μὲν γὰρ ἐκόντων τε τῶν ἀνθρώπων καὶ κατὰ νόμους τῶν πόλεων ἀρχὴν βασιλείαν ἡγεῖτο· τὴν δὲ ἀκόντων τε καὶ μὴ κατὰ νόμους ἀλλ' ὅπως ὁ ἄρχων βούλοιτο, τυραννίδα. *Xen. Mem.* iv. 6, 12. Ἡ τυραννίς ἐστὶ μοναρχία πρὸς τὸ συμφέρον τὸ τοῦ μοναρχοῦντος. *Aristot. Polit.* iii.

- (101) 7, 5. We see from these two definitions, that in the time of Xenophon the word had been subject to modification, and a change had passed over its meaning, which was afterwards irrevocably attached to it by Aristotle; we may even presume, that in almost all Greece, composed of free states, and cherishing the love of liberty even to fanaticism, the odious feelings we connect with the word were early attached to it; and the use made of it by Aristophanes in the fig. sense, may tend to prove this: Ταῦτα δὴτ' οὐ δεινὰ καὶ τυραννίς ἐστὶν ἐμφανής; *Aristoph. Vesp.* 417.

ταγεία, ας (ῆ), government or power of the ταγός, a title which the Thessalians gave to their chief, according to Xenophon: Κατεσκευάσατο τὴν ταγείαν τυραννίδι ὁμοίαν. *Xen. Hellen.* vi. 4, 34.

## 102.

- 102 ἀρχή, ῆς (ῆ), office, magistracy: Ἐγὼ γάρ, ὦ Ἀθηναῖοι, ἄλλην μὲν ἀρχὴν οὐδεμίαν πώποτε ἤρξα ἐν τῇ πόλει, ἐβούλευσα δέ. *Plat. Apol.* 32, b.

λειτουργία, ας (ῆ), public and onerous charges, to which the richest citizens in the Grecian cities were subjected; these charges were, e. g. that of *chorēgus*, which obliged them to furnish and entertain at their expense the chorus that was to compete in the feasts of Bacchus [Dionysus]; that of *trierarch*, which obliged them in time of war to furnish a galley and support the crew, the state furnishing nothing but the hull and rigging. At Athens, those upon whom these burdens fell, were chosen by lot from among the citizens whose property was rated at three talents: Καὶ τούτων ἐγὼ οὐδεμίαν πρόφασιν ποιησάμενος, οὔτε ὅτι τριηραρχῶ καὶ οὐκ ἂν δυναίμην δύο λειτουργίας λειτουργεῖν, οὐδὲ οἱ νόμοι ἐῷσιν. *Dem. in Polyclet.* 1209, 2. LITURGY, form or office of Divine worship, in the Septuagint and N. T.: Καὶ πάντα τὰ σκεύη τῆς λειτουργίας τῷ αἵματι ὁμοίως ἐρράντισε. *Hebr.* ix. 21.

τέλος, εος (τό), function of a post of honour, or public office, i. e. the duty or duties proper to it: Λογιζόμενος δ' ὁ Πανσανίας καὶ ἄλλοι οἱ ἐν τέλει Λακεδαιμονίων ὥς . . . . *Xen. Hellen.* iii. 5, 16. Hence it is that the phrase οἱ ἐν τέλει may be rendered by, *those who are in office, the authorities, the magistrates.* Hence again, the use of the

plural τὰ τέλη, which, according to the Scholiast on Thucy- (102) dides, signified, among the Lacedæmonians, *the principal men, the magistrates* : Καὶ τὰ τέλη τῶν Λακεδαιμονίων ὑπέσχοντο αὐτοῖς ἐς τὴν Ἀττικὴν ἐσβαλεῖν. *Thuc.* i. 58.

## 103.

ἄσκησις, εως (ή), *exercise*, is used as a general term for all 103 *exercises*, although Ammonius and other grammarians would restrict the use of it to the art of oratory, and the dramatic art ; thus Xenophon uses it in speaking of such bodily exercises as are applicable to war : Ἐγνωκότες οὖν καὶ αὐτοὶ ταῦτα εὐθύς ἐκ παίδων πρὸς τὸν κατὰ γῆν πόλεμον τὴν ἄσκησιν ποιοῦνται. *Xen. Hellen.* vii. 1, 8. And fig. : Καὶ ἐπιμελητέον ὅπως μὴ ἀνήσουσι τὴν τῆς ἀρετῆς ἄσκησιν. *Xen. Cyr.* vii. 5, 70.

ἄσκημα, ατος (τό), the end, the particular art, &c., to attain which is *the object of the exercise* : Ἀλλ' αὐτοὺς δεῖ τούτοις τοῖς ἀσκήμασι πλεονεκτεῖν. *Xen. Cyr.* vii. 5, 26.

γυμνασία, ας (ή), *the action of exercising*, principally in gymnastic exercises ; hence, *exercise* : Τὰς δὲ οἷόν τινας μείζους γυμνασίας μὴ ἔλαττον ἢ κατὰ μῆνα ἕκαστον ποιεῖσθαι προστάζει. *Plat. Legg.* viii. 830, d. Fig. applied to the art of logic, in Aristotle : Τὴν δὲ γυμνασίαν ἀποδοτέον τῶν μὲν ἐπακτικῶν πρὸς νέον. *Aristot. Topic.* 8, 5.

γυμνάσιον, ου (τό), *gymnastic exercise only* ; in this sense good writers only use it in the plural : Ἄσκει τῶν περὶ τὸ σῶμα γυμνασιῶν μὴ τὰ πρὸς τὴν ῥώμην ἀλλὰ τὰ πρὸς τὴν ὑγίειαν συμφέροντα. *Isocr. ad Demon.* 14. It is found however in the singular in Plutarch : Σωκράτει γυμνάσιον ἦν οὐκ ἀηδὲς ἢ ὀρχησις. *Plut. de Sanit.* 124, e. In this number it signifies, ordinarily, in good writers, the place of exercise itself, the GYMNASIUM.

γύμνασμα, ατος (τό), is only found in modern authors, *object of exercise*, end proposed in it ; it is found in Athenæus, and in Lucian applied to bodily exercises, and to exercises in rhetoric in Dionysius of Halicarnassus : Γυμνάσματά τε καὶ ἀσκήματα τῆς ῥητορικῆς. *Dion. Hal. Art. Rh.* ii. 1.

γυμναστική, ῆς (ή), fem. of γυμναστικός, used as a subst. with ellipse of τέχνη, THE GYMNAS TIC (art) : Μετὰ δὲ μου-



- (103) σικὴν γυμναστικῇ θρεπτέοι οἱ νεανίαι. *Plat. Polit.* iii. 403, c.

μελέτη, ης (ή), is used chiefly of exercises that require reflection, and the application of the intellectual faculties, as the *study* of the arts and sciences: Νομίζω μέντοι πᾶσαν φύσιν μαθήσει καὶ μελέτῃ πρὸς ἀνδρείαν αὔξεσθαι. *Xen. Mem.* iii. 9, 2.

σωμασκία, ας (ή), *exercise of the body only*: Καὶ ἐν σωμασκίᾳ τοὺς σωμασκοῦντας. *Xen. Mem.* iii. 9, 11.

## 104.

- 104 ἀσπίς, ἰδος (ή), great round *shield*, in use in ancient times. It was ordinarily made of wicker-work (of willows or osiers), covered with ox-hides, and over them with plates of metal. Sometimes it was entirely made of brass or some other metal, as that of Achilles (*Il.* xviii. 478). It was often large enough to cover the whole man, whence the poet. epithet ποδηνεκής, in prose, ποδήρης, *reaching down to the feet*: Αὐτίκα δ' ἀσπίδα μὲν πρόσθ' ἔσχετο πάντοσε ἴσην, καλήν, χαλκείην, ἐξήλατον, ἣν ἄρα χαλκεὺς ἤλασεν, ἔντοσθεν δὲ βοείας ῥάψε θαμειὰς χρυσείοις ῥάβδοισι διηνεκέςιν περι κύκλον. *Il.* xii. 294.

ἄντυξ, υγος (ή), fr. ἀντέχω, prop. *part rising out, up, or beyond* another, a semicircular rod or rods of wood or metal which made the circumference (ἴνυς) of the round shield (ἀσπίς); forming a raised edge, in which the word differs from ἴνυς: hence, generally, *rim or border of the shield*, in the Iliad and the Tragic writers, where some translators have given the word the too exact signification of shield: Ἄντυξ ἣ πνύατη θέεν ἀσπίδος. *Il.* vi. 118.

βοῦς, οός (ή), ox, and by ext., *skin of the ox*, or dressed hide, with which the shields were covered; hence, the shield itself in Homer: Βόας αὔας ὑψόσ' ἀνασχόμενοι. *Il.* xii. 138.

γέρρον, ου (τό), a *wicker-shield*, having the shape of a tall oblong. This shield, which was in use among the Persians, was of different heights, and served equally both for cavalry and infantry. Sometimes it was thick laid with ox-hides: Πέρσαι εἶχον, ἀντὶ ἀσπίδων, γέρρα. *Herod.* vii. 61.

θυρεός, οῦ (ό) (θύρα), *shield*, so called on account of its shape, which was that of a tall oblong, *pavois* of the

Gauls, large shield of the *hastati* among the Romans : "Εστί (104) δ' ἡ Ῥωμαϊκὴ πανοπλία πρῶτον μὲν θυρεός, οὗ τὸ μὲν πλάτος ἐστὶ τῆς κυρτῆς ἐπιφανείας πένθ' ἡμιποδίων· τὸ δὲ μῆκος, ποδῶν τεττάρων. *Polyb.* vi. 23, 2.

ἱτέα, ας (ῆ) (ιέναι), prop. *willow*, and in the poets posterior to Homer, *shield* made of willow-wood : "Εξεῖς ὁμως ἐν ῇ ταφήσῃ χαλκότονον ἱτέαν. *Eur. Troad.* 1193.

ἴτυς, υος (ῆ), fr. ἱτέα, rod of willow of which the circles or felloes of wheels, and rims of shields were made ; *circle* or *rim of the shield* ; in Euripides, where it is improperly translated *shield* : Εἰ δ' ὅμῳ ὑπερσχὸν ἴτυος ἄτερος μάθοι. *Eur. Phæen.* 1384.

κύκλος, ου (ὅ), *circle* ; hence, by ext., in the poets, *orb*, *disk of a shield* : Ἀλλ' ὑφίζανον κύκλοις, ὅπως σίδηρος ἐξολισθάνοι μάτην. *Eur. Phæen.* 1382.

λαιοσήϊον, ου (τό), fr. λάσιος, small shield covered with ox-hides with the hair on : Ἀσπίδας εὐκύκλους λαιοσήϊά τε πτερόεντα. *Il.* v. 453.

ὄπλον, ου (τό), prop. *utensil*, *arm*, *armour*. Sometimes, among the Attic writers, used as ἀσπίς, *the large shield*, which the heavy-armed infantry carried, whence they were called ὀπλίται : Ὅπλα ἐποιούντο, οἱ μὲν ξύλινα, οἱ δὲ οἰσύνια. *Xen. Hell.* ii. 4, 16.

πάρμη, ης (ῆ), *shield*, carried by the light-armed troops of the Romans, *parma* : Ἡ δὲ πάρμη καὶ δύναμιν ἔχει τῇ κατασκευῇ, καὶ μέγεθος ἀρκοῦν πρὸς ἀσφάλειαν· περιφερὴς γὰρ οὖσα τῷ σχήματι, τρίπεδον ἔχει τὴν διάμετρον. *Polyb.* vi. 22, 2.

πέλτη, ης (ῆ), fr. πάλλω, *pelta*, *small light shield* without rim, and covered with a single skin. It was in use among the Thracians, and was introduced among the Greeks by Iphicrates, about the year B.C. 400 : *Peltam pro parma fecit, a quâ postea peltastæ pedites appellantur* (*Corn. Nep. Iph.* i.). Iphicrates armed with it the troops called on this account πελτασταί (*targeteers*), a body ranging between the heavy-armed infantry (ὀπλίται), and the light-armed (ψιλοί). The shape of this shield was that of a half-moon, according to Virgil : *Ducit Amazonidum lunatis agmina peltis* (*Virg. Æn.* i. 494). Pollux gives it a somewhat

- (104) different shape: Πέλτη Ἀμαζονικὴ παρεοικυῖα κιττοῦ πετάλῳ. *Poll.* i. 134.

ρίνός, οὖ (ὀ and ῥ), flayed *skin* of a beast, particularly *dressed ox-hide*, and by ext. in poetry, *shield with coverings of leather*: Σὺν ῥ' ἔβαλον ῥινοὺς, σὺν δ' ἔγχεα καὶ μένε' ἀνδρῶν χαλκεοθωρήκων. *Il.* iv. 447.

σάκος, εὖς (τό), according to Damm, fr. σάω, to preserve [more probably fr. σάπτω], poet. word for ἀσπίς, or *large round shield* of the heroic ages: Ὅς οἱ ἐποίησεν σάκος αἰολον, ἑπταβόειον ταύρων ζατρεφῆων, ἐπὶ δ' ὄγδοον ἤλασε χαλκόν. *Il.* vii. 222. Ἀχθόμενοι σακέεσσι βραχίονας ἱτύνουσιν. *Theocr.* Id. xvi. 79.

## 105.

- 105 ἀστικός or ἀστυκός (ὀ, ῥ) (ἄστυ), of or belonging to the city, citizen, one who lives in the city, lives in town; used only prop., in opp. to ἀγροῖκος: Αὗται αἱ σπονδαὶ ἐγένοντο τελευτῶντος τοῦ χειμῶνος ἅμα ἧρι ἐκ Διονυσίων εὐθύς τῶν ἀστυκῶν. *Thuc.* v. 20. Οὐ μεμάθηκα ἀγροίκως φιλέειν, ἀλλ' ἀστυκὰ χεῖλεα θλίβειν. *Theocr.* Id. xx. 4.

ἀστεῖος (ὀ, ῥ), urbanus, used only fig. civil, polished by residence in the city, full of urbanity, witty, agreeable, entertaining: Πῶς οὐχ οὗτοι ἀστεῖοι ἂν καὶ εὐχάριτες δικαιοτερον ὀνομάζοιντο μάλλον, ἢ ἀλαζόνες; *Xen. Cyr.* ii. 2, 12.

ἀστός, ἀστή, one born in the town, a native of it, citizen, bourgeois, in opp. to ξένος. According to Eustathius this word was used only by the Attics: Ταῦτα καὶ νεωτέρῳ, καὶ πρεσβυτέρῳ ὅτῳ ἂν ἐντυγχάνω ποιήσω, καὶ ξένῳ καὶ ἀστέ. *Plal. Arol.* 30, a.

## 106.

- 106 ἀστήρ, ἔρος (ὀ), star, one of the heavenly bodies: Ἐκτοριδὴν ἀγαπητόν, ἀλίγκιον ἀστέρι καλῶ. *Il.* vi. 401. Οἱ γὰρ ἀστέρες κἂν εἰ μείζους κἂν ἐλάττους φαίνωνται, ἀλλ' ὅμως ἀδιαίρετοί γε καθ' ἑαυτοὺς εἶναι δοκοῦσιν. *Aristot. Meteor.* i. 6.

ἄστρον, οὐ (τό), according to the grammarians, the assemblage of several stars forming a *constellation*, as the Bear, Orion, &c., *sidus*, while ἀστήρ is a single star. The difference which the grammarians have observed between ἀστήρ and ἄστρον is found only in the use made of the words. In fact, the form ἄστρον is more used, in the plural only, in Homer, and the ancient Attic writers: Ἄστρα ἐν τῇ νυκτὶ



ἀνέφηναν ἃ ὑμῖν τὰς ὥρας τῆς νυκτὸς ἐμφανίζει. *Xen. Mem.* (106) iv. 3, 4. Aristotle is the first in whom the difference in meaning is to be remarked. [Ἄστρον, sing., is especially the *Dog-star*, *Sirius*: e. g. *Xen. Cyn.* 4, 6, τοῦ ἄστρου ἐπιόντος.]

πλάνης, ητος (ὁ), and πλανήτης, ου (ὁ), prop. wandering, taken substantively with ellipse of ἀστήρ, *wandering star*, PLANET: "Ἡλιος καὶ σελήνη καὶ πέντε ἄλλα ἄστρα ἐπὶ κλην ἔχοντα πλάνητες. *Plat. Tim.* 38, c. [πλανητά, *Bait.*] Πρὸς δὲ τούτοις καὶ οἱ Αἰγύπτιοί φασι, καὶ τῶν πλανητῶν καὶ πρὸς αὐτούς, καὶ πρὸς τοὺς ἀπλανεῖς γίνεσθαι συνόδους. *Aristot. Meteor.* i. 6.

## 107.

ἀστρονομία, ας (ῆ), ASTRONOMY: Ἐπιστήμη περὶ ἀστρον 107 τε φορὰς καὶ ἐνιαυτῶν ὥρας ἀστρονομία καλεῖται. *Plat. Conv.* 188, b.

ἀστρολογία, ας (ῆ), in Xenophon, where it is first found, this word has been improperly translated by *astronomy*: Ἐκέλευε δὲ καὶ ἀστρολογίας ἐμπείρους γίγνεσθαι καὶ ταύτης μέντοι μέχρι τοῦ νυκτὸς τε ὥραν καὶ μηνὸς καὶ ἐνιαυτοῦ δύνασθαι γινώσκειν. *Xen. Mem.* iv. 7. Critics have endeavoured to substitute in this passage the reading ἀστρονομία, a correction which appears useless, since the word is found also in Aristotle. It would appear then, that there existed as early as the time of Xenophon a sort of application of astronomy to the art of divination, or astrology in fact, although the word itself is not found till a later date in Greek writers, in the precise sense which it holds in modern languages, ASTROLOGY: "Ἄλλοι δὲ ἀστρολογίαν ἀψευδέα μὲν, ἀνωφελέα δ' εἶναι λέγουσιν. *Lucian. de Astrolog.* [Surely in the passage of Xenophon, *astronomy* is the right translation. No *divination* is spoken of but that of *divining* the hour of the day or night.]

## 108.

αὔ, adverb of place, prop. *back, backward*, a meaning of 108 which no trace is found even in the *Iliad*, except in the phrase αὔ ἐρύειν, which the best critics write in one word, ἀνερύειν: Ἀνέρυσαν μὲν πρῶτα. *Il.* i. 459 [the heads of the victims]. Thus there remains no other use of this

- (108) adverb but the figurative one; and it answers to *rursus* and the particle *re*, which both in Latin and English is affixed to a great number of verbs: 1. in transitions, as *rursus*, in Latin, *on the contrary, on the other hand, but again, but, still*: Ἀρχοὺς αὖ νηῶν ἐρέω νῆάς τε προπάσας. *Il.* ii. 493. —2. In narrations and enumerations, *again, once more, then again, after that*: Δεύτερον αὖ Σολύμοισι μαχήσατο. *Il.* vi. 184. —3. In dialogues, replies, and repartees [= *in return; in his turn*]; but this use of αὖ appears to be more frequent in the *Odyssey* than in the *Iliad*: Τὸν δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ἤνδα. *Od.* iv. 496.

αὖτε, compound and poet. synonym. of αὖ, and with the same meanings. Hence the Latin *autem*. It is principally used in replies, a use which belongs to it more particularly in the *Iliad*: Τὸν δ' αὖτε προσέειπε θεὰ γλαυκῶπις Ἀθήνη. *Il.* i. 206.

αὖθις (or with the Ionians, who rejected aspirated words, αὐτις), derived from and synonym. with αὖ, and preserving besides the primitive sense, backward; hence the notion of return, repetition. It answers to the inseparable particle *re*, in Latin and English, and is used with verbs of motion. Thus αὖτις in Homer, with *ίεναι*, expresses the notion, 1. to *go back*, to retrace one's steps: Τὼ δ' αὖτις ἴτην παρὰ νῆας Ἀχαιῶν. *Il.* i. 347. —2. To *come again* to a place where one had already been: Μὴ σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κίχαιω, ἣ νῦν δηθύνοντα, ἣ ὕστερον αὖτις ἴοντα. *Il.* i. 27. ὦ ξένοι, ἔλθετ' ἐπήλυδες αὖθις. *Soph. Phil.* 1190. Hence the significations, very common in prose, of *anew, presently, again, on another occasion, by-and-by*: Καὶ ἔαντε νῦν ἔαντε αὖθις ζητήσητε ταῦτα, οὕτως εὐρήσετε. *Plat. Apol.* 10. In Plato αὖ is sometimes found joined to αὖθις, and the grammarians improperly consider the one or the other redundant: "Ὅταν . . . καὶ αὖθις αὖ λέγητε ὅτι γιγνώσκων ὁ ἄνθρωπος τάγαθὰ πράττειν οὐκ ἐθέλει . . . *Plat. Prot.* 355, b.

ἄψ, almost always an adverb of place, prop.; in Homer it is sometimes used fig. in the sense of *πάλιν*: Ἀψ ἐθέλω ἀρέσαι. *Il.* xix. 138.

πάλιν, in a contrary manner to the preceding particles, has preserved its *proper* meaning, *back, backward*, which is always the prevalent one; it does indeed indicate also repetition, but exclusively in reference to a single fact, in which it differs from the preceding particles;

with the verbs to go, to come, to give, it also answers to (108) the Latin and English particle *re*, expressive of the repetition of the action; hence, *fig. again, anew, rursus, re*: Ἀλλὰ καὶ ὥς ἐθέλω δόμεναι πάλιν, εἰ τόγ' ἄμεινον. *Pl. i. 116.* Ἐπερωτηθεὶς δὲ πάλιν ὑπὸ τῆς μητρὸς διὰ τί; *Xen. Cyr. i. 3, 13.* Καὶ ὅταν αὖ πάλιν ἀπιὼν γένηται, ἔνθα καὶ ἡμῖν δῆλόν ἐστιν ὅτι εἰ προσωτέρω ἄπεισιν ἀποπαγησόμεθα ὑπὸ τοῦ ψύχους, πάλιν αὖ τρέπεσθαι καὶ προσχωρεῖν. *Xen. Mem. iv. 3, 8.* In this remarkable passage we see the two particles αὖ and πάλιν used together, a combination of frequent occurrence, and which the grammarians accused of pleonasm, only because they had lost sight of the fundamental and customary significations of these particles. This may be observed of the following passage, in which the three particles are used together by the poet, and may be rendered in French by their equivalents: Αὖθις αὖ πάλιν εἴσειμι πρὸς σέ φίλος, οὐκ ἔχων τροφήν, *Soph. Phil. 940, je reviens donc encore vers toi, sans armes, sans nourriture.*

## 109.

αὐτίκα, adverb, according to Buttmann, is formed of αὐτός 109 and ἵκα, accusative of the old form ἵξ, whence the Latins took their *vix, vicis, in the very instant, at the instant, at the present, at the same instant*, sometimes, *at the same time, directly*: Ἀμα τ' αὐτίκα καὶ μετέπειτα. *Od. xiv. 403.* Μὴ φοβηθέντες τὸ αὐτίκα δεινόν (*not fearing the present danger*). *Thuc. i. 124.*

παραυτίκα, adverb, compound and synon. of the above; almost always found with the article: Ἐγὼ τὸ παραυτίκα μὲν οὐκ ἔσωφρόνεον. *Herodot. vii. 15.*

παραχρήμα, adverb, for παρὰ τὸ χρήμα, *immediately, instantly, at once*: Οὐ γὰρ ἂν δήπου, εἴγε φρόνιμον δεῖ γενέσθαι τὸν μέλλοντα σώφρονα ἔσεσθαι, παραχρήμα ἐξ ἄφρονος σώφρων ἂν τις γένοιτο; *Xen. Cyr. iii. 1, 10.*

αὐτοβοεῖ (αὐτός, βοή), adverb, literally, as quick as cry it, with a shout, *at the first shout*, i. e. without any serious resistance: Ἐνόμισαν αὐτοβοεῖ ἂν τὴν πόλιν ἐλεῖν. *Thuc. ii. 81.* Αὐτοβοεῖ ἂν ἔλοιμι τὸ γυμνάσιον. *Luc. Gymn. 33.* It is found used for αὐτίκα in Heliodorus.

εὐθύς and εὐθέως (εὐθύς), adverb, *directly, straightway*:



- (109) Ἐπειδὴν ἡττήθη, εὐθὺς πέπνυται τῆς ἀφροσύνης. *Xen. Cyr.* iii. 1, 10.

αἴψα and ἄφαρ, adverbs, formed, according to Damm, the first from the future ἄψω, and the second from ἦφα, perfect of ἄπτω, immediately, at once, forthwith: Ἄφαρ κέ τοι αὐτίκα δοῦναι βουλοίμην. *Il.* xxiii. 593. Αἴψα δὲ νῆας ἐπηξε. *Il.* ii. 665. [Pape suggests αἴφνης for αἴψα, and mentions that some refer ἄφαρ to ἀπο-ἄρα.]

ἐξαπίνης, adverb, formed from the old adjective ἄπινος, the traces of which may yet be found in the adverb ἐξ-άπινον used by Hippocrates, unexpectedly, all at once, suddenly: Στρεφθεῖς ἐξαπίνης. *Il.* xvi. 598. Καὶ οἱ Κορίνθιοι ἐξαπίνης πρὺμναν ἐκρούοντο. *Thuc.* i. 50.

ἐξαπινάιως, only found in the Attic prose writers: Ἀνήγετο περὶ μέσας νύκτας, ὥς ἐξαπινάιως προσπέσοι. *Xen. Hellen.* i. 6, 20.

ἐξαίφνης, in Homer and the more modern poets: Πῦρ ὁρμένον ἐξαίφνης. *Il.* xxi. 14. Also in the prose writers: Νομίζουσί τινες ἄνευ παρασκευῆς καὶ ἐπιμελείας αὐτόματοι ἐξαίφνης δυνατόν ταῦτα ποιεῖν ἔσεσθαι. *Xen. Mem.* iv. 2, 6.

αἴφνης, ἄφνω and ἄφνω, simple forms, which according to the more general opinion come by syncope from ἀφανῶς, but which may be with greater probability also derived, by interchange of letters, from the old adjective ἄπινος. αἴφνης is found at the close of the Iphigenia in Aulis of Euripides, a part of the play which the critics agree in assigning to a more modern hand: Θαῦμα δ' ἦν αἴφνης ὀρᾶν. *Eur. Iph. A.* 1563. Ἐπίσταμαί γε κοῦκ ἄφνω κακὸν τόδε προσέπατ'. *Eur. Alc.* 420. Λαῖνεος στήλη με περὶξ ἔχει ἐκ δ' ἐμὲ παστῶν νύμφην κακὴ θαλάμων ἥρπασ' ἄφνω. *Anth. ad.* 710.

αἰφνιδίως, found only in Thucydides: Φθάνει προσπεσὼν ἅμα τῇ ἔφ' αἰφνιδίως τοῖς τεύχεσι. *Thuc.* vii. 23.

αἰφνηδόν and αἰφνηδά, according to the grammarians, were peculiar to the Alexandrine writers: they are nowhere found in ancient authors.

## 110.

- 110 ἀφρός, οὖ (ὀ), fr. ἀ for ἄνω and φέρειν [Cf. Sanscrit, *abhra*, a cloud, and ὄμβρος, *imber*. *Liddell and Scott*], because foam swims on the top, foam in general: Ἀφρῶ μορμύροντα ἰδὼν, ἀνά τ' ἔδραμ' ὀπίσσω. *Il.* v. 599. Περί τ' ἀφρός ὀδόντας γίγνεται. *Il.* xx. 168.

ἄχνη, ης (ή), fr. ἀ and ἔχω [No. ∞ χνόος, λάχνη, *lanugo*. *Pape, Liddell and Scott*], prop. means a thing without consistence, and

is used of every light object that floats and hovers about, as straw or chaff, particles of water, minute drops of moisture dispersed about the air, &c. It is in this last sense, and not of the sea-foam as the commentators explain it, that we must understand the word in the following admirable Homeric picture: *Κῦμα θαλάσσης χέρσῳ ῥηγνύμενον μεγάλα βρέμει, ἀμφὶ δὲ τ' ἄκρας κυρτὸν ἐὼν κορυφοῦται ἀποπτύει δ' ἀλὸς ἄχνην.* *Il.* iv. 426. (110)

*χνόος*, ου (ὁ), *uncleanly matter*, or such as collects on the surface and is wiped away; Homer uses it in speaking of the sea: *Ἐκ κεφαλῆς δ' ἔσμηχεν ἀλὸς χνόον.* *Od.* vi. 226.

## 111.

*ἄφρων*, ονος (ὁ, ἡ), fr. *φρήν*, one who is deficient in sense, 111 or good sense, *senseless, imprudent, imprudens, amens*: *Οὔτε γάρ ἐστ' ἄφρων, οὔτ' ἄσκοπος, οὔτ' ἀλιτήμων.* *Il.* xxiv. 157. Opp. to *φρόνιμος* in Plato: *Ψυχὴν οὐ τὴν μὲν δίκαιαν, τὴν δὲ ἄδικόν φασιν εἶναι, καὶ τὴν μὲν φρόνιμον, τὴν δὲ ἄφρονα;* *Plat. Soph.* 247, a.

*ἄφραδής* (ὁ, ἡ), *one who does not reason, senseless*: *Τῷ νῦν μνηστῆρων μὲν ἕα βουλὴν τε νόον τε ἀφραδέων.* *Od.* ii. 282.

*ἄφράδμων* (ὁ, ἡ), more recent form: *Νηϊδεις ἄνθρωποι καὶ ἀφράδμονες.* *Hymn. in Cerer.* 257.

*ἄεσίφρων* (ὁ, ἡ), *one whose head is injured, whose intellects are damaged*: *Εἰσὶν γὰρ οἱ παῖδες, ὃ δ' ἔμπεδος οὐδ' ἄεσίφρων.* *Il.* x. 183. [*ἄᾶσαι, φρήν. Butt.*]

*ἔκφρων* (ὁ, ἡ), *out of his mind, out of his senses, demens*: *Οὔτως ἔκφρονας, ὧ ἄνδρες Ἀθηναῖοι, καὶ παραπλήγας τὸ ἔωροδοκεῖν ποιεῖ.* *Dem. de Legat.* 426, 23.

*παράφρων* (ὁ, ἡ), *one whose mind is warped, or has gone astray* [from reason or truth: hence *unreasonable, foolish, &c.*]: *Εἰ μὴ γὼ παράφρων μάντις ἔφυν, καὶ γνώμας λειπομένα σοφᾶς.* *Soph. Electr.* 472.

*παραφρονῶν*, οὔντος (ὁ), *one who is deranged* [is not himself; opp. *εὖ φρονῶν*]: *Ὡς ἀργαλέον πρᾶγμ' ἐστίν, ὧ Ζεῦ καὶ θεοί, δοῦλον γενέσθαι παραφρονουῖντος δεσπότου.* *Aristoph. Plut.* 2. [*ὅσα δι' ἡδονῆς αὖ μεθύσκοιτα παράφρονας ποιεῖ.* *Pl. Legg.* 649, d.]

*ἀβέλτερος* (ὁ, ἡ), *silly, helpless*: *Καὶ γὰρ ἂν ἀβελτερώτατος εἴη πάντων ἀνθρώπων, εἰ.* *Dem. Philipp.* iii. 14.

*ἄβουλος* (ὁ, ἡ), *without consideration, inconsiderate, ill-advised, rash, inconsultus*, in the Tragic writers: *Ἐπὴν δ'*

- (111) ἀμάρτη, κείνος οὐκ ἔτ' ἐστ' ἀνὴρ ἄβουλος οὐδ' ἀνολβος, ὅστις ἐς κακὸν πεσὼν ἀκεῖται μηδ' ἀκίνητος πέλει. *Soph. Antig.* 1023. [Also in prose: ἀβουλοτέρων τῶν ἐναντίων τυχόντων. *Th.* i. 120.]

ἀλόγιστος (ὁ, ἡ), one who does not reason, *unreasoning, unreasonable, void of reason* [hence *heedless, rash, &c.*]: Τίς οὕτως ἀλόγιστος ἢ τίς οὕτως ἄθλιός ἐστιν ὅστις ἐκὼν ἂν μίαν δραχμὴν ἐθελήσειεν ἀναλῶσαι; *Dem. in Midiam*, 536, 7.

ἄνους (ὁ, ἡ), fr. νοῦς, prop. *without intelligence*: Νηπύτι ὥς ἄνουν κραδίην ἔχεις. *Il.* xxi. 441.

ἀναίσθητος (ὁ, ἡ), *deprived of sense, senseless*: Ἀλλά, πρὸς θεῶν οὕτω σκαιὸς εἶ καὶ ἀναίσθητος. *Dem. de Cor.* 36.

ἀνοήμων (ὁ, ἡ), fr. ἀνοέω, *synon. of ἄνους*, in the *Odyssey*: Τηλέμαχ' οὐδ' ὀπιθεν κακὸς ἔσσειαι οὐδ' ἀνοήμων. *Od.* ii. 270.

ἀνόητος (ὁ, ἡ), fr. ἀ and νοέω, *passively, incomprehensible*: Ἀφραστ' ἡδ' ἀνόητα διέπλεκε θαυματοῦς ἔργα. *Hom. Hymn. Merc.* 80. [So *Plat. Phæd.* 80, b. opp. νοητός.] *Actively* in *Plato*: Ἡ ἐν ἀνδράσιν οὕτως ἀνόητοις, ὥσπερ οἱ παῖδες. *Plat. Gorg.* 464, d. [Not only in *Plato*; usually of *persons* (especially children); *unreflecting, thoughtless, foolish*: also opp. προνοητικός, *Xen. Mem.* i. 3, 9; and to σώφρων, σωφρονῶν, *Dem.* 1383, 12. of *things*: δόξαι, ἐλπιδες, *senseless, irrational, Pl.*; ἀνόητον, *dementia est, Th.* vi. 11.]

ἄσύνετος (ὁ, ἡ), one who does not comprehend, *void of understanding*: Οὐ γὰρ τοσοῦτον ἄσύνετος πέφυκ' ἐγώ. *Eur. Phæn.* 1612. [Common with *Thuc.* in the old *Att.* form, ἀξύνητος.]

ἄσυνήμων (ὁ, ἡ), *synon. of the above*: Εἰ δ' ἄξυνήμων οὔσα μὴ δέχη λόγου. *Æsch. Agam.* 1068.

ἡλίθιος (ὁ, ἡ), *foolish* [as subst. a fool], *vanus*: Ἡλίθιος δὲ καὶ εἰ τις οἶεται διὰ τὸν πλοῦτον μηδὲν ἐπιστάμενος δόξειν τι ἀγαθὸς εἶναι. *Xen. Mem.* iv. 1, 5. [Cf. ἡλός in φρένας ἡλέ, *Il.* xv. 128: ~ ἀλάομαι, &c.]

μωρός, ρά (μάω, ?), one who is carried away or blinded by his desires; hence, *mad, fig.*; *foolish*: Λέγων ὅτι μωρός μὲν εἴη εἰ τις οἶεται μὴ μαθὼν τὰ τε ὠφέλιμα καὶ τὰ βλαβερά τῶν πραγμάτων διαγνώσσεσθαι. *Xen. Mem.* iv. 1, 5.



νήπιος (ὁ, ἡ), fr. νή and εἰπεῖν, *one who does not speak*, epithet of (111) παῖς to designate the age of infancy, *infans*: Παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα, νήπιον αὐτῶς. *Il.* vi. 400. This epithet is constantly found in Homer, who frequently uses it in an exclamatory way (by *epiphonema*), in the slighting or pitying sense which we attach to the word *child*, in common talk, as expressive of weak, thoughtless, childish conduct: Πειθόμενος μύθοισιν Ἀπόλλωνος . . . νήπιος. *Il.* xx. 295.

νηπύτιος (ὁ, ἡ), fr. νή and ἡπύω, *synon.* of the same family, but especially used as a *taunting* name in the *Iliad*, as we use *baby*, &c.: Νηπύτιε, τί νυ τόξον ἔχεις ἀνεμώλιον αὐτῶς; *Il.* xxi. 474.

παρήγορος (ὁ, ἡ), name of the supernumerary horse, attached to the usual number belonging to the carriage, outrigger; hence, *fig.* [*eccentric, perverse, foolish*] French, *extravagant*: Ἐπεὶ οὐτι παρήγορος οὐδ' ἀεσίφρων ἦσθα πάρος. *Il.* xxiii. 603. Under the Doric form πάραρος in Theocritus: Ταῦθ' ὁ πάραρος τήνος ἐπ' ἔσχατα γὰς ἔλαβ' ἐνθῶν. *Theocr.* xv. 8.

## B.

## 112.

βάδις, εως (ἡ), the motion of *walking*; *walking*: Κινή- 112  
σεως διαφοραὶ κατ' εἶδος, πτήσις, βάδις, ἄλσις. *Aristot.*  
*Eth. Nic.* x. 3.

βάδισμα, ατος (τό), the effect of such motion, *walk, gait*: Ἀλλὰ μὴν περὶ γε τοῦ ἐμοῦ βαδίσματος ἢ τῆς διαλέκτου πάντ' ἐρῶ τάληθῇ πρὸς ὑμᾶς. *Dem. ad Pantænet.* 982, 18.

βαδισμός, οὔ (ὁ), another verbal which, according to some grammarians, was equivalent in the new Attic to βάδις in the old. This form is found as early as Plato: Οὔτε ἐν βαδισμῷ οὔτε ἐν λέξει οὔτε ἄλλοθι οὐδαμοῦ. *Plat. Charm.* 160, c.

βάσις, εως (ἡ) (βαίνω), *act or power of walking*: Οὐκ ἔχων βάσιν. *Soph. Phil.* 686.

βαθμός, οὔ (ὁ), a verbal of the Ionic form according to Phrynichus; *prop.* *step* of a stair: Πρῶτον μὲν ἔλιπον πέντε βαθμῶν κλίμακα. *Luc. Tragopod.* 220. Hence (in

(112) N. Test.) *fig. grade, degree* : Οἱ γὰρ καλῶς διακονήσαντες, βαθμὸν ἑαυτοῖς καλὸν περιποιοῦνται. *Timoth. 3, 13.*

ἴθμα, ατος (τό), *motion in order to go, manner of going, gait* : Αἱ δὲ βάτην τρήρωσι πελειάσιν ἴθμαθ' ὁμοῖαι. *Il. v. 778.*

## 113.

113 βαίνειν (βάω), *prop. to set oneself in order to walk, go ; to put oneself in motion, to commence walking*, although it is translated by the more general terms, *to go, to walk*, in a very wide sense : Οὐρανῷ ἐστήριξε κάρη καὶ ἐπὶ χθονὶ βαίνει. *Il. iv. 443.* The first aorist has the transitive signification, *to put in movement, to cause to go or pass on* : Φῶτας ἐείκοσι βῆσεν ἀφ' ἵππων. *Il. xvi. 810.*

βάσκειν, used only in the imperative : Βάσκ' ἴθι, Ἴρι ταχεῖα. *Il. viii. 399.* βάσκει', ἐπείγετε πάσας καθ' ὁδοῦς. *Aristoph. Thesmoph. 783.* The grammarians have found nothing but useless repetition, in the many instances of this union of the verb βαίνω, with another verb of motion ; but against this criticism, which, to say no more, is seldom that of good taste, it may be objected, that there are shades of difference in the meaning of these verbs sufficiently well defined to give proper expression to the gradation of ideas involved in them, without weakening the thought itself. *Va, pars!* Racine (*Iph. act. i. sc. 1*). *Go, begone!* Angl.

βαδίζειν (fr. βάω, βάδην), *prop. to step, walk*, in opp. to *run, leap* : Ἡμεῖς δέ γε ἐν μεγάλοις φορτίοις καὶ βαδίζειν καὶ τρέχειν ἡναγκαζόμεθα. *Xen. Cyr. ii. 3, 5.* Πηδᾶ (ὁ λαγώς), βαδίζοντα δὲ οὐδεὶς ἑώρακε. *Xen. Cyneg. 5, 31.*

βιβάσθων, kind of frequentative, of which only this participle is in use : Αἴας δὲ πρῶτος προκαλέσσατο μακρὰ βιβάσθων. *Il. xiii. 809.*

ἀμείβειν, *to change place, to pass from one place to another, to pass* : Ἡ δὲ ἱρητὴ ἐξυναστᾶσα ἐκ τοῦ θρόνου πρὶν ἢ τὰς θύρας αὐτὸν ἀμείψαι. *Herodot. v. 72.*

ἐλαύνειν, is in frequent use in narrations, in speaking of a march, an expedition, or even a passing from one place to another by sea. It is almost always used elliptically, its object having to be supplied according to the context ; *prop. to urge forward a horse or carriage, an army, a vessel ; hence, to journey, to march, make a march, to pass from one place to another [to ride]*. To preserve the literal meaning, it may be construed by *to push on*, in speaking of *moving forward an army, riding forward, &c.* : Ταῦτ' εἰπὼν ἤλαυνε δι' ὅρους ὁδὸν τινα λαβών. *Xen. Anab. vii. 3, 42.*

ἔρχεσθαι, in general, *to go, come*: Λεύσσετε γὰρ τόγε (113) πάντες, ὃ μοι γέρας ἔρχεται ἄλλη. *Il. i. 120.* [Often (like *our to go*) = *to go away*.]

ἵεναι, *to go*, in the wide sense of the word: Νῦν δ' εἴμι Φθίηνδ', ἐπειὴ πολὺν φέρτερόν ἐστιν. *Il. i. 169.* It may be remarked, that in many passages the present of this verb has, as early as Homer, that future signification which it retained ever after in the Attic writers, principally in the first person.

κίεν, *to go, come*: Ἡ δ' ἀέκουσ' ἄμα τοῖσι γυνὴ κίεν. *Il. i. 348.*

κομίζεσθαι, prop. *to be conveyed*; hence, *to go from one place to another* in a vessel, *to go by sea*: Ἐκ Κερασούντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο οἵπερ καὶ πρόσθεν, οἱ δ' ἄλλοι κατὰ γῆν ἐπορεύοντο. *Xen. Anab. v. 4, 1.*

μολεῖν, second aorist, connected with μέλω, and of the same family as the Latin *molere, mola* [!], indicates hurried and rapid motion, like that of the mill-stone turning, *to go with eagerness, or haste*: Οὐχὶ δεσπότη τόδ' ὥς τάχος μολοῦσα λέξεις; *Soph. Œd. R. 946.* [ω βλώσκω, μλώσκω; as ἔθορον to θρώσκω. Cf. *Liddell and Scott*.]

ὁδεύειν, a verb of modern formation, prop. *to go by roads and known ways*; hence, *to go on (a travel, march, &c.)*: Ὅπως ἐθίζωνται σκότους καὶ νυκτὸς εὐθαρσῶς καὶ ἀδεῶς ὁδεύειν. *Plut. Lyscurg. 12.*

ὁδοιπορεῖν, *to journey, travel*: Ὀδοιπόρεις δὲ πρὸς τί τούσδε τοὺς τόπους; *Soph. Œd. R. 1014.*

οἴχεσθαι, *to go away, abire*: Ὁ δὲ αὐτὸν ἐπισπᾶται, καὶ ἀμφότεροι ὥχοντο κατὰ τῶν πετρῶν φερόμενοι καὶ ἀπέθανον. *Xen. Anab. iv. 7, 14.* [οἴχομαι = *abii*.]

οἴχνειν, kind of frequentative of the above: Οὐδέποτε Τρῶες πρὸ πυλάων Δαρδανιάων οἴχνεσκον. *Il. v. 790.*

πατεῖν, derived from βάω, as the form βατέω shows, which, according to Plutarch (ii. 292, e), was in use among the people of Delphi; prop. *to trample under foot, to walk upon*: Ἄλλ' ἄλλοτε πατέων ὁδοῖς σκολιαῖς. *Pind. Pyth. 2, 156.* [From the Sanscrit, *pad*, to go. Cf. *path*, &c. *Liddell and Scott*.]

περιπατεῖν, *to walk, go about, around, to take a walk*: Καὶ ἐκεῖσε πορευόμενος περιπατήσας ἀριστήσεις, περιπατήσας δειπνήσεις καὶ ἀναπαύσῃ. *Xen. Mem. iii. 13, 5.*



- (113) *πέλειν*, rare, *to go*: 'Ἦντε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό. *Il.* iii. 3.

*πορεύεσθαι* (*πόρος*), prop. *to go from one place to another*: 'Ἐπεὶ δ' ἐδόκει ἡδὴ πορεύεσθαι αὐτῷ ἄνω. *Xen. Anab.* i. 2, 1. Hence, in general, *to go, to travel, go by land or sea*: 'Ἐφ' ἵππου χρυσοχαλίνου περιῆγεν, ὥσπερ καὶ αὐτὸς εἰώθει πορεύεσθαι. *Xen. Cyr.* i. 3, 3.

*πωλέεσθαι*, Epic frequentative, *to go often, to frequent*: Οὔτε ποτ' εἰς ἀγορὴν πωλέσκετο. *Il.* i. 490.

*στείχειν* and *στιχᾶν*, *to march in line, or in order*, in speaking of troops: Οὐδὲ οὖς παῖδας ἔασκε στείχειν ἐς πόλεμον. *Il.* ii. 832. In speaking of the regular motion of the heavenly bodies: Οὐθ' ὁπότ' ἂν στείχῃσι πρὸς οὐρανὸν ἀστερόεντα. *Od.* xi. 17. *στιχάω* is only used in the imperfect plural *ἐστιχόωντο*: Ἀμφὶ δὲ πᾶσι τεύχεα ποικίλ' ἔλαμπε, τὰ εἰμένοι ἐστιχόωντο. *Il.* iv. 432.

*φοιτᾶν*, is said of a rapid or repeated going, *to go here and there, to go about from one point to another, to wander*: Φοίτων ἔνθα καὶ ἔνθα κατὰ στρατόν. *Il.* ii. 779. Specially, *to go often, to frequent*, in speaking of the schools: Οἱ μὲν δὴ παῖδες εἰς τὰ διδασκαλεῖα φοιτῶντες. *Xen. Cyr.* i. 2, 6.

*χωρεῖν*, *to make room, to withdraw*, in Homer: Ἀργεῖοι δὲ νεῶν μὲν ἐχώρησαν καὶ ἀνάγκη. *Il.* xv. 655. Fig. in speaking of the movement, progress of things: Ἡκιστα πόλεμος ἐπὶ ῥητοῖς χωρεῖ. *Thuc.* i. 121. [Also very frequently of persons: *χωρ. πρὸς τινα*, *Th.* i. 8; and especially as a military term, both of *marching against an enemy* (*ἐναντίοι ἐχώρουν τοῖς Πέρσαις*, *Xen. Cyr.* vii. 1, 32); *ὁμόσε χωρεῖν* (*to join battle*); and of *marching by a particular route, &c.*, e. *κατὰ γῆν*, *Th.* ii. 45.]

## 114.

- 114 *βάλλειν*, *to throw* in general, speaking of every kind of projectile, or missile weapon;

*ἀκοντίζειν*, *to hurl a dart*;

*τοξεύειν*, *to draw the bow, to shoot arrows*;

*σφενδονᾶν*, *to sling, to hurl stones with the sling*. All these words are found together in the following passage of Xenophon: Καὶ οἱ μὲν ψιλοὶ εὐθὺς ἐκδραμόντες ἡκόντιζον, ἔβαλλον, ἐτόξευον, ἐσφενδόνων. *Xen. Hellen.* ii. 4, 33.

*δικεῖν*, is found only in the second aorist; *to cast, hurl*, in Pindar, and the Tragic writers: Δικὼν εἰς οἶδμα πόντου. *Eur. Orest.* 992.

ιέναι, to let go, let loose, let fly, shoot: Ἦκε δ' ἐπ' (114)  
'Αργεῖοισι κακὸν βέλος. *Il.* i. 382.

ιάλλειν, derivative and synonymous of the above, to shoot: Ἦ ῥα  
καὶ ἄλλον οἷσιν ἀπὸ νευρῆφιν ἰάλλεν. *Il.* viii. 300.

κραδαίνειν, to brandish: Κραδᾶων δολιχόσκιον ἔγχος. *Il.* vii. 214.

πάλλειν, to shake, agitate; hence, to brandish: Αὐτὰρ ὁ  
δοῦρε δύνω κεκορυθμένα χαλκῷ πάλλων. *Il.* iii. 18.

ρίπτειν, to cast down, fling down [in pr. and impf. ῥίπτειν  
also; with no difference of meaning]: Οἱ μὲν ῥίπτοῦντες  
ἑαυτούς, οἱ δὲ ἀπαγχόμενοι. *Xen. Cyr.* iii. 1, 14.

ρίπτάζειν, frequentative of the above, to throw, fling here  
and there, to overturn, to turn upside down: Ὁ δ' ἐπεγρό-  
μενος χαλέπαινε ρίπτάζων κατὰ δῶμα θεούς. *Il.* xiv. 257.  
[In prose, *Hippocr. Plut.*]

## 115.

βάλλειν, to hit or wound with any missile or projectile; 115

οὐτᾶν, to wound from near, to strike by a hand-stroke.  
Homer establishes the meaning of both in one verse: Ἐν  
νηυσὶν κέσται βεβλημένοι, οὐτάμενοί τε. *Il.* xvi. 26.

τιτρώσκειν (τείρω), prop. to bore, pierce; hence, generally,  
to wound: Μήπως ἴππους τε τρώσης. *Il.* xxiii. 341. And  
by ext., to injure, hurt: Μήπως οἰνωθέντες, ἔριν στήσαντες  
ἐν ὑμῖν, ἀλλήλους τρώσητε. *Od.* xvi. 293.

τραυματίζειν, to make a wound: Ἐνταῦθα ἀποθνήσκουσι  
Γῦλις . . . καὶ οἱ πάντες ὡς ὀκτωκαίδεκα τῶν στρατιωτῶν,  
οἱ μὲν καταλεσθέντες, οἱ δὲ καὶ τραυματισθέντες. *Xen.*  
*Hellen.* iv. 3, 26.

βλάπτειν, prop. to injure, to hurt, and sometimes, in  
historical narrations, implies wounding, although it should  
never be rendered by that word: Καὶ λίθους εἰς τὸν ποτα-  
μὸν ἐρρίπτουν, ἐξικνοῦντο δὲ οὐδ', οὐδ' ἔβλαπτον οὐδέν. *Xen.*  
*Anab.* iv. 8, 3.

νύσσειν, to prick, pierce: Τὸν μὲν ἄρ' Ἰδομενεὺς δουρικλυτὸς  
ἔγχρ' μακρῷ νύξ'. *Il.* v. 46.

## 116.

βάρος, εὖς (τό), weight, heaviness: Καὶ διὰ τὴν ἡλικίαν 116  
καὶ διὰ τὸ βάρος τῆς στολῆς. *Xen. Cyr.* iii. 3, 22. Fig.

- (116) *weight, burden*: Καμφθεῖς ὑπὸ βάρους. *Plat. Legg. xii. 945, b.*

βαρύτης, ητος (ῆ), condition or quality of that which is burdensome, *character or behaviour hard to be borne*; fig. in Plutarch: Αὐτὸν δὲ παρέχων τοῖς ἐντυγχάνουσι τοιοῦτον, ὥστε καὶ τὰς ἐκείνων πλεονεξίας καὶ βαρύτητας εὐκόλως ὑπομένειν. *Plut. Pomp. 39.*

ἄχθος, εος (τό), *burden*, with the notion of excess and difficulty attached to it, *insupportable weight*, prop. and more commonly fig. Ἄλλ' αὕτως ἄχθος ἀρούρης. *Od. xx. 379.*

γόμεσ, ου (ό), that which fills, specially, *freight* of a vessel, cargo: Τὰ μέγιστα αὐτῶν καὶ πεντακισχιλίων τάλαντων γόμενον ἔχει. *Herodot. i. 194.*

ὄγκος, ου (ό), from the old verb ἔγκω, to carry, prop. that which is carried, considered with reference to the *bulk, mass, moles*: Τούτων γὰρ ὁ μὲν ὄγκος μικρότατος. *Xen. Cyr. vi. 2, 11.*

σάγμα, ατος (τό), *pack-saddle* of a beast of burden: Τὰ σάγματα τῶν ὑποζυγίων συμφορήσαντες ἐς ὕψος ἐξῆραν. *Plut. Pomp. 41.*

σταθμός, οῦ (ό), that which weighs a thing, *a weight*: Ἦττον τῷ βάρει πιέζουσιν οἱ ἀρμόττοντες τῶν ἀναρμόστων, τὸν αὐτὸν σταθμὸν ἔχοντες. *Xen. Mem. iii. 10, 13.*

φόρτος, ου (ό), from φέρω, *freight* of a vessel, lading, cargo: Ἴνα οἱ σὺν φόρτον ἄγοιμι. *Od. xiv. 296.*

φορτίον, ου (τό), is a diminutive in form only, *burden, load*, prop. and fig. *onus*: Ἐκεῖνον μεῖζον φορτίον ἢ καθ' αὐτὸν ἀράμενον. *Dem. in Epistol. 156.*

φόρημα, ατος (τό), that which is carried, *any thing carried*: Ὀλίγου δεῖν οὐ φορήματι ἀλλὰ προσθήματι εἰκόασιν. *Xen. Memor. iii. 10, 13.*

- 117 βασιλεύς, ἑως (ό), from βαίνειν and λαός, according to the grammarians, stay, support of the people, or perhaps, one who makes the people move, go, at command; *king*, by the right of succession, according to Plato's definition: Βασιλεὺς ἀρχῶν κατὰ νόμους ἀννπεύθυνος. *Defin. 415, b.*



**ἀγός, οὔ (ὁ)**, sometimes civil or political *head* of a place, in the (117) ancient poets: Ἐγὼ δὲ πρὸς σε πότερον ὥς ἔτην λέγω, ἢ τηρὸν ἱροῦ ῥάβδον, ἢ πόλεως ἀγόν; *Æschyl. Suppl.* 247.

**αἰσυμνήτης, ου (ὁ)**, name given in the ancient Greek states to a kind of elective *chief* or *president, prince*: Καθάπερ οἱτ' ἀρχαῖοι τὰς φυλακὰς ἐδίδονσαν, ὅτε καθιστεῖν τινα τῆς πόλεως ὃν ἐκάλουν αἰσυμνήτην ἢ τύραννον. *Aristot. Polit.* iii. 15, 16. **αἰσνητήρ, ἥρος (ὁ)**, is found as early as Homer: Κούρῳ αἰσνητῇρι ἰοικώς. *Il.* xxiv. 347.

**ἄναξ, ακτος (ὁ)**, principally in poetry, in general, *prince, king, sovereign*: Κλισίην ἦν Μυρμιδόνες ποίησαν ἄνακτι. *Il.* xxiv. 449. Sometimes it is a title of honour specially addressed to the gods: Ζεῦ ἄνα. *Il.* iii. 351. It is the title which the chorus gives to *Cædipus*, and *Creon*, in *Sophocles*: Παύσασθ' ἄνακτες. *Cæd. R.* 620. [In the time of *Isocrates* it seems to answer exactly to our *prince* = member of a royal house: τῶν ἐξ αὐτοῦ γεγονότων οὐδένα κατέλιπεν ἰδιωτικοῖς ὀνόμασι προσαγορευόμενον, ἀλλὰ τὸν μὲν βασιλέα καλούμενον, τοὺς δ' ἄνακτας, τὰς δ' ἀνάσσας. *Evag.* 72.]

**ἀρχηγέτης and ἀρχαγέτας, ου (ὁ)**, prop. head of a house or family, or original head; the title given by the *Lacedæmonians* to *Hercules*, and to their kings, as his descendants: Ἀρχαγέται δὲ οἱ βασιλεῖς λέγονται. *Plut. Lycurg.* 6.

**ἀρχός, οὔ (ὁ)**, *commander*, in general, *chief*: Εἷς δὲ τις ἀρχὸς ἀνὴρ βουλευφόρος ἔστω. *Il.* i. 144.

**ἄρχων, οντος (ὁ)**, *Archon*, the supreme magistrate at Athens. This magistracy was elective; at first there was only one Archon, and he a perpetual one. Afterwards (B.C. 683) the Archons were made annual, and increased to the number of nine: the first was surnamed ἐπώνυμος, because he gave his name to the year; the second βασιλεύς, king; the third πολέμαρχος; the six last θεσμοθέται, legislators: ὁ ἄρχων is the first archon, or ἐπώνυμος; ὁ βασιλεύς, is sometimes specially the *archon king*; their peculiar duties are pointed out in the following passage of *Demosthenes*: Ἀλλὰ ποῦ χρὴ λαβεῖν δίκην; . . . παρὰ τῷ ἄρχοντι; οὐκοῦν ἐπικλήρων καὶ ὀρφανῶν καὶ τῶν τοκέων τῷ ἄρχοντι προστέτακται ἐπιμελεῖσθαι; ἀλλὰ νῆ Δία παρὰ τῷ βασιλεῖ· ἀλλ' οὐκ ἐσμέν γυμνασίαρχοι, οὐδὲ ἀσεβείας οὐδένα γραφόμεθα· ἀλλ' ὁ πολέμαρχος εἰσάξει. *Dem. in Lacrit.* 940, 10.

**αὐτοκράτωρ, ορος (ὁ, ἡ)**, master of himself, *absolute*

- (117) *master*, independent; *plenipotentiary*, when speaking of ambassadors: Ἡρέθη πρεσβευτῆς εἰς Λακεδαιμόνα αὐτοκράτωρ δέκατος αὐτός. *Xen. Hellen.* ii. 2, 17. In Plutarch, Lucian, and the writers of Roman history, [*Imperator*] *emperor*: Αὐτοκράτωρ τε ὑπὸ πάντων ἐκεῖνος ἀναγορεύεται. *Herodian.* vi. 9, 9.

ἡγεμών, όνος (ό), fr. ἡγοῦμαι, *leader*, chief in war, *officer*: Αὐτὰρ ἐπεὶ κόσμηθεν ἄμ' ἡγεμόνεσσιν ἕκαστοι. *Il.* iii. 1.

κοίρανος, ου (ό), *chief*, invested for a time [?] with all the authority of a king, as Achilles was before the quarrel: Οἵτινες ἡγεμόνες Δαναῶν καὶ κοίρανοι ἦσαν. *Il.* ii. 487.

μόναρχος, ου (ό), MONARCH: Ὑπὸ Θήρωνος Ἀκραγαντίνων μουνάρχου ἐξελαθεὶς ἐξ Ἰμέρης. *Herodot.* vii. 165.

ποιμήν, ένος (ό), prop. one who tends the grazing of animals, *shepherd*, is often taken fig. in the *Iliad*, as the designation of princes, and of Agamemnon, whom even the other kings obeyed: Οἱ δ' ἐπανεστήσαν, πείθοντό τε ποιμένι λαῶν σκηπτοῦχοι βασιλῆες. *Il.* ii. 85.

τύραννος, ου (ό), one who has obtained the crown without any hereditary right, *usurper*. This word, unknown to Homer, comes, according to some grammarians, from the Τύρρῆνοι, a pirate people; but it is better to consider it, as others do, analogous to κοίρανος. It is often used both in poetry and history for βασιλεύς. It is the title given by Xenophon to Hiero, although this prince had legitimately succeeded his brother Gelo: Σιμωνίδης ὁ ποιητῆς ἀφίκετό ποτε πρὸς Ἱέρωνα τὸν τύραννον. *Xen. Hier.* 1, 1. Very frequently it has the meaning of our word *Tyrant*, as, for instance, in the following striking passage: Οἱ γὰρ πολῖται φυλάττουσιν ὅπλοις τοὺς βασιλεῖς, τοὺς δὲ τυράννους ξενικόν. *Aristot. Polit.* iii. 14, 7. [There is here no reference to *personal cruelty* and *oppression*: it is the *defective title* which, as naturally engendering *distrust* and *suspicion*, leads to the employment of mercenaries.]

- 118 βάσις, εως (ή), BASE, point of stay or rest: "Οτι πνθμένα οὐκ ἔχει οὐδὲ βάσιν τὸ ὑγρὸν τοῦτο. *Plat. Phæd.* 112, b.

βαθμῖς, ίδος (ή), *pedestal* of a statue, in Pindar: Ἀγάλματ' ἐπ' αὐτᾶς βαθμίδος ἐσταότ'. *Nem.* v. 3.

βάθρον, ου (τό), *point of stay or rest, fig. base* : Καὶ πάλιν (118) εἶδεν αὐτὴν μετὰ σωφροσύνης ἐν ἀγνῷ βάθρῳ βεβῶσαν, *sees her [i. e. Beauty] resting with Temperance on a pure base or pedestal. Plat. Phædr. 254, b.*

βωμός, οὔ (ὅ) (βάω), *pedestal in Homer* : Χρύσειοι δ' ἄρα κούροι ἐϋδμήτων ἐπὶ βωμῶν ἕστασαν. *Od. vii. 100.*

θεμέλιος, ου (ὅ), and θεμέλιον, ου (τό), *foundation* : Οἱ θεμέλιοι παντοίων λίθων ὑπόκεινται. *Thuc. i. 93.* The neuter θεμέλιον is found in Xenophon; but both words occur in the plural only, in good authors; the singular is only to be met with in the grammarians and Fathers.

θέμεθλον, ου (τό), *synon. of the above* : Τὸν τόθ' ὑπ' ὀφρύος οὔτα κατ' ὀφθαλμοῖο θέμεθλα. *Il. xiv. 493.*

## 119.

βέβαιος, αἶα, ου (βάω, βαίνω), *prop. on which one can walk, firm, solid* : Κρύσταλλος γὰρ ἐπεπήγει οὐ βέβαιος ἐν αὐτῇ, ὥστ' ἐπελθεῖν. *Thuc. iii. 23.* Hence, *fig. that on which one can depend, certain, sure, steadfast* : Βεβαία τῶν ἐν πολέμῳ σύμμαχος ἔργων. *Xen. Memor. ii. 1, 32.*

ἀσφαλής (ὁ, ἡ), *fr. ἀ and σφάλλω, prop. where one cannot slip or fall [who or which does not slip or fall]; by ext. where one is in safety; hence, safe, sure [secure]* : Συντομωτάτη τε καὶ ἀσφαλεστάτη ὁδός. *Xen. Mem. ii. 6, 39.* *Fig. when speaking of persons, [safe = ] prudent, circumspect* : Ἀσφαλής γάρ ἐστ' ἀμείνων, ἢ θρασὺς στρατηλάτης. *Eur. Phæen. 607.* [So *Pl. Soph. 231, a* : more commonly *sure, trusty.*]

εὐσταθής (ὁ, ἡ), *fr. εὖ and ἵστημι, well-established, well-settled, solid* : Ἐκτὸς εὐσταθέος θαλάμου τὸν ῥ' αὐτὸς ἐποίει. *Od. xxiii. 178.* *Fig. firm* : Ἐν οἷς ὀξὺς ἅμα καὶ παρ' ἡλικίαν εὐσταθής φαινόμενος. *Plut. Pomp. 4.* [A term of the *Epicureans*; *healthy, sound in body and mind.*]

στάδιος, ἰα (ἵστημι), 1. *that which remains in its place, stationary* : Σταδὴ ὑσμίνη. *Il. xiii. 314.* σταδία μάχη in Thucydides, who affects poetic language. 2. *that which keeps itself straight or upright, which cannot bend, stiff* : Καὶ τότ' ἄρ' Αἰήτης περὶ μὲν στήθεσιν ἔεστο θώρηκα στάδιον. *Ap. Rhod. iii. 1225.* [So *στάδ. χιτῶν.*]

σταθερός, ἄ (ἵστημι), *stable, stationary, stagnant; hence, by ext. not agitated, calm, tranquil, both prop. and fig.* : Ὡσπερ ἐξ ἀέρος εὐδίου καὶ σταθεροῦ πολὺς ἄνεμος καταρρά-



- (119) γαίς. *D. Hal. de Dem.* 7. Fig.: 'Η δ' ἀρετὴ σταθερόν τι καὶ ἄτροπον. *Anthol. Paul. Sil.* 71.

στάσιμος (ὁ, ἡ) (ἴστημι), prop. *staid, stationary, stagnant, fixed*; hence, by ext., *composed, tranquil*: 'Εν ὕδατι στασίμῳ (in stagnant water). *Xen. Econ.* 20, 11. It has also an active signification, *that which stays or stops any thing*: Στασίμος αἵματος (having the power of *staunching* blood; *styptic*). *Hipp.* 638. [Of persons, it refers to *bottom*; having strength and firmness to *hold out*. *Polyb.*]

στερεός, ἄ, ὄν (ἴστημι), prop. *firm, hard*, prop. and fig.: Τῷ δ' ἰθὺς βήτην, βοέης εἰλυμένῳ ὤμους αὐῇσι στερεῇσι. *Il.* xvii. 493. [*Plat.*: also *solid*, as geometrical technical term. *Aristot.*]

## 120.

- 120 βέλος, εος (τό) (βάλλω), *the dart cast, the action of casting it, any weapon that is cast or shot, both the act of hitting and the wound* occasioned by it [Cf. 121]. Homer employs it to explain the sharp pangs of child-birth: 'Ὡς δ' ὅταν ὠδίνουσας ἔχῃ βέλος ὃξ' ὑ γυναιῖκα. *Il.* xi. 269.

βολή, ῆς (ἡ), *action of casting, throwing, cast, range of any missile weapon*: Μέχρι λίθου καὶ ἀκοντίου βολῆς ἐχώρησαν. *Thuc.* v. 65.

βόλος, ου (ὁ), *cast*, chiefly used of the *cast* of a net, of dice, and of *shedding or casting* the teeth in Aristotle: Οὔτοι γὰρ λέγονται εἶναι ὠραῖοι βόλοι. *Aristot. H. An.* viii. 19.

## 121.

- 121 βέλος, εος (τό), *the generic name for every missile weapon, whether shot, or darted, or thrown as stones, &c.*: Καὶ τὰ βέλη ὁμόσε ἐφέρετο, λόγχοι, τοξεύματα, σφενδόνας, πλεῖστοι δ' ἐκ τῶν χειρῶν λίθοι. *Xen. Anab.* v. 2, 14.

βέλεμον, ου (τό), *synon. of βέλος*, only in the plural: Οὐδ' ἔα ἰεμεναι ἐπὶ Ἑκτορι πικρὰ βέλεμνα. *Il.* xxii. 206.

δόναξ, κος (ἡ), *reed*, of which the shaft of the arrow is made; and by ext., *arrow*: Καί μιν βάλε μῆρόν οἱ στῆθε' δεξιόν· ἐκλάσθη δὲ δόναξ. *Il.* xi. 583.

ἰός, οὔ (ὁ), *what is shot with the bow, arrow*: Οὐκ ἂν τοι χαίρησιν βιός καὶ ταρφέες ἰοί. *Il.* xi. 387.

κῆλον, ου (τό), *prop. split wood of which darts or arrows were made*; hence, *poet. dart, arrow*: Ἐννήμαρ μὲν ἀνὰ στρατὸν ὦχετο κῆλα θειοῖο. *Il.* i. 53. [καίω. ὥ κανλός.]

οἰστός, οὖ (ὀ), poet. and rare in the historians, *arrow*: (121)  
 Λίγξε βίος, νευρὴ δὲ μέγ' ἴαχεν, ἄλτο δ' οἰστός ὄξυβέλης.  
*Il.* iv. 125.

τόξευμα, ατος (τό), 1. *range of the bow*: Ἐπειδὴ εἰς  
 τόξευμά γε ἀφίκοντο (*within bow-shot*). *Xen. Cyr.* i. 4, 23.  
 2. *arrow*: Καὶ ἀπέκτεινάν τινας καὶ λίθοις καὶ τοξεύμασι  
 κατέτρωσαν. *Xen. Anab.* iv. 1, 7.

## 122.

βῆμα, ατος (τό), *step*: Καὶ τὸ μὲν πρῶτον ὀλίγα βήματα 122  
 προΐοντες, μετεβάλλοντο ἐπὶ ἀσπίδα. *Xen. Cyr.* vii. 5, 3.

ἴχνος, εος (τό), *trace of the feet or steps, track*: Ἐπεὶ δ'  
 ἀφίκετο εἰς χιόνα πολλήν, ἐσκέψατο εἰ εἴη ἴχνη ἀνθρώπων.  
*Xen. Anab.* vii. 3, 42.

ἴχνιον, ου (τό), dimin. in form only, of the preceding,  
 and more poetical: Ὁ δ' ἔπειτα μετ' ἴχνια βαῖνε θεοῖο.  
*Od.* ii. 406. [Removed by Krüger from *Xen. An.* i. 6, 1.]

στίβος, ου (ὀ), *print of the feet, or steps*: Εἰκάζετο δ'  
 εἶναι ὁ στίβος ὡς δισχιλίων ἵππων. *Xen. An.* i. 6, 1.

## 123.

βίος, ου (ὀ), related to βία, prop. vital strength or mo- 123  
 tion; hence, *life*, in the wide extent of the word, prop. and  
 fig., principally used of man, and with reference to the  
 duration of it, and what Aristotle calls Λογικὴ ζωή, *rational  
 life*; hence, *business of life, kind of life, course of life*. If  
 the grammarians are to be believed, βίος should only be  
 used of man; thus Xenophon must have expressed himself  
 improperly in applying it to animals: Οὐκ ἀνδρῶν ἀγαθῶν  
 ἀλλὰ θηρίων τῶν ἀσθενεστάτων βίον μιμούμενον. *Xen.  
 Ages.* 9, 5. [Also *living, liveliness*: βίον ἀπό τινος πορί-  
 ζεσθαι ποιῆσθαι, συλλέγεσθαι, &c.]

αἰών, ὦνος (ὀ or ἦ) (fr. αἰέ), prop. *Eternity, Time,  
 ævum*; in a more contracted sense, *duration of life, exist-  
 ence*: Μινυνθάδιος δέ οἱ αἰὼν ἔπλεθ'. *Il.* iv. 478. [*Xen.  
 Arist. Lycurg.*]

βιοτεία, ας (ἦ), *kind of life, way of life*: Ἐδόκει διὰ  
 ταῦτα καὶ ἐνδοξοτάτη εἶναι πρὸς τῶν πόλεων αὕτη ἡ βιοτεία.  
*Xen. Œcon.* 6, 10.

βιοτή, ἥς (ἦ), *synon. with βίος*, used also [= βιοτεία] by Xeno-  
 phon: Ἦν ἄλλοι μακαριωτάτην ἐνόμιζον εἶναι βιοτήν. *Xen. Cyr.*  
 vii. 3, 27.

- (123) **βίότης**, *ητος* (ή), in the Homeric hymns: Πρὸν καταστίλβων σέλας ὑπόθεν ἐς βιότητα ἡμετέρην. *Hym.* vii. 10.

**βίος**, *ου* (ό), sometimes for *βίος*, *life, existence*: Αἶ κε θάνῃς καὶ μοῖραν ἀναπλήσῃς βιότοιω. *Il.* iv. 170. More often, that which serves for the *maintenance of life, subsistence, means of living, goods, fortune, victus*: Ἐπεὶ ἀλλότριον βίοντον νήποινον ἔδουσιν. *Od.* i. 160.

**δίαιτα**, *ης* (ή), *order of life, or rule of living*, principally as regards food: Ἡ τὴν δίαιτάν μου φανλίζεις ὥς ἦττον μὲν ὑγιεινὰ ἐσθιοντος ἐμοῦ ἢ σοῦ; *Xen. Mem.* i. 6, 5. Our word **DIET**, which comes from it, is used in a medical sense.

**ζωή**, *ης* (ή), *means of living, subsistence, existence* in the *Odyssey*: Ἡ γάρ οἱ ζωὴ γ' ἦν ἄσπετος. *Od.* xiv. 96. Later, *the animal life, the natural life* of man and beast, and in opp. to *θάνατος*, especially in the poets.

**μένος**, *εος* (τό), *vital strength*, in Homer: Ἀπὸ γὰρ μένος εἴλετο χαλκός. *Il.* iii. 294.

**ψυχή**, *ης* (ή), *breath*; hence, *vital principle, life*, in Homer and in the poets: Ὡς εἰδῆς οἶαν ἀτὼ φάμαν περὶ σᾶς ψυχᾶς. *Eur. Hec.* 172.

## 124.

- 124 **βιοῦν**, *to live*, in reference to the duration of life; according to the grammarians, it is only used of man: Ἀνάγκη ἐγένετο αὐτῷ μετὰ τὴν κρίσιν τριάκοντα ἡμέρας βιῶναι. *Xen. Mem.* iv. 8, 2.

**ζῆν**, prop. to breathe; hence, *to live, exist* [*to be alive*], said of man, beasts, and even the vegetable world, and principally in opp. to *θνήσκειν*: Οὐ ζῆ, ἀλλ' ἐν τῇ μάχῃ ἀπέθανεν. *Xen. Cyr.* vii. 3, 2.

**βιοτεύειν**, *to live*, in reference to subsistence, to have or procure the means of living, the necessities of life, to gain a livelihood, *to subsist*: Καὶ ὅσον ἡλπιζον αὐτόθεν πολεμοῦντα (στρατὸν) βιοτεύσειν. *Thuc.* i. 11. The same historian uses it also for *βιοῦν*: Καὶ οὐκέτι ἡδύνατο ἐν τῷ καθεστῶτι τρόπῳ βιοτεύειν. *Thuc.* i. 130.

**βλέπειν**, with ellipse of *φάος*, in the tragic writers, *to see the light of day*, poet. periphrase, for *to live, to exist*: Καὶ πῶς ἂν αὐτὸς καθάνοι τε καὶ βλέποι; *Eur. Alc.* 143.

**διαιτᾶσθαι**, *to follow a set course or rule of life*: Ὡστε



καὶ τὸ εὐωχεῖσθαι τοῖς κοσμίως διαιτωμένοις ἀντιτίθει. *Xen.* (124) *Mem.* iii. 14, 7. [Also *to live*, with reference to taking one's meals in a particular place: ἐν τῷ πύργῳ, *in the garret* where the slaves lodged. *Dem.*]

διάγειν, refers to the employment of time, to life, as a whole, in the moral view of it: *to pass one's time* or *life*: Πότερον καὶ τῶν ἄλλων ἐλευθέρων τοὺς οὕτω ζῶντας ἄμεινον διάγοντας ὀρᾷς; *Xen. Mem.* ii. 7, 7.

πνεῖν, *to breathe*, for *to live*: Οὐ μὲν γάρ τί ποῦ ἐστιν διζυρώτερον ἀνδρὸς πάντων ὅσα τε γαίαν ἐπι πνεῖει τε καὶ ἔρπει. *Il.* xvii. 447.

## 125.

βοηθεῖν, fr. βοή and θέω, prop. to run up at the cry of 125 alarm, *to succour, aid, help* those who are with us, immediately, in every danger and under all circumstances: Ὁ δὲ Κόνων ἐπεὶ ἐπολιορκεῖτο . . . καὶ οἱ Ἀθηναῖοι οὐκ ἐβοήθουν διὰ τὸ μὴ πυνθάνεσθαι ταῦτα. *Xen. Hell.* i. 6, 19.

ἀλέξειν, fr. ἀλκή, to employ force in order *to defend* in war or to drive off the danger: Αἱ δὲ βάτην ἀνδρασιν Ἀργείοισιν ἀλεξέμεναι μεμανῆαι. *Il.* v. 779.

ἀμύνειν, fr. ἀ and μύνη, according to the grammarians, *to go to the succour* of any one without making pretext for delay. This explanation seems somewhat forced; it seems more natural to consider the α here as augmentative, and then the primary meaning of the verb would be *to cover, to protect*: Ἰκετεύουσai πάντας ὅτῳ ἐντυγχάνοιεν, μὴ φεύγειν καταλιπόντας αὐτάς, ἀλλ' ἀμῦναι καὶ τέκνοις καὶ ἑαυταῖς καὶ σφίσιν αὐτοῖς. *Xen. Cyr.* iii. 3, 33.

ἀρήγειν (ἄρης), *to aid* in war: Καὶ τέ μέ φησι μάχῃ Τρώεσσιν ἀρήγειν. *Il.* i. 521.

βοηδρομεῖν, synon. with βοηθεῖν, and perhaps more ancient; it is found in the *Orestes* of Euripides and in the *Rhesus*, erroneously attributed to the same author: Φίλων νοσοῦντων ὕστερον βοηδρομεῖς. *Eur. Rhes.* 412. This verb has also been used by modern historians.

ἐπικουρεῖν, *to come to the succour*, used of foreign allies, who come to the assistance of a people in war: Ἀλλὰ ἔμοῖρα ἦγ' ἐπικουρήσοντα μετὰ Πρίαμόν τε καὶ νῆας. *Il.* v. 613. In a more general sense prop. and fig. [*to aid, help, &c.*]: Ἐγὼ δ' ἐπέρχομαι ὑμῖν ἐπικουρήσων. *Xen. Cyr.* vii. 1, 21.

ἐπιμαχεῖν, *to go to the assistance* of another nation, *to*

- (125) *bear, succour*, beyond one's own frontiers, in speaking of two nations who have made an offensive and defensive alliance together: Πρὸς Ἀργείους ξυμμαχίαν ποιῆσθαι, ὥστε τῇ ἀλλήλων ἐπιμαχεῖν. *Thuc.* v. 27.

*συμμαχεῖν*, to fight in company, to be in league or alliance against a common enemy, said of separate nations of the same country allied together: Πειράσσομαι τῷ πάππῳ, ἀγαθῶν ἱππέων κράτιστος ὢν ἱππεύς, συμμαχεῖν αὐτῷ. *Xen. Cyr.* i. 3, 13.

*συμπολεμεῖν*, to make war with, in conjunction with others: Ἐπεμψαν δὲ καὶ ἐς Τυρσηνίαν, ἔστιν ὧν πόλεων ἐπαγγελλομένων καὶ αὐτῶν ξυμπολεμεῖν. *Thuc.* vi. 88.

*ὑπερμαχεῖν*, to defend, to protect with arms one unable to defend himself, to fight for the defence of any one: Νῦν πόλεως ὑπερμαχεῖς. *Eur. Phœn.* 1258. [Late in prose. *Plut.*]

## 126.

- 126 *βόσκειν*, fr. the primitives *βάω* and *πάω*: hence, the Latin *pasco*, to put cattle to their browsing or eating: hence, to lead to pasture: Ὁ δ' ὄφρα μὲν εἰλίποδας βοῦς βόσκ' ἐν Περκώτῃ. *Il.* xv. 548.

*βουκολεῖν*, to tend cattle: Ἀφροδίτῃ μήτηρ, ἣ μιν ὑπ' Ἀγ-χίσῃ τέκε βουκολέοντι. *Il.* v. 313. Applied also by catachresis to every other kind of beast, as to horses, &c.: Τοῦ τρισχίλιαι ἵπποι ἔλος κατά βουκολέοντο. *Il.* xx. 222.

*νέμειν*, to put to pasture; hence, to feed, tend at feeding: Παῖδες μὲν οὖν μοι κλιτύων ἐν ἐσχάτοις νέμουσι μῆλα. *Eur. Cycl.* 28.

*νεμέθειν*, synon. of *νέμειν*, in the passive only in Homer: Δοίαι δὲ πέλειάδες ἀμφὶς ἕκαστον χρύσειαι νεμέθοντο. *Il.* xi. 634.

*νομεύειν* (*νομεύς*), to be shepherd; hence, to tend flocks and herds: Διοιὺς ἐξήρατο μισθούς, τὸν μὲν βουκολέων, τὸν δ' ἄργυφα μῆλα νομεύων. *Od.* x. 85.

*ποιμαίνειν*, prop. to be shepherd; hence, to tend, take care of a flock, principally of sheep: Ὅς ῥά τε μῆλα οἶος ποιμαίνεσκεν ἀπόπροθεν. *Od.* ix. 188.

*χιλεύειν*, to give fodder, *pascere*: Τούτοις γὰρ δὴ καὶ τοὺς βοῦς καὶ τὰ ὑποζύγια χιλεύουσι. *Theophr.* C. Pl. ii. 17, 6.

Sometimes to be at pasture, pasci: Ἀεργοὶ ἵπποι χιλεύουσι. (126)  
*Nicandr. Ther.* 635.

χιλοῦν (χίλος), to lead or take to fodder: Διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας ἐχίλου τοὺς ἵππους. *Xen. Anab.* vii. 2, 21.

χορτάζειν, to feed with hay: Δὴ τότε χορτάζειν ἔλικας βοῦς ἐνδον ἐόντας. *Hesiod. Oper.* ii. 70. And every other kind of fodder: Εἰ δὲ ὑῶν πόλιν κατεσκεύαζες, τί ἂν αὐτὸς ἄλλο ἢ ταῦτα ἐχόρταζες; *Plat. Pol.* ii. 372, d.

## 127.

βοτάνη, ης (ή), herb on which beasts feed, pasture: Ἐπὴν 127 βοτάνης κορέσωνται. *Od.* x. 411. Τὰ δ' ἐπήλυθε πίονα μῆλα ἐκ βοτάνης ἀνίοντα μετ' αὐλῖα τε σηκούς τε. *Theocr.* *Id.* xxv. 86.

κραστίς, ἑως (ή), green fodder, farrago: Ἡ δὲ κραστὶς λειοτριχεῖν ποιεῖ, ὅταν ἔγκυος ᾖ. *Arist. H. A.* viii. 8, 1.

λάχανον, ου (τό), peas, beans, and garden vegetables of all kinds: Καὶ τυρὸν καὶ βολβούς καὶ λάχανα. *Plat. Pol.* ii. 372, c.

πόα, ας (ή), and poet. ποῖα, herb in general, grass: Τῆς δὲ πόας τῆς μηδικῆς ἢ τε πρωτόκουρος φαύλη, καὶ ὅπου ἂν ὕδωρ δυσωδὲς ἐπάγεται τῇ πόα· ὅζει γάρ. *Aristot. H. An.* viii. 8, 1.

χιλός, οὔ (ό), fodder, *rabulum*: Οὗτοι προΐόντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. *Xen. Anab.* i. 6, 1.

χλόη, ης (ή), green herb: Χλόης γενομένης ἀπὸ τοῦ σπέρματος. *Xen. Œcon.* 17, 10.

χόρτος, ου (ό), dry herb, hay; *gramen*: Διφθέρας αἶς εἶχον σκεπάσματα ἐπίμπλασαν χόρτου κούφου. *Xen. An.* i. 5, 10.

## 128.

βότρυς, υος (ό), grape, bunch of grapes, uva: Ἴνα . . . 128 ἢ περιούσα τροφή συνειληθεῖσα ἐπὶ ταῖς οἰνάνθαις αὖξῃ τὸν βότρυν. *Theophr. C. Pl.* iii. 14.

ὄμφαξ, ακος (ή), fr. ὠμός, every kind of fruit not yet ripe, the grape especially in the Odyssey, green, sour grapes, verjuice: Πάροιθε δέ τ' ὄμφακές εἰσιν ἄνθος ἀφιεῖσαι, ἕτεραι δ' ὑποπερκαζουσιν. *Od.* vii. 125.



- (128) ῥάξ, ἀγός (ή), Attic, and ῥώξ, in the Ionic, stone of every kind of fruit, *acinus*; grape-stone, in Theophrastus: Συμβαίνει γὰρ ἐν τούτῳ τὸ βοστρύχιον αὔξεσθαι, διὰ τὸ μήπω συνεστάναι τὰς ῥάγας. *Theophr. C. Plant.* iii. 16.

σταφίς, ἰδος (ή), *raisin*; *uva passa*, in Dioscorides: Τῆς δὲ σταφίδος στυπτικωτέρα ἐστὶν ἡ λευκή. *Dioscor.* v. 4, 3.

σταφυλή, ἥς (ή), *grape*, in general, *bunch of grapes*, in Homer, and in the Γεωπόνικα: Ἐν δ' ἐτίθει σταφυλῇσι μέγα βριθουσάν ἀλώην . . . μέλανες δ' ἀνὰ βότρυνες ἦσαν. *Il.* xviii. 561. Οὕτω γὰρ καὶ ἡ σταφυλή αὐτῆς πρὸς βρῶσιν ἡδίστη καὶ νεκταρώδης ἐστίν. *Georhon.* v. 2, 10.

## 129.

- 129 βούλεσθαι, fr. βουλή, *to wish, to be willing*, said only of a being endowed with reason. It carries with it the notion of choice and of preference after deliberation.

ἐθέλειν, *to wish*, with more reference to natural instinct. It is used not only of man, but also of the irrational animal creation, and even of inanimate things. According to Buttmann, it is rather βούλεσθαι, that expresses the desire, the inclination, and ἐθέλειν, the decided intention to do a thing. The definition of the grammarians seems the best, and established by the use of the words; thus Homer applies ἐθέλειν to the water of a river: Ζέε δ' ὕδωρ οὐδ' ἔθελε προρέειν, ἀλλ' ἴσχετο. *Il.* xxi. 366. The difference in the two words shows itself in the following passage, where they refer to an assembly of people: "Ὅτε τοίνυν τοῦθ' οὕτως ἔχει, προσήκει προθύμως ἐθέλειν ἀκούειν τῶν βουλομένων συμβουλεύειν. *Dem. Olynth.* i. 1.

θέλειν, form considered more modern, and which Hermann wished to remove from the Homeric poems; it is used indifferently, as well as ἐθέλειν, in Attic poetry and prose.

## 130.

- 130 βουλή, ἥς (ή), prop. deliberation, *consultation*; hence, *decision, resolution, determined will*: Διὸς δ' ἐτελείετο βουλή. *Il.* i. 5.

βούλημα, ατος (τό), verbal, which rather indicates the

result, or act of the will, *the thing willed*; it has been con- (130)  
founded with βούλησις, will : Καὶ τὸ μὲν βούλημα παντὸς  
νομοθέτου τούτ' ἔστιν. *Aristot. Ethic. Nic. 2, 1.*

βούλησις, εως (ἡ), *will, pleasure, volition* : Χρὴ καὶ ἐμὲ  
ἐπόμενον τῷ νόμῳ πειρᾶσθαι ὑμῶν τῆς ἐκάστου βουλήσεώς τε  
καὶ δόξης τυχεῖν ὥς ἐπιπλεῖστον. *Thuc. ii. 35.* Βούλησις,  
in philosophy, is the *will* of the instinct or *volition*, which,  
according to the definition of Aristotle, can aim at impossi-  
bilities, but without being followed by any act, and may be  
used both of man and beast.

προαίρεσις, εως (ἡ), *purpose, intention*, is the application  
of the will to a thing possible, and to the means of effect-  
ing it. Aristotle thus distinguishes it from βούλησις : "Ἐπι  
δ' ἡ μὲν βούλησις τοῦ τέλους ἔστι μᾶλλον, ἡ δὲ προαίρεσις  
τῶν πρὸς τὸ τέλος. *Aristot. Eth. Nic. iii. 4.*

θέλησις, εως (ἡ), *will*, in the N. T. : Κατὰ τὴν αὐτοῦ  
θέλησιν. *Hebr. 2, 4.*

θέλημα, ατος (τό), *effect or object of the will*, has been  
confounded with the above in the N. T. : Γενηθήτω τὸ  
θέλημά σου. *Matth. 26, 42.*

βουλή, ἥς (ἡ), fr. βούλομαι, *counsel*, taken or given in 131  
deliberating, *advice* : Νέστωρ, οὗ καὶ πρόσθεν ἀρίστη φαί-  
νετο βουλή. *Il. ix. 94.*

γνώμη, ἥς (ἡ), *opinion* formed upon inquiry and after  
deliberation, fixed *design* : Εἰ δ' ὑμῖν γνώμη ἔστι κωλύειν τε  
ἡμᾶς ἐπὶ Κέρκυραν πλεῖν. *Thuc. i. 53.*

δῆνος, εος (τό), always in the plural, δῆνεα, *sentiments* that are in  
unison with the habits and character of a person : Πάντα δέ τοι ἐρέω  
ὀλοφώϊα δῆνεα Κίρκης. *Od. x. 289.*

διάνοια, ας (ἡ), *thought*, and sometimes for design, inten-  
tion : Ἐνδέχεται γὰρ τὰς ξυμφορὰς τῶν πραγμάτων οὐχ  
ἥσσον ἀμαθῶς χωρῆσαι ἢ καὶ τὰς διανοίας τοῦ ἀνθρώπου.  
*Thuc. i. 140.*

μενοινή, ἥς (ἡ), Epic synon. of βουλή, according to the Scholiast on  
Apollonius Rhodius : Εἰ μὲν δὴ πάσῃσιν ἐφανδάνει ἥδε μενοινή.  
*Apoll. Rhod. i. 700.*

- (131) **μῆδος**, εος (τό), fr. *μήδομαι*; *care*, but used in the plural only: 'Ἐν πυρὶ δὴ βουλαί τε γενοῖατο μήδεά τ' ἀνδρῶν; *Il.* ii. 340.

**μῆτις**, ιος (ή), of the same family as the above, wisdom or ability in the council; hence, by ext., *wise counsel* or *design*: Εἴ τινα οἱ σὺν μῆτιν ἀμύμονα τεκτῆναιτο. *Il.* x. 19.

**νόημα**, ατος (τό), *thought and intent of the mind, view* (fig.): "Ἡ οἱ ἀπαγγέλλεσκε Διὸς μέγαλοιο νόημα. *Il.* xvii. 406. [In prose, Plato: *Parmen.* often; *Polit.* 260, d.]

**προαίρεσις**, εως (ή), *plan or system of conduct* private or political, *propositum*, in Demosthenes: Τὸ μὲν γὰρ πέρας, ὡς ἂν ὁ Δαίμων βουλευθῇ, πάντων γίγνεται· ἡ δὲ προαίρεσις αὐτῇ τὴν τοῦ συμβούλου διάνοιαν δηλοῖ. *Dem. de Cor.* 57.

**φραδή**, ῆς (ή), *synon. of βουλή*, seldom found: 'Αθανάτων, ὧ ξεῖνε, φραδῆ τινὸς ἐνθάδ' ἰκάνεις. *Theocr.* xxv. 52.

**φραδμοσύνη**, ης (ή), *design*, indicating a deeper and more secret will: Μινύθουσι δὲ οἴκοι Ζηνὸς φραδμοσύνησιν. *Hesiod. Oper.* 243.

## 132.

- 132 **βουλή**, ῆς (ή), *council or deliberative assembly; council* of five hundred or *senate*, at Athens: 'Ομωμόκατε ψηφιεῖσθαι κατὰ τοὺς νόμους καὶ τὰ ψηφίσματα τὰ τοῦ δήμου καὶ τῆς βουλῆς τῶν πεντακοσίων. *Dem. de Legat.* 397, 16. Used also of the tribunal of the Areopagus at Athens: 'Ἡ δὲ ἐν 'Αρείῳ πάγῳ βουλή οὐκ ἐκ τῶν δεδοκιμασμένων καθίσταται; *Xen. Mem.* iii. 5, 20.

**βουλευῖον**, ου (τό), fr. *βουλή*, *place or hall of session* of the council or senate, is only found in the life of Homer, erroneously attributed to Herodotus: Καὶ βουλῆς συλλεγομένης ἐλθὼν ἐπὶ τὸ βουλευῖον. *Vit. Homer.* 12.

**βουλευτήριον**, ου (τό), *place or hall of consultation; hence, council-chamber, senate-house*: 'Ἐπεὶ μέντοι κατεδίωξαν εἰς τὸ μεταξὺ τοῦ βουλευτηρίου καὶ τοῦ τῆς 'Εστίας ἱεροῦ. *Xen. Hellen.* vii. 4, 33. Τῇ δ' ὑστεραίᾳ ἅμα τῇ ἡμέρᾳ οἱ μὲν πρυτάνεις τὴν βουλήν ἐκάλουν εἰς τὸ βουλευτήριον. *Dem. de Cor.* 53.

**γερουσία**, ας (ή) (γέρων), *assembly of (γέροντες) elders, senate*: Καὶ πλειστάκις ἐν αὐταῖς (πόλεσιν) αἱ τε γερουσίαι



καὶ οἱ ἄριστοι ἄνδρες παρακελεύονται τοῖς πολίταις ὁμονοεῖν. (132)  
*Xen. Mem. iv. 4, 16.*

σύγκλητος, ου (ή), in the writers of Roman history, *the Senate as assembled for a sitting*: Ὑπό τε τῆς συγκλήτου αὐτοκράτωρ ἀναγορευθείς. *Herodian. iii. 1, 2.*

## 133.

βοῦς, οὐς (ὁ, ή), fr. βόω, βόσκω, or, according to others, 133 formed by onomatopœia; *ox or cow; bos, vacca*; sometimes *bull*, but then the word ταῦρος or ἄρσην is added: Ἦύτε βοῦς ἀγέληφι μέγ' ἔξοχος ἔπλετο πάντων ταῦρος· ὁ γάρ τε βόεσσι μεταπρέπει ἀγρομένησιν. *Il. ii. 480.* Very often in Homer, and in the Ionic writers generally, αἱ βόες signifies the whole herd, males and females.

δαμάλης, ου (ὁ), *calf, bullock, vitulus*: a masculine form already restored by Bekker in Aristotle (*H. An. ix. 50, 6*), and to be found likewise in Dionysius of Halicarnassus (*Ant. R. i. 36*), and in the Anthology: Τὸν κερᾶν δαμάλην Πανὶ φιλωρεῖται Κυλληνίῳ αὐερόσαντες ἔρρεξαν. *Anthol. vi. 96.* This form, which Valckenaer would not admit in Ammonius, is thus restored after the authority of the best manuscripts.

δάμαλις, εως (ή), and more usually δαμάλη, ης (ή), in the poets after Homer, *heifer, young cow*, of age to be put to the yoke: Πολλαὶ δ' αὖ δαμάλαι καὶ πόρτιες ὠδύραντο. *Theocr. Id. i. 75.*

μόσχος, ου (ὁ, ή), *calf* of either sex: Κόσμος τᾷ μαλίδι μᾶλα, τᾷ βοὶ δ' ἅ μόςχος. *Theocr. Id. viii. 80. [Hdt. Pl.]*

πόρτις, ιος (ή), and πόρις in the *Odyssey* (x. 410), *cow-calf, little heifer*, but not so old as δαμάλη: Ὡς δὲ λείων ἐν βουσι θορῶν ἐξ αὐχένα ἄξυ πόρτιος ἠὲ βοός. *Il. v. 162.*

πόρταξ, ακος (ὁ, ή), *calf* of either sex in Homer: Ὡς τις περὶ πόρτακι μήτηρ πρωτοτόκος. *Il. xvii. 4.*

## 134.

βραχίων, ονος (ὁ), *the upper part of the arm* in Homer 134 and Galen, *brachium*: Πρυμνὸν δὲ βραχίονα δοῦρος ἀκκῆ δρύψ' ἀπὸ μυνώνων. *Il. xvi. 323.*

πῆχυς, εως (τό), *the fore-arm, the cubitus*: Πῆχυς δὲ καλεῖται μὲν καὶ τὸ σύμπαν μέλος, ὅσον ἐστὶ μεταξύ τῆς τε κατὰ καρπὸν καὶ τῆς κατ' ἀγκῶνα διαρθρώσεως. *Galen. de Us. Part. ii. [Cf. 14.]*

- (134) χείρ, ρός (ή), the *whole arm* in Homer, Hippocrates, and Galen: Τῆς ὅλης χειρὸς εἰς τρία τὰ μεγάλα μέρη τεμνομένης, τὸ μὲν βραχίον, τὸ δὲ πῆχυν, τὸ δ' ἀκρόχειρον ὀνομάζεται. *Galen. de Us. Part.* ii. 2.

ἀγκάλη, ης (ή), interior curve of the arm; hence, *arm* in the poets later than Homer; very (?) rare in prose, particularly in the singular [*Pl. Legg.* vii. 789]: Ὑμεῖς δὲ νεάνιδες νιν ἀγκάλαις ἐπὶ δέξασθε. *Eur. Iph. Aut.* 615.

ἀγκαλῖς, ἰδος (ή), dimin. and synon. of the above, only in the plural in Homer, *arm*: Εὐδὲσκέ' ἐν λέκτροισιν, ἐν ἀγκαλίδεσσι τιθήνης. *Il.* xii. 503.

ἀγκοῖνη, ης (ή), fr. ἀγκών, interior curve of the arm; hence, in the plural, the *arms, ulnae*: Ζηνὸς γὰρ τοῦ ἀρίστου ἐν ἀγκοῖνησιν ἰαύεις. *Il.* xiv. 213.

ὠλένη, ης (ή), *arm, ulna*: Περί δ' ὠλένας δέρεα φιλτάτα βάλοιμι. *Eur. Phæen.* 169. [In prose, *Luc.*]

## 135.

- 135 βύβλος, ου (ή), name given by Herodotus to the plant called *papyrus* by the Egyptians. These two words are identical, regard being had to the pronunciation of letters of the same organ, as *p* and *b*, *l* and *r*, letters, which in all languages, are often interchanged: Τὴν δὲ βύβλον τὴν ἐπέτειον γενομένην, ἐπεὰν ἀνασπάσῃ ἐκ τῶν ἐλέων, τὰ μὲν ἄνω αὐτῆς ἀποτάμνοντες, ἐς ἄλλο τι τράπουσι· τὸ δὲ κάτω λελειμμένον ὅσον τε ἐπὶ πῆχυν, τρώγουσι καὶ πωλέουσι. *Herodot.* ii. 92. *Paper* made of the stalk of this plant, and prepared for writing; hence, by ext. *book*: Μετὰ δὲ τοῦτον, κατέλεγον οἱ ἱεεὲς ἐκ βύβλων, ἄλλων βασιλέων τριηκοσίῳν τε καὶ τριήκοντα οὐνόματα. *Herodot.* ii. 100.

βίβλος, ου (ή), Attic form of βύβλος, *papyrus*: Ἐνταῦθα εὐρίσκονται πολλαὶ μὲν κλίνειαι, πολλὰ δὲ κιβώτια, πολλαὶ δὲ βίβλοι (*much papyri*). *Xen. Anab.* vii. 5, 8. In Plato, *paper, book*: Πάνυ σπουδῇ λαβὼν τὰς βίβλους, ὡς τάχιστα οἷός τ' ἦν ἀνεγίγνωσκον. *Plat. Phæd.* 98, b.

βυβλίον and βιβλίον, ου (τό), are given in all the lexicons as the diminutive of βίβλος; but it would perhaps be better to consider it as the neuter of the adjective βύβλιος, or βιβλιος (which we find again in the plural Βύβλιοι, *inhabitants of the town of Βύβλος*), taken substantively with

ellipse of σύγγραμμα, prop. *written on papyrus*, roll of (135) papyrus; hence, *book*: Λάβε τὸ βιβλίον καὶ λέγε. *Plat. Theæt.* 143, b. Hence our word BIBLE, from the plural βιβλία, ὧν (τά), specially signifying the Holy Books, the Holy Scriptures.

διφθέραι, ὧν (αἱ), fr. δέφω, prop. *skins of beasts prepared for writing*; hence, by ext., writings, volumes, *books*: Καὶ τὰς βίβλους διφθέρας κάλῃουσι ἀπὸ τοῦ παλαιοῦ Ἰωνες, ὅτι κοτὲ ἐν σπάνει βίβλων ἐχρέωντο διφθέρησι αἰγείησί τε καὶ οἰέησι. Ἐτι δὲ καὶ τὸ κατ' ἐμὲ πολλοὶ τῶν βαρβάρων ἐς τοιαύτας διφθέρας γράφονσι. *Herodot.* v. 58. This passage shows that the use of skins for writing is of much more ancient origin than Pliny gives it on the authority of Varro. Varro attributes the invention of parchment to Eumenes of Pergamus, about 200 B. C.: *Mox æmulatione circa bibliothēcas regum Ptolemæi et Eumenis, supprimente chartas Ptolemæo, Varro membranas Pergami tradidit repertas.* (*Plin. Hist. Nat.* xiii. 21.) Perhaps this supposed discovery of parchment should be understood solely of a more elaborate preparation; or of an entirely new process in the dressing of skins, the use of which for writing was of very ancient date.

πάπυρος, οὐ (ὁ or ἡ), and πάπυρον, οὐ (τό), *papyrus*, a species of rush, a cyperaceous plant growing in the Egyptian marshes, and which the ancient Egyptians made use of for many purposes. Of the roots they made various household utensils; of a part of the stalk, and the leaves, they made tissue-work of all kinds, sails, cordage, wicks of lamps, &c.: Ὁ δ' Ἐρωε, χιτῶνα δῆσας ὑπὲρ αὐχένος παπύρω, μέθυ μοι διακονεῖτω. *Anacr.* 4. Λαμπάδα κηροχίτωνα, σχοίνῳ καὶ λεπτῇ σφιγγομένην παπύρω. *Anth. Antip. Thess.* 13. But the use they made of the lower part of the stalk, in manufacturing from it the leaves of a sort of writing paper, is the most curious and important: Πάπυρος γνώριμός ἐστι πᾶσιν, ἀφ' ἧς ὁ χάρτης κατασκευάζεται. *Dioscor.* i. 116. From the Greek πάπυρος comes our word PAPER, and the word *papyrus* itself is also in use, but only in archæology, in speaking of the inscriptions on the leaves of papyrus, found in the catacombs, and in the mummy-coffins. The curious details of the process fol-



(135) lowed in the preparation of the papyrus-paper have been preserved to us by Pliny, *Hist. Nat.* xiii. 23, 12.

περγαμνή, ἥς (ῆ), fr. Πέργαμος, διφθέρα is understood, *skin of Pergamus*, or prepared at Pergamus, PARCHMENT, in Suidas.

χάρτης, ου (ὅ), fr. χαράσσω, prop. every kind of substance prepared for writing, and principally the leaves of the papyrus, skins or parchment, *paper, charta*: Πολλὰ ἔχων ὑμῖν γράφειν, οὐχ ἐβουλήθην διὰ χάρτου καὶ μέλανος. *N. T.* 2 *John* 12. Pliny gives the name *charta* even to the papyrus plant: *Quum in Sebennytico saltem ejus nomo non nisi charta nascatur. Plin. Hist. Nat.* xiii. 21.

## 136.

136 βωμός, οὔ (ὅ), prop. base; hence, *altar*: Ἱεροὺς κατὰ βωμοὺς ἔρδομεν ἀθανάτοισι τελέσσας ἑκατόμβας. *Il.* ii. 306.

ἑσχάρα, ας (ῆ), *hearth, fire on the hearth*: Δρυὸς κορυμὸς πλατείας ἑσχάρας βαλὼν ἔπι. *Eur. Cycl.* 383. Prop. it is the fire on the altar; hence, by ext., the altar itself, *domestic altar*. Euripides employs it in this meaning in his tragedy of Plisthenes: Μηλοσφαγεῖτε δαιμόνων ἐπ' ἑσχάrais. According to others, βωμός was the altar dedicated to the gods, and ἑσχάρα that raised to a hero or demi-god.

ἑστία, ας (ῆ), *domestic hearth, fire*: Ἑστία τ' Ὀδυσῆος ἀμύμονος. *Od.* xiv. 159.

θυμέλη, ης (ῆ), *altar*: Προσαιτοῦς' ἔμολον δεξιπύρους θεῶν θυμέλας. *Eur. Suppl.* 64.

θυσιαστήριον, ου (τό), the part of the altar where the victim was burnt; hence, *the altar*, in the O. T. and N. T.: Ἐὰν οὖν προσφέρῃς τὸ δῶρόν σου ἐπὶ τὸ θυσιαστήριον. *Matth.* v. 23.

## Γ.

137.

γάγγραινα, ης (ή), fr. γράω, GANGRENE. Hippocrates 137 gives this name to the inflammation of a part of the body, in which absolute and incurable mortification has not yet taken place ;

σφάκελος, ου (ό), SPHACELUS, total mortification, or extinction of the vital action in a part of the body. Galen defines the two states thus after Hippocrates : Καὶ τὸ τῆς γαγγραινῆς πάθημα παραγίνεσθαι φησιν αὐτοῖς ἐμβληθέντων τῶν ἐξεχόντων ὀστέων παρὰ τῷ μεγέθει δηλονότι τῆς φλεγμονῆς. "Ὅταν γοῦν ὑπὲρ τὰ πάθη τὰ φλεγμαίνοντα τό τ' ἐρυθρὸν τῆς φλεγμονῆς ἀπόλλυται, πελιδνῶν γιγνομένων τῶν σωματικῶν, ἢ τε ὀδύνη μεμειῶσθαι δοκεῖ, διότι καὶ ἡ αἴσθησις ἐναρκώθη, καὶ ὅταν γε τελέως ἀναίσθητα γένωνται τὰ οὕτως πάσχοντα σώματα, τὸ πάθος οὐκέτι γάγγραιναν, ἀλλὰ σφάκελον ὀνομάζουσι. Μεταξὺ γὰρ τούτου τοῦ σφακέλου καὶ τῆς μεγάλης φλεγμονῆς ἐστὶν ἡ γάγγραινα. *Gal. in Hipp.* 7. In modern medicine, on the contrary, these two terms denote precisely the same morbid affection, but serve to distinguish the degree of intensity in which it exists ; thus the word gangrene is applied only to the parts affected within certain limits, or to the organs, which are the seat of the evil, and by sphacelus is meant the entire mortification of a member, or of one of its divisions.

138.

γαλέα, ας [γαλῆ] (ή), *weasel*, in Aristotle and Elian : 'Η 138 δὲ γαλῆ ὅταν ὅφει μάχεται ἐπεσθίει τὸ πῆγανον. *Aristot. H. A.* ix. 6. It appears that the ancients tamed them, if we may so judge from the following passage of Theocritus : Αἱ γαλέαι μαλακῶς χρήσονται καθεύδεν. *Theocr. Id.* xv. 28. It is this common saying (which has in effect the meaning of the French proverb, *Ne réveillez pas le chat qui dort*), that has induced some learned men to suppose that γαλέα had the signification of *cat* in more modern writers. [γαλ. ἀγρία or Λιβυκή, *ferret. Ar. H. A.* vi. 37, 4.]

- (138) αἴλουρος, ου (ὁ, ἡ), *cat*, feminine in Aristotle, who says, in speaking of the weasel: "Ἔστι δὲ καὶ ὀρνιθοφάγον ὥσπερ αἱ αἴλουροι. *Aristot. H. A.* ix. 6.

ἴκτις, ιδος (ἡ), a species of *weasel*; *viverra*: "Ἡ δ' ἴκτις τὴν δασύτητα καὶ τὴν ὄψιν, καὶ τοῦ ἥθους τὴν κακουργίαν ὁμοιον γαλῆ· καὶ τιθασσὸν γίνεται σφόδρα. *Aristot. H. A.* ix. 6.

## 139.

- 139 γαμεῖν, *to take a wife, to marry*, used of the man only;

γαμεῖσθαι, *to be married*, used only of the woman. Homer thus distinguishes them: Μητέρα τ' Οἰδιπόδαο ἴδον, καλὴν Ἐπικάστην, ἣ μέγα ἔργον ἔρεξεν αἰδρεῖσσι νόοιο, γημαμένη ᾧ υἱεῖ· ὁ δ' ὄν πατέρ' ἐξεναρίξας, γῆμεν. *Od.* xi. 272.

γαμίσκειν, *to marry*, speaking of women, in Aristotle: Πολλῶν διαφθειρομένων διὰ τὸ γαμίσκεσθαι τὰς νεωτέρας. *Aristot. Pol.* vii. 16.

ἄγεσθαι, *to conduct a woman in the capacity of wife to her new home*: Τὴν μὲν Ἐχέκλῆος κρατερὸν μένος Ἀκτορίδαο ἡγάγετο πρὸς δῶματ'. *Il.* xvi. 189. Hence, by ellipse, and according to the peculiar use of the middle voice, *to marry*, of the man only, *to take a wife*, as the Latin *ducere*: Οὔτε ἐκδοῦναι, οὔτε ἀγαγέσθαι παρ' ἐκείνων, οὐδ' ἐς ἐκείνους, οὐδενὶ ἔτι τοῦ δήμου ἐξῆν. *Thuc.* viii. 21. This verb is also used of a father who contracts a marriage engagement with a woman for his son: Υἱεῖ δὲ Σπάρτηθεν Ἀλέκτορος ἤγετο κούρην. *Od.* iv. 10.

ἄρμόζειν, *to join, to unite*, bestow in marriage, in the poets and in the N. T.: Ταύτην . . . εἶχεν ἐν δόμοις Αἴγισθος, οὐδ' ἡρμοξε νυμφίῳ τινί. *Eur. Electr.* 24. Ἡρμοσάμην γὰρ ὑμᾶς ἐνὶ ἀνδρί. *2 Cor.* xi. 2.

διδόναι, *to give in marriage*: Ὡς αὐτὴν ὁ Τιμοκράτης, ὁμομήτριος καὶ ὁμοπάτριος ὦν ἀδελφός, ἔδωκε. *Dem. in Eubul.* 1311.

ἐκδιδόναι, a compound of the above, and more common in prose: Ἦν δέ τις ἐκδοῦναι βούληται θυγατέρα. *Xen. Cyr.* viii. 4, 9.



ἐγγυᾶν, prop. to give the hand in sign of promise or (139) agreement; hence, *to betroth*, in speaking of the parents of the girl: "Ἦν ἂν ἐγγυήσῃ ἐπὶ δικάοις δάμαρτα εἶναι ἢ πατὴρ ἢ ἀδελφὸς ὁμοπάτωρ, ἢ πάππος ὁ πρὸς πατρός. *Dem. in Stephan.* ii. 1134. In the middle, speaking of the betrothed man, *to betroth* (the woman) *for himself*, and in his own name, to contract marriage with: Καὶ ἐγγυᾶται ὁ πατὴρ τὴν μητέρα τὴν ἐμὴν παρὰ τοῦ ἀδελφοῦ αὐτῆς. *Dem. in Eubul.* 1311.

ἑδνόνειν, *to betroth* a daughter *in receiving the customary presents*, in the middle in Homer, speaking of the father: "Ὡς κ' αὐτὸς ἑδνώνωσαιτο θυγάτρα. *Od.* ii. 53. The active is not found till later in Theocritus (*Id.* xxii. 147).

μνηστεύειν, *to sue in marriage*: Οὐ πώποτ' ἐμνήστευσα παῖδα σὴν. *Eur. Iph. Aul.* 832. Τὸν γὰρ τῇ πόλει δεῖ ξυμφέροντα μνηστεύειν γάμον ἕκαστον, οὐ τὸν ἥδιστον αὐτῷ. *Plat. Legg.* vi. 773, b.

νυμφεύειν, *to give a daughter in marriage, to betroth*: Οὐ γάρ σε μήτηρ οὔτε νυμφεύσει ποτέ. *Eur. Alc.* 314.

συζευγνύναι, *to join together, to unite, to marry* (i. e. *give in marriage*), is used equally of either sex: Διὸ τὰς μὲν ἀρμόττει περὶ τὴν τῶν ὀκτωκαίδεκα ἐτῶν ἡλικίαν συζευγνύναι, τοὺς δ' ἐπτὰ καὶ τριάκοντα. *Aristot. Polit.* vii. 16.

συνοικίζειν, *to make marry, to marry*: Τὴν μὲν ἐμοὶ συν-οικίσας, τῆς δὲ υἱόν με εἰσποιήσας. *Isocr. Ægin.* 16.

## 140.

γάμος, ου (ὅ), *marriage*: Ἦγε δὲ καὶ τὴν θυγατέρα τὴν 140 βασιλέως ἐπὶ γάμῳ. *Xen. Anab.* ii. 4, 8.

γαμηλία, ας (ῆ), at Athens, *wedding present* or *victim*, which the bridegroom sent to the members of his ward (φρατρία), for a sacrifice to be followed by a feast: Καὶ γὰρ ὅτι κατὰ τοὺς νόμους ὁ πατὴρ ἔγχευε καὶ γαμηλίαν τοῖς φράτορσιν εἰσήνεγκε μεμαρτύρηται. *Dem. in Theocr.* 1320, 13.

γαμήλευμα, ατος (τό), *synon. of γάμος*, in Æschylus; Δύσφιλες γαμήλευμα. *Æsch. Choeph.* 624.

- (140) γαμική, ἥς (ῆ), *conjugal state*, in Aristotle: Ταῦτα δ' ἐστὶ δεσποτική καὶ γαμική (ἀνώνυμον γὰρ ἡ γυναικὸς καὶ ἀνδρὸς σύζευξις). *Aristot. Polit.* i. 3, 2.

μνήστευμα, ατος (τό), *suing in marriage, betrothals, sponsalia*: Ὡ κακὰ μνηστεύματα, Ἄδραστε, προσθείς. *Eur. Phœn.* 583.

νύμφεια, ων (τά), *betrothals*; hence, *wedding*: Ὅπα νυμφήϊα σεῖο ἔσσεται. *Mosch.* ii. 155.

νύμφευμα, ατος (τό), *that which one has betrothed, or married*: Σὺ δ' ἐς τὰ μητρὸς μὴ φοβοῦ νυμφεύματα. *Soph. Œd. R.* 980.

νυμφευτήριον, ου (τό), *marriage, union*: Ἡ τᾷ Λακεδαιμονίᾳ νύμφα δούλαν; ὦμοι μοι! οὐκ, ἀλλὰ λέκτρων σκότια νυμφευτήρια. *Eur. Tro.* 252.

σύζευξις, εως (ῆ), *prop. conjunction*; hence, *conjugal union*: Περὶ μὲν οὖν τοῦ πότε δεῖ ποιεῖσθαι τὴν σύζευξιν εἴρηται. *Aristot. Polit.* vii. 16.

ὑμῆναιος, ου (ὁ), *hymeneal or marriage song*: Ὅταν ξὺν ὑμεναίοισιν ἐξάγω κόρην. *Eur. Iph. Aul.* 686.

## 141.

- 141 γαστήρ, έρος (ῆ), *belly*: Οἰνόμαον βάλε γαστέρα μέσσην. *Il.* xiii. 506. Sometimes, *bowels, intestines*: Γαστέρες αἰδ' αἰγῶν κέατ' ἐν πυρί· τὰς δ' ἐπὶ δόρπῳ κατθέμεθα, κνίσσης τε καὶ αἵματος ἐμπλήσαντες. *Od.* xviii. 44. From this passage some commentators have carried the invention of the black-pudding as far back as Homer's days. In Galen it signifies more particularly *the stomach*: Γαστρὸς ἡ μὲν φυσικὴ ἐνέργεια πέττει τὴν προσενεχθεῖσαν αὐτῇ τροφήν. *Gal. Introd.* 717.

κοιλία, ας (ῆ), *fr. κοῖλος, cavity, hollow*, in general; all that portion of the body which extends from the diaphragm as far as the *pelvis*; the whole capacity of the belly or abdomen, and its contents, that is to say, the intestine machinery for digestion; *abdomen, belly*: Κοιλία ἐστὶ νευρώδης ὑποδοχεῖον τροφῆς ὑγρᾶς καὶ ξηρᾶς πρὸς τὸ πέττεσθαι τὴν τροφήν κατεσκευασμένη. *Gal. Defin.* 361. Sometimes more particularly *the stomach* in Galen: Τὸ στόμα τῆς κοιλίας οἱ παλαιοὶ καρδίαν ὠνόμαζον. *Gal. Loc. Affect.* v. 6.

κεκρύφαλος, ου (ό), fr. κρύπτω, second stomach in ruminating animals ; so called from its net-like appearance, κεκρύφαλος being the name of a caul or coif of net-work worn by women on the head. (141)

ἐχῖνος, ου (ό), fr. ἔχω, third stomach of ruminating animals : Ἡ γαστήρ τῆς στρουθοῦ (of the ostrich) ἀνηρημένης εὐρίσκεται λίθους ἔχουσα οὐσπεροῦν καταπιούσα ἐν τῷ ἐχίνῳ φυλάττει καὶ πέττει τῷ χρόνῳ. *Æl. An.* xiv. 7.

ἥνυστρον, ου (ό), fr. ἀνύω, fourth stomach of ruminating animals, when the operation of digestion is completed. Aristotle divides the digestive functions of ruminating animals into four parts : Διὸ τὰ τοιαῦτα τῶν ζώων πλείους ἔχει τόπους καὶ μόρια. Καλοῦνται δὲ ταῦτα, κοιλία, καὶ κεκρύφαλος, καὶ ἐχῖνος, καὶ ἥνυστρον. *Aristot. Part. An.* iii. 14.

στόμαχος, ου (ό), fr. στόμα, prop. [orifice] pipe, canal ; principally in medical writers, the canal by which the aliment passes into the stomach, the neck of the stomach, the œsophagus. It has been sometimes used by ext. for the whole organs of digestion, the stomach : Σῦκα οὐκ ἀστείως διατίθῃσι τὸν στόμαχον, καυσώδῃ καὶ ἀτονώτερον αὐτὸν ποιοῦντα. *Athen.* iii. 79.

γείτων, ονος (ό), fr. γῆ, prop. he whose land touches that of another, neighbour : Πῆμα κακὸς γείτων, ὅσσον τ' ἀγαθὸς μέγ' ὄνειαρ. *Hesiod. Oper.* 344-46. 142

γειτόσυνος, ὕνη, neighbouring, in the Anthology : Ἐθανε βρέφος ἐς πλατὺ πόντου χεῖλος γειτοσύνης ἐρπύσον ἐκ καλύβης. *Anthol.* ix. 407.

ἀστυγείτων (ό, ἡ), neighbouring on the city, living in the neighbourhood of the city : Κατ' ἀλλήλους δὲ μᾶλλον ὥς ἕκαστοι ἀστυγείtoneς ἐπολέμουν. *Thuc.* i. 15.

ἀγχίγυος (ό, ἡ), of or belonging to the neighbouring fields : Ἦν καλέουσιν Πηγάς ἀγχίγυοι περυναίεται. *Apoll. Rhod.* i. 1223.

ἀγχιτέρμων, ονος (ό), bordering upon : Ἄλλ' ἀγχιτέρμων γαῖά μοι, Σκύθης λεώς . . . . ξυνῆψε πόλεμον. *Eur. Rhes.* 426.

ἐγγύς, adv. with the article ὁ, ἡ, = one who is near, close :



(142) Τοὺς μὲν ἐγγὺς καὶ ὀρῶντας τῶν Ἀθηναίων ἐλύπησε μάλλον ἢ ἐφόβησε. *Thuc.* iv. 115.

ἐφόριος (ὁ, ἡ), *one who is on the border, on the frontier (of)*: Μικρὰ μὲν ἐπικαλῶν αὐτοῖς, ὅτι, Ῥωμαίων καὶ Παρθυαίων ὄντες ἐφόριοι, ἐς ἑκατέρους ἐπιδεξίως εἶχον. *Arrian. Bell. Civil.* v. 9.

μεθόριος (ὁ, ἡ), *that which is on the confines, on the frontiers (of)* [with ref. to the countries it separates]: Ἡ δὲ Θυρεᾶτις γῆ μεθορία τῆς Ἀργείας καὶ Λακωνικῆς ἐστίν. *Thuc.* ii. 27.

ὄμορος (ὁ, ἡ), *bordering upon*: Καὶ χώραν ὄμορον καὶ δυνάμιν τινα κεκτημένους. *Dem. Ol.* ii. 1.

ὁμούριος (ὁ, ἡ), *epic form of the preceding*: Ἐνθεν φάτις Ὀρχομενοῖο δὴ ποτε Καδμείοισιν ὁμούριον ἄστυ πολιῖσαι. *Ap. Rhod.* iii. 1094.

προσόμορος (ὁ, ἡ), *that which touches on the frontiers, under the Ionic form in Herodotus*: Νασαμῶσι δὲ προσόμουροί εἰσι Ψύλλοι. *Herod.* iv. 173.

σύνορος (ὁ, ἡ), *more modern compound, that which is on the confines*: Θηβαίους προσαγαγέσθαι τῇ συμμαχίᾳ, χώραν τε σύνορον τῆς Ἀττικῆς καὶ δυνάμιν ἐναγώνιον ἔχοντας. *Plut. Demosth.* 17.

ὁμοτέρμων, ονος (ὁ, ἡ), *having a common boundary; situated on the frontier*: Μὴ κινείτω γῆς ὅρια μηδεὶς μήτε οἰκείου πολίτου γείτονος μήτε ὁμοτέρμονος. *Plat. Legg.* viii. 842, e.

ὁμότοιχος (ὁ, ἡ), *having a party-wall*: Νόσος γὰρ γείτων ὁμότοιχος ἐρείδει. *Æsch. Agam.* 974.

ὁμῶλαξ, ακος (ὁ, ἡ), *cultivating the same furrows*: Βύζηρες δ' ἐπὶ τοῖσιν ὁμῶλακες. *Apol. Rhod.* ii. 398.

περικτίτης, ου (ὁ), and περικτίων, ονος (ὁ), *one of those who live around*; these two words are found, the second in the *Iliad*, and the first in the *Odyssey*: Ὅς πάντεσσι περικτιόνεσσιν ἀνάξει. *Il.* xix. 104. Τὴν πάντες μνῶντο περικτίται. *Od.* xi. 288.

περιναίετης, ου (ὁ), *one of those who live around*: Καὶ μὲν που κῆινον περιναίεται ἀμφὶς ἑόντες τείρουσι. *Il.* xxiv. 488.

πλησίος, ια, *one who is near, or close by*: Ὡδὲ δέ τις εἶπεσκεν ἰδὼν ἐς πλησίον ἄλλον. *Il.* ii. 271. This adjective is very rare even in poetry; in prose it is found only in the comparative and superlative, and the neuter is more commonly used, taken adverbially, with the article, πλησίον

(ὁ, ἡ): Παρατηρεῖτ', ἔφη, τοῦτον, οἱ πλησίον. *Xen. Mem.* iii. (142) 13, 4. In the N. T., *neighbour*: Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. *Matth.* xix. 19.

πλησιόχωρος (ὁ, ἡ), *one who dwells in the country or suburbs of a town*: Ἐλέησον καὶ σῶσον νυνὶ τὸν σουτοῦ πλησιόχωρον. *Aristoph. Vesp.* 393. Thomas Magister disapproves the use which Xenophon (*Cyr.* iv. 5, 13) has made of this adjective, perhaps because it specially belonged to the poets.

πρόσχωρος (ὁ, ἡ), *synon. with the above*: Καὶ πάντες οἱ πολῖται, καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες, μετεῖχον τῆς ἑορτῆς. *Xen. Anab.* v. 3, 10.

πρόσοικος (ὁ, ἡ), *prop. that which is near the house*: Πρόσοικος γὰρ θάλαττα χώρα τὸ μὲν παρ' ἐκάστην ἡμέραν ἡδύ. *Plat. Legg.* iv. 705, a.

## 143.

γελᾶν, fr. γάω, to unfold, open, or, according to others, 143 fr. ἔλη, heat; hence, *prop. in the poets, in speaking of inanimate things, to spread open, to shine with light, to glitter with a soft and pleasing light*: Γέλασσε δὲ πᾶσα περὶ χθὼν χαλκοῦ ὑπὸ στεροπῆς. *Il.* xix. 362. Hence, to laugh, in general: Ἀντίνοος δ' ἰθὺς γελάσας κίε Τηλεμάχοιο. *Od.* ii. 301. By ext. to laugh at, to ridicule: Καὶ ὁ Σωκράτης μάλα ἐσπὺνδακότε τῷ προσώπῳ· Γελαῖτε, ἔφη, ἐπ' ἐμοί; *Xen. Conv.* 2, 17.

γελοιάειν, epic. *synon. of the above*: Δεῖπνον μὲν γὰρ τοίγε γελοίωντες τετύκοντο. *Od.* xx. 390.

καγχαλάειν, to laugh with bursts of laughter, to giggle: Ἡ που καγχαλώσι καρηκομώντες Ἀχαιοί. *Il.* iii. 43.

μειδιᾶν, and poet. μειδᾶν, according to some grammarians, comes fr. μὴ αὐδάν [no], to laugh lightly, to smile, and applies only to grave and morose persons. Homer prefers it in describing the smile that smoothed the majestic brow of Jove, or that of the fierce Ajax: Τοῖος ἄρ' Αἴας ὦρτο πελώριος, μειδιῶν βλοσυροῖσι προσώπασι. *Il.* vii. 211. [Cf. Sanscrit *s-mi*, and our *s-mile*. *L.* and *S.*]

καγχάζειν, and poet. καχάζειν (χάω, χαίνω), to burst with laughing, *cachinnari*: Γέρων καχάζων μεθ' ἑτέρου νεανίου. *Aristoph. Eccles.* 849.

- (143) *σαίρειν* signifies ordinarily *to sweep*, but particularly in the perfect *σεσηρέναι*, *to open the mouth* in setting the teeth, *to show the teeth in growling* like a dog: Ἐπειδὴ ἔγνωσαν ὑμᾶς ἡγριωμένους ἐπ' ἀλλήλοισι καὶ σεσηρότας. *Aristoph. Pac.* 620. Hence, by ext., *to laugh with a forced laugh* only, and as Eustathius says (*ad Od.* xx. 301), in speaking of those who endeavour to dissemble their pain or some great annoyance: Συνέβη δ' αὐτὸν τῶν φρενῶν ἔξω γενόμενον δράσασθαι τινὸς μαχαιρίου, καὶ αὐτὸν ἀνατεμεῖν, ἀπὸ τῶν σφυρῶν ἕως ἐπὶ τοὺς καιρίους τόπους, καὶ οὕτως ἐκλιπεῖν τὸν βίον γελῶντα καὶ σεσηρότα. *Plut. Lacon. Apophth.* vi. 834. It is also used of an ironical, disdainful, mocking laugh: Καί τι σεσαρὸς καὶ σοβαρόν μ' ἐγέλαξεν. *Theocr. Id.* xx. 15. Yet Theocritus uses it of a pleasant smile: Καί μ' ἀτρέμας εἶπε σεσαρῶς ὄμματι μειδιῶντι. *Theocr. Id.* viii. 19.

*σαρδάνιον μειδᾶν* or *γελᾶν*, with ellipse of *γέλωτα*, *to laugh a sardonic laugh*, is used of the convulsive grin of excessive pain; or, again, of the bitter laugh, or smile of disdain and mockery: Μείδησε δὲ θυμῷ σαρδάνιον μάλα τοῖον. *Od.* xx. 301. According to Eustathius this phrase comes from the convulsive movement of the lips half-opening (*παρὰ τὸ σεσηρέναι τὰ χεῖλη*); or better, from *Σαρδῶ*, name of the island of Sardinia, because in this island a herb grew, a species of wild celery, the juice of which caused a convulsive grin, followed shortly by death.

*σαρδάζειν*, *to laugh a sardonic laugh*. This verb, derived fr. *Σαρδῶ* (Sardinia), is only used by the grammarians.

- 144 *γελοῖος*, *οῖα* (is used actively and passively of men and things); *that which provokes laugh*, or *at which one laughs*, *ridiculous* [also *laughable* in a good sense: vid. *καταγέλαστος*]: Ἀλλὰ μὴν ἔργον γε οὐδαμοῦ ληπτέον ἢ εὐθύς ἐλεγχθήσεται γελοῖος ὢν. *Xen. Mem.* i. 7, 2. The grammarians have been desirous to distinguish by different accents the two meanings of this word. According to them *γελοῖος* signifies, *that at which one laughs*, and *γέλοιος*, *that which causes laughter*. This erroneous system had its source no doubt in the change which the ancient and legitimate form *γελοῖος* underwent into *γέλοιος* in new Attic, a change disapproved by the Etym. Magn., and which had no influence upon the meaning of the word.



γελάσιμος (ὁ, ἡ), *ridiculous*, speaking of things said in (144) discourse, a word which Phrynichus attributes to the comic poet Strattis, and to the use of which he objects; it is found only in Lucian: Μέχρι μὲν δὴ τούτων γελάσιμα καὶ μειρακιώδη τὰ εἰρημένα. *Luc. Somn.* 5.

γελαστός, ἡ, and in prose καταγέλαστος, *laughable; ridiculous*: Δεῦθ' ἵνα ἔργα γελαστὰ καὶ οὐκ ἐπιεικτὰ ἴδῃσθε. *Od.* viii. 307. Ἄρ' οὐκ ἂν, πείραν διδούς, ἅμα τε βλαβερός εἴης, καὶ καταγέλαστος φαίνοιο; *Xen. Mem.* ii. 6, 38. [Contrasted with γελοῖος, *laughable, humorous, comic*, in *Pl. Con.* 189, b: Φοβοῦμαι . . . οὐ τι μὴ γελοῖα εἴπω, τοῦτο μὲν γὰρ ἂν κέρδος εἴη . . . ἀλλὰ μὴ καταγέλαστα. *Aristophanes* is speaking].

γελαστικός, ἡ, *one who can laugh, endowed with the faculty of laughing*: Καὶ ὡς ἄνθρωπος μὲν γελαστικόν, ὄνος δὲ οὐ γελαστικόν. *Lucian. Vit. Auct.* 26.

γελωτοποιός (ὁ, ἡ), *one who causes laughter, buffoon*: Πόρρω δ' ἐν ὑστάτοις ἰδεῖν τὴν τοῦ γελωτοποιοῦ Θερσίτου πύθικον ἐνδυομένην. *Plat. Pol.* x. 620, c.

ἀστεῖος (ὁ, ἡ), *fig. one who has the refined intellect of the city, the French spirituel* [Lat. *urbanus*. In English we sometimes render it *polite, polished*; sometimes *witty, pleasant*, &c., according to the context]: Ἐπειτα οὐκ ἂν πρίαιό γε παμπόλλον, ὥστε σοι ταῦτα εἰρῆσθαι, καὶ ἀπαγγελοῦσθαι παρ' ἧ εὐδοκίμειν βούλει, ὅτι ἀστεῖος εἶ; *Xen. Cyr.* viii. 4, 23.

βωμολόχος, ου (ὁ), *buffoon*: Ὁ δὲ βωμολόχος ἡττων ἐστὶ τοῦ γελοίου καὶ οὔτε ἑαυτοῦ οὔτε τῶν ἄλλων ἀπεχόμενος εἰ γέλωτα ποιήσει. *Aristot. Ethic. Nic.* iv. 8, 10.

εὐτράπελος (ὁ, ἡ), *one of ready, agreeable wit and manners* [easily turning to adapt himself to circumstances and persons. εὖ τρέπειν]: Οἱ δ' ἐμμελῶς παίζοντες εὐτράπελοι προσαγορεύονται, οἷον εὐτροποι (*well turned, as it were*). *Aristot. Eth. Nic.* iv. 14, 3. [He makes εὐτραπελία = πεπαιδευμένη ὕβρις, the mean between βωμολοχία and ἀγροικία. From *Magn. Mor.* i. 31, it appears that the εὐτράπελος must be able to take as well as give a joke, σκῶψαι ἐμμελῶς, and ὑπομένειν σκωπτόμενον. Both words are sometimes found in a worse sense: e. g. *Plat. Rep.* viii. 563 (where, however, εὐτραπελία is only spoken of as unbecoming to the aged), and *Isocr.* vii. 49.]

χαρίεις, εσσα, *graceful, pleasing*, used sometimes substan-

- (144) tively, ὁ χαρίεις, *gentleman, man of good taste or refinement*: Καὶ τοιαῦτα λέγων ὦν οὐθὲν ἂν εἴποι ὁ χαρίεις, ἔνια δ' οὐδ' ἂν ἀκούσαι. *Aristot. Eth. Nic. iv. 8, 10.* [The subst. is *χαριεντισμός*.]

## 145.

- 145 γενέθλια, ὦν (τά) (γενέθλη), *birth-day, anniversary of the birth* of one yet alive, and the festival kept on the occasion: Εἴτα εἰς τὸν ἄλλον χρόνον ταύτῃ τῇ ἡμέρᾳ βασιλέως γενέθλια ἅπαντα θύει καὶ ἐορτάζει ἡ Ἀσία. *Plat. Alcib. i. 121, b.*

γενέσια, ὦν (τά), *commemorative festival of the birth*, a day observed with funeral solemnities after the death of a person, being *the anniversary of his death*, according to Ammonius; or, according to others, the anniversary of the birth of the deceased: Παῖς δὲ πατρὶ τοῦτο ποιέει, κατὰ περ οἱ Ἕλληνες τὰ γενέσια. *Herodot. iv. 26.* Afterwards these two words were confounded, and *γενέσια* is found in the N. T. used for *γενέθλια* (*Matth. 14, 6*).

## 146.

- 146 γένος, εὖς (τό), *birth, race; genus*: Λαμπροὶ γὰρ εἰς γένος γε, χρημάτων δὲ δὴ πένητες. *Eur. Electr. 37.*

γενεά, ἄς (ῆ), more used in poetry, *birth, generation*; an age of men: Φαίνεται δὲ ταῦτα πολλαῖς γενεαῖς ὕστερα γενόμενα τῶν Τρωϊκῶν. *Thuc. i. 14.*

γενέθλη, ῆς (ῆ), *race*: Ἡ γὰρ Παιήονος εἰσι γενέθλης. *Od. iv. 232.*

γένεθλον, ου (τό), *race; progenies*: Διδαχθεὶς δ' ἂν τόδ' εἰδείην πλεον ὅπως γένεθλον σπέρμα τ' Ἀργεῖον τὸ σόν. *Æsch. Suppl. 290.*

γένεσις, εὖς (ῆ), *origin* [the coming into being; hence, *production*, generally, *birth*; and also *race* (*Pl. Polit. 265, b*); *family* (*Pl. Legg. 691, d*); and *generation* (*Id. Phædr. 252, d*)] : Λέγω γὰρ καὶ τὴν Ἐρεχθέως γε τρόφην καὶ γένεσιν. *Xen. Mem. iii. 5, 10.*

γενετή, ῆς (ῆ), *birth, nativity*: Καὶ γὰρ δίκαιοι, καὶ σωφρονικοί, καὶ ἀνδρεῖοι, καὶ τὰλλα ἔχομεν εὐθύς ἐκ γενετῆς. *Aristot. Eth. Nic. vi. 13* [only found in this phrase].

γέννησις, εὖς (ῆ), *generation, procreation*, in Euripides and in Plato: Ὁ μουσῶν τ' εἰδὼς γεννάσεις Χείρων. *Eur. Iph. A. 1065.*

αἷμα, ατος (τό), *blood*, sometimes used, as with us, for (146) race: Ταύτης τοι γενεῆς τε καὶ αἵματος εὐχομαι εἶναι. *Il.* xx. 241.

οἶκος, ου (ὅ), *house*, as with us, for *family*; a meaning peculiar to the Attic writers: Ἄ τῶν εὐπατριδῶν γεγῶσ' οἴκων. *Eur. Ion.* 1073.

ρίζα, ης (ῆ), *root, stock; stirps*, in the poets: Ὡς ἀπ' εὐγενοῦς τινος ρίζης πέφυκας. *Eur. Iph. T.* 610.

## 147.

γέρων, οντος (ὅ), *prop. adjective, old*; but more used as 147 a substantive, by ellipse, *old man*: Ταῦτα δὲ πάντα ἴσας' Ἀργείων ἡμὲν νέοι ἡδὲ γέροντες. *Il.* ix. 36. Plural, γέροντες, *elders*, who in certain cities of Greece, as in Sparta, formed the senate, *senators*: Πλειόνων δὲ καινοτομουμένων ὑπὸ τοῦ Λυκούργου, πρῶτον ἦν καὶ μέγιστον ἡ κατάστασις τῶν γερόντων. *Plut. Lyc.* 5.

γεραιός, á, *of or belonging to an old man; old*: often used substantively, with ellipse of ἀνὴρ or γυνή: Πολλὰ δ' ἔπειτ' ἀπάνευθε κιῶν ἡρᾶθ' ὁ γεραιός. *Il.* i. 35.

γηραλέος, έα, *old*: Σύμβουλοι λόγου τοῦδ' ἐμοὶ γένεσθε, Πέρσαι, γηραλέα πιστώματα (*old and faithful friends*). *Æschyl. Pers.* 171.

γραῦς (ῆ), *old woman*: Ἐνιοὶ δὲ τῶν λογοποιῶν λέγουσιν, ὥς τὴν τῆς μητρὸς ἀδελφὴν ἔγχευεν· ἀλλὰ γραῦς ἂν καὶ παντάπασιν ἦν ἡ παῖς. *Xen. Cyr.* viii. 5, 13.

γραία, ας (ῆ), *poet. form of the preceding*: Καὶ τὸν μὲν γραίης πυκιμηδέος ἔμβαλε χερσίν. *Od.* i. 458.

βαθυγέρως (ὅ, ῆ), *one who is extremely old*: Ἡ βαθυγέρως Αἰσιόνη. *Anthol. Philipp.* vi. 247.

ἔσχατογέρως (ὅ), *one who has arrived at the last stage of decrepit old age, exceedingly old*: Ἦλθε δὲ καὶ Τίδιος Σέξτιος ἔσχατογέρως ἀνὴρ. *Plut. Pomp.* 64.

τυφογέρων, οντος (ὅ), *old fool, senseless old fellow*, in Aristophanes: Τυφογέρων εἰ. *Aristoph. Nub.* 900.

ὠμογέρων, οντος (ὅ), *one in a green old age; at the age that Virgil calls, by the same metaphor, cruda senectus (Æn. vi. 304)*: Ὤμογέροντα δὲ μὴν φασ' ἔμμεναι. *Il.* xxiii. 791.

πρέσβυς, εως (ὅ), *advanced in age, aged*, found only in the comparative and superlative in the prose writers: Καὶ γὰρ πρεσβύτερός ἐστιν ἢ ἐγώ. *Dem. in Neær.* 1350. Some-



- (147) times it is used substantively, *old man*, in the Tragic writers: Καί μ' ὁ πρέσβυς ὡς ὀρᾷ ὄχου παραστείχοντα. *Soph. Œd. R.* 794.

πρεσβύτης, ου (ὁ), *old man*, one more advanced in years than γέρων and γεραιός: Μάλα δὴ πρεσβύτης ὢν ὁ Κῦρος ἀφικνεῖται εἰς Πέρσας. *Xen. Cyr.* viii. 7, 1.

προβεβηκώς, ότος (ὁ), a man advanced in years, who has reached the age which follows on *maturity*, or better, *who has passed the fixed age* [for military service]: Ἦναγκάσθη καὶ τοὺς οὐκ ἐν ὥρᾳ τῶν πολιτῶν ἀλλ' ἤδη προβεβηκότας καθοπλίσαι. *Plut. Camill.* 34.

## 148.

- 148 γεωργός, ου (ὁ), *one who works at the ground, agriculturist, husbandman*: Οἷον εἴ τις γεωργὸς ἀγαθὸς προθυμηθεὶς γενέσθαι καὶ εὖ σπείρων, καὶ εὖ φυτεύων, ὁπότε αὐτὸν καρποῦσθαι ταῦτα δέοι, ἐφ' ἣν τὸν καρπὸν ἀσυγκόμιστον εἰς τὴν γῆν πάλιν καταρρεῖν. *Xen. Cyr.* i. 5, 7.

γειαρότης, ου (ὁ), *one who breaks up the ground, tiller of the earth, plougher*: Γειαρότης Ἀρχιππος ὄτ' ἐκ νούσοιο βαρείης ἄρτι λιποψυχέων. *Anthol. Pal.* ix. 23.

γῆιτης, ου (ὁ), the Attic form is γῆτης, *husbandman*: Γῆτης ὅπως ἄρουραν ἔκτοπον λαβών. *Soph. Trach.* 32.

γεώμορος (ὁ, ἡ), *landed proprietor; owner of some land*: Ὅς δ' ἂν κινήσῃ, μηννέτω μὲν ὁ βουλόμενος τοῖς γεωμόροις, οἱ δὲ εἰς τὸ δικαστήριον ἀγόντων. *Plat. Legg.* viii. 843, b.

γηπόνος (ὁ, ἡ), *one who works at the ground*: Γαπόνος δ' ἀνὴρ πένης, εἰ καὶ γένοιτο μὴ ἀμαθής, ἔργων ὑπο οὐκ ἂν δύναίτο πρὸς τὰ κοῖν' ἀποβλέπειν. *Eur. Suppl.* 420.

γεωπόνος, a more recent form of the preceding word: Ἀπαιρέ μου τείνοντος, ὦ γεωπόνε, λέπαδνα. *Anth. Pal.* ix. 742.

γεωτόμος (ὁ, ἡ), *one who cuts the ground with the ploughshare*; hence, *plougher*, in the Anthology: Χάλκεος ἦς, ἐπὶ σοὶ δὲ γεωτόμος εἴλκεν ἄροτρον. *Anth. Pal.* ix. 741.

ἀροτήρ, ἦρος (ὁ), *plougher; ploughman*: Ποιμὴν οὐδ' ἀροτήρ εἰς ἐς πόλιν. *Il.* xxiii. 836.

ἀροτρεύς, έως (ὁ), more recent form: Τὸν δ' ὁ γέρων ἐξαῦτις ἀμείβετο, διὸς ἀροτρεύς. *Theocr. Id.* xxv. 51.

ἐργασίων, ωνος (ὁ), *husbandman*, according to the interpretation of the Scholiast; but it is of the *vine-dresser*

specially, that the word is used in the passage in Aris- (148)  
tophanes : "Οτ' ἐργασίῳνος χάρακας ὑφειλόμην. *Aristoph.*  
*Vesp.* 1201.

## 149.

γῆ, ἥς (ῆ), from the primitive γάω, to contain, to pro- 149  
duce, by contraction fr. γέα, *earth*, in all the meanings of  
the word. It answers to *terra* and *tellus* in Latin. More  
specially, *the land* we dwell in ; hence, in general, *country* :  
"Οφρ' εὖ εἰδῶ τίς γῆ, τίς δῆμος, τίνες ἀνέρες ἐγγεγάασιν.  
*Od.* xiii. 233. Sometimes personified in Homer : Οἷσете  
δ' ἄρν', ἕτερον λευκόν, ἑτέρην δὲ μέλαιναν, Γῆ τε καὶ Ἡελίῳ.  
*Il.* iii. 104.

γαῖα, by aphæresis, αἶα, ας (ῆ), both poetic forms of γῆ : 'Επ' ἀπεί-  
ρονα γαῖαν. *Il.* vii. 446. Τῇλε φίλων καὶ πατρίδος αἶης. *Il.* xi. 816.

ἀγρός, οὔ (ὀ), *cultivated land, field, country* : Οὐ λαμβά-  
νει σῖτον ἐκ τοῦ ἀγροῦ, οὐ γὰρ ἐπιμελεῖται ὥς αὐτῷ σπείρη-  
ται, ἢ ὥς κόπρος γίγνηται. *Xen. Œcon.* 20, 4. Plural,  
*landed property, lands* : Οἱ κεκτημένοι ἀγρούς. *Xen. Mem.*  
iii. 9, 11.

ἄρουρα, ας (ῆ), fr. ἀρώω, prop. *arable land, or land under*  
*the plough* ; *arvum* : sometimes, in Homer, *the earth, the*  
*ground*, in general : 'Αλλ' ἤμαι παρὰ νηυσὶν ἐτώσιον ἄχθος  
ἀρούρης (*a useless burden upon the earth*). *Il.* xviii. 104.

ἔδος, εος (τό), *soil or ground on which a city is founded*  
*or situated, seat or site of the city* : Ἡμεῖς καὶ Θήβης ἔδος  
εἴλομεν ἑπταπύλοιο. *Il.* iv. 406.

ἡπειρος, ου (ῆ), Ionic, for ἄπειρος, with ellipse of γῆ,  
*land of a certain extent without interval of sea, continent*  
in opposition to νῆσος, *island* : Βασιλεὺς ὁ Περσῶν οὐ  
νήσους, ἀλλ' ἡπειρον καρπούμενος, πλουσιώτατος ἀνθρώπων  
ἐστίν. *Xen. Hellen.* vi. 1, 4. Sometimes simply for the  
*land, the bordering land, even in speaking of an island* ;  
in opp. to θάλασσα, in Homer : Εἴθ' ὄγ' ἐπ' ἡπείρου δάμη  
ἀνδράσι δυσμενέεσσιν, εἴτε καὶ ἐν πελάγει. *Od.* iii. 90. The  
geographical term Ἡπειρος is only used, in Homer, of that  
part of the continent, situated opposite the islands of  
Ithaca and Cephalonia, of which Ulysses was king, as is  
plain from the following verse in the catalogue of ships :  
Οἳ τ' Ἡπειρον ἔχον ἥδ' ἀντιπέραι' ἐνέμοντο. *Il.* ii. 635.  
Damm and, after him, Morell have been mistaken in taking

- (149) Ἡπειρος for the name of a town situated on the continent, and subject to Ulysses: no ancient geographer makes mention of any such town. It was only long after Homer's time that the name of EPIRUS was given to all that part of the continent which extends from Illyria to the Peloponnesus: it was anciently called Molossia and Chaonia; its modern name is Albania. The first trace of this geographical division occurs in Pindar: Θέτις δὲ κρατεῖ Φθίᾳ· Νεοπτόλεμος δ' Ἀπείρῳ διαπρυσία. *Nem.* iv. 82.

ξερόν, οὖ (τό), neuter of ξερός, prop. *dry part, dry land of the shore*: Ῥόχθαι μέγα κῦμα ποτὶ ξερὸν ἠπείροιο. *Od.* v. 402.

ξηρά, ᾤς (ῆ), fem. of ξηρός, *dry, hard*, taken substantively with ellipse of γῆ, prop. *the dry land, the land*, in opp. to θάλασσα, *the sea*, in the poets and in the N. T.: Καὶ δ' ἂν ἐπὶ ξηρὴν ὄτ' ἐρωδίδος οὐ κατὰ κόσμον ἐξ ἀλόος ἔρχεται. *Arat. Dios.* 913. Περιάγετε τὴν θάλασσαν καὶ τὴν ξηράν. *N. T. Matth.* 23, 15.

οἰκουμένη, ης (ῆ), passive participle fem. of οἰκέω, taken substantively with ellipse of γῆ, *the inhabited earth*: Ὡστε τοὺς ἐξ ἀπάσης τῆς οἰκουμένης . . . εἰς ἓνα τόπον ἀποβλέπειν. *Plat. Ep.* 4. Hence the adjective *œcumenical*, of or from all the earth, universal, used of councils of the Church.

πέδον, ου (τό), fr. πούς, that which is trodden underfoot, *ground, land*: Ἐπειτα πέδονδε κυλίνδετο λᾶας. *Od.* xi. 597. The tragic writers use it sometimes, by periphrasis, with γῆς or χθονός: Ὡ γῆς ἱερὸν πέδον. *Soph. Aj.* 859.

τραφερά, ᾤς (ῆ), feminine adjective, *compact, firm*, taken substantively by the poets with ellipse of γῆ, *terra firma, the land*, in opp. to ὑγρή: Ἐπὶ τραφερὴν τε καὶ ὑγρὴν. *Od.* xx. 98.

χέρσος, ου (ό, or oftener ῆ), in Attic, χέρρσος, substantive formed from the adjective χέρσος for σχέρσος, *dry, arid*, with ellipse of τόπος or γῆ, prop. *spot or land* which is not cultivated, *arid*, like the shore; hence, *shore, continent*, only in opp. to θάλασσα: Τὸν δ' ἔκβαλε κῦμ' ἐπὶ χέρσου. *Od.* xix. 278. [In prose, *Hdt.*; *Theophr.*]

χθών, ονός (ῆ), by some said to be of the dialect of the island of Cyprus, the *earth*, in general, *humus*; γῆ is more especially the earth considered as an inhabited and cultivated surface, and χθών the earth, with reference to its bulk and depth: Αὐτὰρ ὑπὸ χθών σμερδαλέον κονάβιζε ποδῶν αὐτῶν τε καὶ ἵππων. *Il.* ii. 465.



χώρα, ας (ή), prop. room, space, specially, 1. *portion of* (149) *land* destined for cultivation, *lands*: Τῷ βουλομένῳ ὑμῶν μένειν παρ' ἐμοὶ χώραν τε δώσω, καὶ πόλεις. *Xen. Cyr.* vii. 1, 43. 2. *Territory, country* situated round a town: Καὶ ἀπὸ τούτου τειχῆρεις τε μᾶλλον ἦσαν οἱ πολέμοιοι καὶ τῆς χώρας ὀλίγην παντελῶς εἰργάζοντο. *Xen. Hell.* v. 3, 2.

## 150.

γῆρας, ατος (τό), *old age, last age of man, senectus*: Τὴν 150 δ' ἐγὼ οὐ λύσω, πρίν μιν καὶ γῆρας ἔπεισιν. *Il.* i. 29.

γήρασις, or better γήρανσις, εως (ή), *the growing old, progress or approach of old age, senescentia*: Καὶ ἄδρυνσις καὶ γήρανσις. *Aristot. Nat. Auscult.* iii. 1.

## 151.

γλυκύς, εῖα. If Lennep's derivation of this word is to be 151 admitted, that it comes fr. [it *can* only be related to] γλοιός, viscous, glutinous, it would have signified primarily soft to the touch. Damm derives it fr. λέλανκα, perfect of λαύω; others fr. γλίχομαι; prop. *sweet to the taste*, in opp. to δριμύς, *sharp*, πικρός, *bitter*, and ἀλμυρός, *salt*: Τίς ἂν αἰσθησις ἦν γλυκέων, καὶ δριμέων, καὶ πάντων τῶν διὰ στόματος ἡδέων, εἰ μὴ γλῶττα τούτων γνώμων ἐνειργάσθη; *Xen. Mem.* i. 4, 5. Sometimes, fig. *sweet*: Ἐλπίδας γλυκείας παρέχειν. *Xen. Symp.* 4, 25.

γλυκερός, ρά, synon. of γλυκύς: Οἷσι δὲ τέκνων ἔστιν ἐν οἴκοις γλυκερὸν βλάστημ', ἐσορῶ μελέτη κατατρυχομένους τὸν ἅπαντα χρόνον. *Eur. Med.* 1099.

ἀγανός (ὁ, ή), fr. ἄγαν or fr. γανύω, prop. *that which delights much, which pleases, agreeable*: Φραζώμεσθ' ὥς κέν μιν ἀρεσσάμενοι πεπιθόμεν δώροισιν τ' ἀγανοῖσιν ἔπεσσι τε μελιχίοισι. *Il.* ix. 112. Sometimes, in speaking of persons, in the sense of *praiseworthy*: Μήτις ἔτι πρόφρων, ἀγανός καὶ ἥπιος ἔστω βασιλεύς, ἀλλ' αἰεὶ χαλεπός τ' εἶη. *Od.* ii. 230.

ἐδανός, ή, according to some, fr. ἥδω, *andánw, agreeable*; others write it ἐδανός, and derive it fr. ἔδω, *good to eat*; epithet of oil in Homer: Ἀλείψατο δὲ λίπ' ἐλαίῳ, ἀμβροσίῳ, ἐδανῷ. *Il.* xiv. 171.

ἐπεικλής (ὁ, ή), is sometimes synon. with *πρῆος*, fig. in

- (151) modern writers, *one that yields, easy*: Πρᾶος ἦν καὶ ἐπιεικής. *Ælian. Var. H. xiii. 2.* [So in Plato and Aristotle. See 1 and 177.]

ἡδύς, εἶα, fr. ἡδω, prop. *that which gives pleasure, agreeable* in a very wide sense: Ἡδὺς ἀκούσαι (λόγος). *Plat. Men. 81, d.* Sometimes in a more restricted sense for γλυκὺς, *agreeable to the taste*: Κρήνη ἡδέος ὕδατος. *Xen. An. vi. 4, 3.* Fig. in opp. to λυπηρὸς or ἀλγεινός: Πολὺ διαφέρει τὸ παραχρῆμα ἡδὺ τοῦ εἰς τὸν ὕστερον χρόνον καὶ ἡδέος καὶ λυπηροῦ. *Plat. Protag. 356.*

ἡδυμος and νήδυμος (ὁ, ἡ), poetic forms of ἡδύς, are always, in Homer, the epithets of sleep: Προκαλείμενος ἡδυμον ὕπνον. *Hymn. Mercur. 240.* Δία δ' οὐκ ἔχε νήδυμος ὕπνος. *Il. ii. 2.* The form νήδυμος is one of those words which have exercised the sagacity of commentators. The ancient Greek grammarians, who were sufficiently indifferent etymologists, have given themselves considerable trouble in explaining it. Some of them derive it from νηδύς. Eustathius forms it from the negative particle νη, and from δύω, sleep one cannot come out of, i. e. deep sleep. He comes nearer the truth, when he says afterwards νήδυμος is for ἡδυμος. It is, in fact, the same word disguised by the copyists, who, in many passages of Homer, have prefixed this ν to the adjective ἡδυμος, deceived by the marks left of the Æolic digamma. In all the passages where νήδυμος is found, it may be corrected into ἡδυμος. In the lines in which the word that precedes νήδυμος ends with a vowel, the digamma, which was sufficient to prevent the hiatus, being no longer expressed, the ν may be thrown back to the preceding word, and the verse quoted above, for instance, be read thus: Δία δ' οὐκ ἔχεν ἡδυμος ὕπνος.

ἡμερος (ὁ, ἡ), according to Damm, comes fr. ἔμερος, desire; according to Lennep, fr. ἡμαι, to be seated or tranquil; *tame*; hence, *domestic*, speaking of animals, opp. to ἄγριος, *wild*, as in Latin, *mansuetus* to *ferus*: Ζῶα ἡμερα καὶ ἄγρια τρέφονσα. *Plat. Crit. 114, e.* It is also used by ext., of trees and plants, *refined by cultivation, cultivated; salivus*: Καὶ τῶν δεινδρέων τὰ φύλλα καταδρέποντες κατήσθιον, ὁμοίως τῶν τε ἡμέρων καὶ τῶν ἀγρίων. *Herodot. viii. 115.*

ἡπιος (ὁ, ἡ), according to some, fr. ἔπω, to follow; according to others, with less probability, fr. ἡδύς [prob. related to \*ἔπω, ἔπος, εἰπεῖν. *L. and S.*]; *facile, indulgent, gentle, good*: Ἐκυρὸς δὲ πατὴρ ὧς ἡπιος αἰεὶ. *Il. xxiv. 775.* Sometimes in an active sense, *that which softens, softening*: Ἐπεὶ ἰδὲν ἔλκος ὅθ' ἔμπεισε πικρὸς οἰστός, αἷμ' ἐκμυζήσας, ἐπ' ἄρ' ἡπια φάρμακα εἰδὼς πάσσε. *Il. iv. 218.* This word is also found in Plato, who is fond of poetical forms of words: Ἐπειδὴ καὶ τὸ πνῖγος ἡπιώτερον γέγονεν (*has become milder*). *Phædr. 279, b.*

λειριδίαις, εσσα, like the lily, tender or white as the lily; hence, delicate, in Homer, in speaking of the skin and the voice: Αἴκε τελέσσης μείναι ἐμὸν δόρυ μακρόν, ὃ τοι χροῖα λειριδέντα δάψει. *Il.* xiii. 830. (151)

μειλίχιος (ὁ, ἡ), fr. μέλι, prop. sweet as honey, often, in Homer, the epithet of words and discourse: Τοῖ δὲ χαρέντες δεξιῷ ἡσπάζοντο, ἔπασσιν τε μειλιχίοισι. *Il.* x. 542.

πραῖος, πραεῖα, according to some, fr. παρά and εὖς, according to others fr. περάω; facile, easy, gentle, opp. to χαλεπός, and used particularly in speaking of the character: Πραῖός τε καὶ συγγνώμων τῶν ἀνθρωπίνων ἀμαρτημάτων. *Isocr. ad Nic.* Sometimes it comes near to the meaning of ἡμερος: Οἱ ἵπποι συμπονοῦντες ἀλλήλοις, πραότεροι συνεστήकाσι. *Xen. Cyr.* ii. 1, 14. Sometimes in speaking of the voice: Καὶ τὴν φωνὴν πραότεραν ποιοῦνται. *Xen. Symp.* 1, 10. πραῦς, poet. is the more ancient form, it is found as early as the Homeric hymns: Κλυθὶ βροτῶν ἐπικουρε, πρὸν καταστίλβων σέλας ὑπόθεν ἐς βιότῃτα ἡμετέρην. *Hymn. Mart.* 10.

προσηνής (ὁ, ἡ), according to Damm, is a compound of εὖς, like ἐνής, and their opposite ἀπηνής. Passow, after Lennep, derives this family of words from ἡνίον, bridle; prop. good for any thing or purpose: Οὐδὲν ἥσσον τοῦ ἐλαίου τῷ λύχνῳ ἐστὶ προσηνές. *Herodot.* ii. 94. Fig. kind, gentle: Ἐπὶ τὰς προσηνεῖς καὶ ἀπαλὰς ἀποστρέφοντες ὀμλίας τὰ ὄντα. *Plut. de Audiend.* 16.

χειροήθης (ὁ, ἡ), fr. χεῖρ and ἥθος, prop. accustomed to the hand, tractable, manageable, principally in speaking of horses, mansuetus: Πραῖος καὶ χειροήθης ὁ πῶλος. *Xen. Hipp.* 2, 3. Sometimes fig. speaking of things, supple, flexible: Τὰ ὅπλα τοῖς σώμασιν ἐγένετο χειροήθη (yielding to the body) καὶ κοῦφα. *Plut. Philop.* 9.

## 152.

γλύφειν, fr. γλάφω, to cut or engrave in the material (as 152 intaglio-work), to cut in relieve (as cameo-work), to do sculptor's work): Δακτυλίους γλύφειν (to engrave or cut rings). *Plat. Hip. Min.* 368, c.

γλάφειν, fr. γράφω, by the change of ρ into its cognate λ, to scrape, hollow, dig: Πλευράς τε καὶ ὤμους οὐρῇ μαστιγῶν, ποσσὶ γλάφει. *Hesiod. Scut.* 431. Some modern commentators have attempted to establish the same difference



- (152) between γλάφω and γλύφω, as that between *scalpo* and *sculpo* in Latin. According to Oudendorp (*ad Suet. Galb.* 10), γλάφειν, as *scalpere*, would mean *to cut, engrave*, in general, speaking of some simple and coarse work; whereas γλύφειν, as *sculpere*, would be said of a work more highly wrought, a regular piece of sculpture. Salmasius (*ad Justin.* 15, 14) would have *sculpere* used for cutting in relieve, or sculpture in every kind of stone or metal, and *scalpere* for intaglio-work in precious stones only. This distinction is based upon no authority, and there is as little certainty of its existence in the Latin words as in the Greek. In fact, some ancient grammarians have not scrupled to reject altogether the form *sculpo*, and every where to read *scalpo* in its place.

## 153.

- 153 γνάθος, ου (ῆ), *lower jaw*, in Herodotus: Ἐφάνη δὲ καὶ γνάθος, καὶ τὸ ἄνω τῆς γνάθου, ἔχουσα ὀδόντας μουνοφυέας, ἐξ ἑνὸς ὀστέου πάντας τοὺς τε ὀδόντας καὶ τοὺς γομφίους. *Herod.* ix. 83.

γναθμός, οὔ (ὁ), *jaw*, speaking of the inside: Χαμαὶ δὲ κε πάντας ὀδόντας γναθμῶν ἐξελάσαιμι. *Od.* xviii. 28.

γένυς, υος (ῆ), *jaw*, in Homer, Aristotle, and Galen: Θήγων λευκὸν ὀδόντα μετὰ γναμπτῆσι γένυσσιν. *Il.* xi. 416.

γαμφηλαί, ὦν (αῖ), only in the plural, *mandibles, jaws of animals*: Ὡλετό τε στενάχων ὑπὸ γαμφηλῆσι λέοντος. *Il.* xvi. 489.

σιᾶγών, ὄνος (ῆ), generical term for the *whole jaw*: Ἐτισιαγόνες δύο, τούτων τὸ πρόσθιον γένειον, τὸ δ' ὀπίσθιον γένυς. Κινεῖ δὲ πάντα τὰ ζῶα τὴν κάτωθεν γένυν, πλὴν τοῦ ποταμίου κροκοδείλου· οὗτος δὲ τὴν ἄνω μόνος. *Aristot. Hist. An.* i, 11.

## 154.

- 154 γράμμα, ατος (τό), the *written letter*, the figure traced representing the letter; for instance, in the Greek alphabet, the mark Δ is the figure (γράμμα) of the letter δέλτα, which is the στοιχεῖον: Ἐδίδασκες γράμματα, ἐγὼ δ' ἐφοίτων. *Dem. de Coron.* 80. Γράμματα is used also as our word *letters*,

sometimes in the sense of *belles-lettres*: Καὶ οἶει αὐτοὺς (154) ἀπείρους γραμμάτων εἶναι, ὥστε οὐκ εἰδέναι ὅτι . . . ; *Plat. Apolog.* 26.

στοιχεῖον, ου (τό), fr. στοῖχος, *letter* of the alphabet, prop. it is the letter pronounced according to the name and place which it has in the alphabet: Ῥῶ τὸ στοιχεῖον, *Plat. Crat.* 426, d, *the letter rho*.

σήμα, ατος (τό), *mark, sign*: Πόρεν δ' ὄγε σήματα λυγρά, γράψας ἐν πίνακι πτυκτῷ θυμοφθόρα πολλά. *Il.* vi. 168.

χαρακτήρ, ἥρος (ό), *sign traced or cut, mark, CHARACTER*: Ἄλλ' ἰδίος τις ὁ τύπος καὶ βαρβαρικὸς τῶν χαρακτήρων, ἐμφερέστατος Αἰγυπτίους. *Plat. de Gen. Socr.* 5.

## 155.

γυμνάσιον, ου (τό), GYMNASIUM, place set apart for the 155 training of youth in bodily exercises, applied to the actual place where the exercises took place, and to the building: Πρωτὶ τε γὰρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ἦει. *Xen. Mem.* i. 1, 10. At Athens there were three principal gymnasiums: the Ἀκαδημία, the Λύκειον, and the Κυνόσαργες; all three were situated outside the town.

ἀκαδημία, ας (ή), the ACADEMIA, one of the most celebrated gymnasiums at Athens; besides the ordinary gymnastic exercises, races and horse-exercises of different kinds took place there: Ἐπεὶ δ' ἅπαντες ἡθροίσθησαν, ἀναλαβὼν αὐτοὺς πρὸς τὴν πόλιν ἐστρατοπέδευσεν ἐν τῇ Ἀκαδημίᾳ τῷ καλουμένῳ γυμνασίῳ. *Xen. Hellen.* ii. 2, 4.

λύκειον, ου (τό), the LYCEUM, one of the gymnasiums at Athens, celebrated for the lessons given there by Aristotle in his *walks* with his disciples, whence their name of Peripatetics [περιπατεῖν, *to walk about*]: Ἐπιδείξει τὰ τ' ἐν Ἀκαδημίᾳ καὶ τὰ ἐν Λυκείῳ. *Xen. Hipparch.* 3, 1.

κυνόσαργες, εος (τό), the *Cynosarges*, name of a gymnasium at Athens: Τῶν νόθων εἰς Κυνόσαργες συντελούντων, τοῦτο δ' ἔστιν ἔξω πυλῶν γυμνάσιον Ἡρακλέους, ἐπεὶ κάκεῖνος οὐκ ἦν γνήσιος ἐν θεοῖς. *Plut. Themist.* 1.

ξυστός, οὔ (ό), *xystus*; in the ancient gymnasiums was

- (155) a sort of circular *gallery* or *causeway*, set apart for races and the exercises of the athletes. Pausanias thus describes that at Olympia: Πλάτανοι μὲν ὑψηλαὶ διὰ τῶν δρόμων πεφύκασιν ἐντὸς τοίχων· ὁ σύμπαρ δὲ οὗτος περίβολος καλεῖται Ξυστός, ὅτι Ἡρακλεῖ τῷ Ἀμφιτρύωνος ἐς ἄσκησιν ἐγίνετο, ὅσαι τῶν ἀκανθῶν ἐφύοντο ἐνταῦθα, ἐπὶ ἐκάστη ἡμέρᾳ σφᾶς ἀναξύνειν. *Pausan.* vi. 23, 1.

παλαίστρα, ας (ῆ), the PALÆSTRA was that part of the gymnasium that was specially reserved for the exercises of the athletes: Ἐν τούτῳ δὲ οἱ τε δρόμοι τῷ γυμνασίῳ καὶ τοῖς ἀθληταῖς εἰσιν αἱ παλαῖστραι. *Pausan.* v. 15, 8.

## 156.

- 156 γυμνός (ὁ, ῆ), prop. *naked*; hence, particularly in the historians, *without defensive arms, without defence*: Ἐπὶ τῆς κεφαλῆς τὰ ὅπλα εἴ τις φέροι, γύμνοι ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ τᾶλλα βέλη. *Xen. Anab.* iv. 3, 6.

γυμνής, ῆτος (ὁ), form preferred by the best critics to γυμνήτης, ου (ὁ), which is found in the ancient texts; *light-armed* soldier in Xenophon, not having the ὅπλον (large shield); opp. to ὀπλίτης: Ἐξήρσαν πολλοὶ μὲν ὀπλίται πολλοὶ δὲ γυμνήτες. *Xen. Hellen.* ii. 4, 25. The word is much more restricted in its meaning in another passage of Xenophon, where it is applied solely to slingers: Καὶ τοὺς γυμνήτας λίθων ἔχειν μεστὰς τὰς διφθέρας. *Xen. Anab.* v. 2, 12. Γυμνής is synon. with γυμνός in Lucian: Καὶ ἡμιστρατιώτην ἄλλον καὶ γυμνήτας ὀρχηστάς. *Luc. Bacch.* 3.

ἀνοπλος and ἄοπλος (ὁ, ῆ), *without arms*: Μωρὸν γὰρ τὸ κρατεῖν βουλομένους τὰ τυφλὰ τοῦ σώματος καὶ ἄοπλα καὶ ἄχειρα ταῦτα ἐναντία τάττειν τοῖς πολεμίοις φεύγοντας. *Xen. Cyr.* iii. 3, 23.

ἄσκευος (ὁ, ῆ), prop. *without armour*: οἱ ἄσκευοι, synon. with ψιλοὶ in Pausanias, *light troops*: Γινομένης δὲ πρὸς Μαντινείᾳ μάχης, Λακεδαιμονίων μὲν οἱ ψιλοὶ τοὺς ἄσκεύους τῶν Ἀχαιῶν νικῶσι. *Pausan.* viii. 50.

ἀχίτων (ὁ, ῆ), *one who has no tunic*: Ἀζωστον ἐβούλοντο προσίειναι καὶ ἀχίτωνα τοῖς πολίταις τὸν δεόμενον αὐτῶν. *Plut. Coriol.* 14.



γροσφομάχος, ου (ὁ), *light-armed soldier*, among the (156)  
Romans: Διαλέγουσι τῶν ἀνδρῶν τοὺς μὲν νεωτάτους καὶ  
πενιχροτάτους εἰς τοὺς γροσφομάχους. *Polyb.* vi. 21, 7.

ἔξοπλος (ὁ, ἡ), *without arms, without defence*: Δεῖ τὸν  
μέλλοντα νικᾶν συνθεωρεῖν πῶς δυνατόν ἐφικέσθαι τοῦ σκο-  
ποῦ καὶ τί γυμνὸν ἢ ἔξοπλον μέρος φαίνεται τῶν ἀνταγωνι-  
στῶν. *Polyb.* iii. 81, 2.

πρόκωπος (ὁ, ἡ), *out of the sheath, naked*, in speaking of a sword,  
in Euripides: Ὁ δὲ ξίφος πρόκωπον ἐν χεροῖν ἔχων. *Eur. Orest.* 1483.

ψιλός, ἡ, *prop. bare, without hair*; hence, *bald*. In the  
Greek armies, οἱ ψιλοί, *light-armed*, was the name of those  
troops who fought from a distance, because they had  
neither cuirasses nor shields, such as were the bow-men,  
the slingers, and those who threw the dart: Καὶ οἱ μὲν ψιλοὶ  
εὐθὺς ἐκδραμόντες ἡκόντιζον, ἔβαλλον, ἐτόξευον, ἐσφενδόων.  
*Xen. Hellen.* ii. 4, 33.

## 157.

γυνή, αἰκός (ἡ), *woman*: Γυνή δὲ χρηστὴ πηδάλιον ἐστ' 157  
οἰκίας. *Menandr. Fragm.*

γύναιον, ου (τό), *diminutive, little woman; muliercula*,  
with some feeling of contempt in the term as regards the  
person or character of the woman [see under ἀνθρωπος];  
in Aristophanes, *a bit, morsel, mite of a woman*: Κἂν  
ἐξέλθῃ τὸ γύναιόν ποι. *Aristoph. Thesm.* 792. [The other  
diminutives γυναικ-άριον, -ίσκιον, γυναικίον, are all *late*.]

ἄνθρωπος, ου (ἡ), in the feminine, is sometimes used with  
a feeling of contempt: Οὐκ ἐπαύετο ἡ ἄνθρωπος, ἀλλὰ  
γυναίου προᾶγμ' ἐποίει καὶ πρὸς τοὺς γνωρίμους προσιούσα  
ἐνεκάλει. *Dem. in Aristog.* 787, 25.

θήλεια, ας (ἡ), *feminine of θῆλυς*, used sometimes abso-  
lutely for the *individual of the feminine sex, the female*:  
Ἄπαις δὲ ἀρρένων τε καὶ θηλειῶν. *Plat. Legg.* xi. 925, c.

θῆλυ, εος (τό), *neuter, in an abstract sense, the feminine*,  
the feminine sex; hence, *the woman*: Ἀπὸ τοῦ ζευγνύναι  
τὸ θῆλυ τῷ ἄρρενι. *Dion. Hal. Rhetor.* ii. 2.

## 158.

γυνή, αἰκός (ἡ), *woman, frequently married woman, wife*: 158

(158) Μεγίστη γίγνεται σωτηρία, ὅταν γυνή πρὸς ἄνδρα μὴ διχοστατῇ, *Eur. Med.* 15.

ἄκοιτις, ἰδος (ή), *one having the same bed, bed-fellow*: Τῷ δέ κε νικήσαντι φίλη κεκλήσῃ ἄκοιτις. *Il.* iii. 138.

παράκοιτις, ἰδος (ή), compound of the preceding word, to which the same meaning is usually given, though the preposition prevents it from being really synonymous: Γνοίης χ' οἷον φωτὸς ἔχεις θαλερὴν παράκοιτιν. *Il.* iii. 153.

ἄλοχος, ου (ή), *one who shares the bed, wife, legitimate or otherwise*: Ὡς εἰπὼν ἀλόχοιο φίλης ἐν χερσὶν ἔθηκεν παῖδ' ἐόν. *Il.* vi. 482.

γαμετή, ἥς (ή), *a woman married, espoused, always with γυνή in good writers, legitimate wife, in opp. to ἔταιρα or πάλλαξ*: Ἐχω δ' ἐπιδείξαι καὶ γυναιξί, ταῖς γαμεταῖς τοὺς μὲν οὕτω χρωμένους, ὥστε συνέρχους ἔχειν αὐτὰς εἰς τὸ συναύξειν τοὺς οἴκους. *Xen. Œc.* 3, 10. Later, taken substantively, *wife*: Ἀπολλωνιάς, ἡ Ἀττάλου τοῦ πατρὸς Εὐμένους τοῦ βασιλέως γαμετή. *Polyb.* xxiii. 18, 1.

δάμαρ, αρτος (ή), fr. δαμάω, prop. *tamed*, brought under the yoke; hence, *wife*, in Homer and the Tragedians: Εἰδομένη γαλόφ' Ἀντηνορίδαο δάμαρτι. *Il.* iii. 122.

εὐνήτειρα, ας (ή), *one who shares the bed*; hence, *wife*: Θεοῦ μὲν εὐνήτειρα Περσῶν, θεοῦ δὲ καὶ μήτηρ ἔφυς. *Æschyl. Pers.* 157.

εὖνις, ἰδος (ή), synon. with the above in the tragic writers: Κακίστης εὐνίδος τιμωρία. *Eur. Iph. A.* 807.

εὐνέτις, ἰδος (ή), an Ionic form of the preceding word, in Hippocrates and the Alexandrine poets: Ἦρη τε ζυγίη, Διὸς εὐνέτις. *Apoll. Rhod.* iv. 96.

ὄμευνις (ό, ή), feminine in Lycophron, *wife*: Θερμοῖς τεκόντων δακρύοις λελουμένας παίδων τε καὶ θρήνοισι τοῖς ὀμευνίδων. *Lycophr. Alex.* 372.

μνηστή, ἥς (ή), adjective, *betrothed*, with ἄλοχος, *legitimate wife*, in Homer: Ἐνθα δὲ παῖδες κοιμῶντο Πριάμοιο παρὰ μνηστῆς ἀλόχοισιν. *Il.* vi. 246.

νυμφεῖον, ου (τό), *bridal bed*. The plural νυμφεῖα is in one passage used for νύμφη by Sophocles: Ἀλλὰ κτενεῖς νυμφεῖα τοῦ σαντοῦ τέκνου; *Soph. Ant.* 564.

νύμφη, ης (ή), *young girl betrothed, bride*: Διὰ μιᾶς νύμφης γάμον ἀπωλόμεσθα. *Eur. Phœn.* 581.

νυός, οὔ (ή), *daughter-in-law, son's wife*, in Homer, *nurus*; in Theocritus, *wife*: Κῆς ἔτος ἐξ ἔτεος, Μενέλαε, τεὰ νυὸς ἔδδε. *Theocr.* xviii. 15. The Latins have made the same use of *nurus* for young wife (Cf. *Ovid. Met.* ii. 364).

δαρ, ὄαρως (ή) (ἄρω), *companion, wife*, in Homer: Μαρνάμενος (158) ὁάρων ἔνεκά σφετεράων. *Il. ix. 327.*

σύζυγος, (ὁ, ἡ), *joined with; conjux*; taken substantively in Euripides, *companion, wife*: Ἀρά μοι στένειν πάρα τοιαῦσδ' ἁμαρτάνοντι συζύγου σέθεν; *Eur. Alc. 342.*

## Δ.

## 159.

δαμάζειν, rare in prose [see τιθασσεύειν below], *to tame, break in*, 159 prop. and fig.: Ἡμίονον ἐξέτε', ἀδμήτην, ἥτ' ἀλγίστη δαμάσασθαι. *Il. xxiii. 655.*

δαμαλίζειν, synon. of above, in Pindar and the Tragedians: Εἴθε γενοίμαν ἐν σοῖς δαπέδοις πώλους Ἐνέτας δαμαλιζόμενα. *Eur. Hippol. 231.*

δαμνᾶν, another form of the above, used only fig.: Δαμνᾶς δ' ἀνθρώπων πυκινὰς φρένας. *Theogn. 1388.*

ἀνδραποδίζειν, in Herodotus and Thucydides, and more commonly ἀνδραποδίζεσθαι in later writers, *to reduce men to slavery, to make a man a slave*: Πρῶτον μὲν Ἡϊόνα τὴν ἐπὶ Στρώμονι, Μήδων ἐχόντων, πολιορκία εἶλον καὶ ἡνδραπόδισαν. *Thuc. i. 98.*

δουλοῦν, *to reduce to slavery*: Σοὶ δὲ δουλώσας λεῶν παρέσχον. *Eur. Rhés. 410.*

κημοῦν, *to put a muzzle on a horse*: Καὶ ἀεὶ δέ, ὅπρι ἂν ἀχαλίνωτον ἄγῃ, κημοῦν δεῖ. *Xen. Hipp. 5, 3.*

τιθασσεύειν, *to make tame*: Πάντες δὲ τιθασσεύοντες καὶ δαμάζοντες τὰ χρήσιμα τῶν ζώων εἰς τε πόλεμον καὶ εἰς ἄλλα πολλὰ συνεργοῖς χρῶνται. *Xen. Mem. iv. 3, 10.*

χειροῦν, and more often χειροῦσθαι, prop. *to handle, to manage*; hence, fig. *to reduce, by force*: Ἐπεμέλετο οὐ μόνον τοῦ βία χειροῦσθαι τοὺς ἐναντίους, ἀλλὰ καὶ τοῦ πράοτητι προσάγεσθαι. *Xen. Agesil. i. 20.*

## 160.

δεῖ may belong to two verbs of very different significance, 160 δέω, *to want, need, and δέω, whence the Latin ligo,*



(160) to bind ; this distinction discovers itself in the different syntactical construction of *δεῖ*, it being sometimes found with the accusative, sometimes with the dative ; in the first case, as coming from *δέω*, to bind, it has the notion of obligation ; hence, of necessity, constraining power, duty, *it is necessary* [must, ought] : *Δεῖ τοὺς μὲν εἶναι δυστυχεῖς, τοὺς δ' εὐτυχεῖς. Menandr. Fragm.* In the construction with the dative, on the contrary, the notion of want, need is predominant, *there is need* : *Σοί τε γὰρ παίδων τί δεῖ ; Eur. Med. 565.* It is true, however, that in very many passages *δεῖ* is competently rendered by the French *il faut* ; and perhaps it has gone through the same changes of meaning as *il faut*, the primary notions of want and need having become blended in process of time with those of necessity and obligation.

*ἀναγκαῖόν ἐστι, it is necessary* : Πότερον ὅτι τοῖς μὲν λαμβάνουσιν ἀργύριον ἀναγκαῖόν ἐστιν ἀπεργάζεσθαι τοῦτο ἐφ' ᾧ ἂν μισθὸν λαμβάνωσιν ; *Xen. Mem. i. 6, 5.*

*ἔοικε, it seems fitting, it is proper, seemly* : "Ὅφρα μὴ οἷος Ἀργείων ἀγέραςτος ἔω· ἐπεὶ οὐδὲ ἔοικεν. *Il. i. 118.*

*καθήκει* expresses the notion of duty, office [that which is *fixed* as a duty falling on the individual], *it is proper, it is one's business, it behoves* : Στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστώλου πεδῖον ἀθροίζεσθαι. *Xen. Anab. i. 9, 7.*

*πρέπει, it is meet, or fitting, it is well, as it should be, decet* [it is proper with-reference to the *fitness of things*] : Πρέπει ἄρα τῷ κακῷ δουλεύειν ; ἄμεινον γάρ. *Plat. Alcib. i. 135, c.*

*προσῆκει* indicates connexion and relation, *it belongs, pertingit, pertinet* : Ὡν δὲ προσῆκει ἀνδρὶ καλῷ κάγαθῷ εἰδέναι, ὅ τι μὲν αὐτὸς εἰδείη, πάντων προθυμότηα ἐδίδασκεν. *Xen. Mem. iv. 7, 1.*

*χρή* has more reference to use, utility, *it is useful, it is good, or of advantage* : Βουλευομένων δὲ τί χρὴ ποιεῖν, πίπτει τὸ κióκρανον ἀπὸ τοῦ κίονος. *Xen. Hellen. iv. 4, 5.*

general, prop. and fig. : Ὑμεῖς δ', ἔφη, ὦ Γαδάρα καὶ Γω- (161)  
βρύα, δείκνυτε τὰς ὁδοὺς· ἴστε γάρ. *Xen. Cyr.* vii. 5, 24.

δειγματίζειν, *to make a public show, spectacle of*, in the  
N. T. : Ἀπεκδυσάμενος τὰς ἀρχὰς καὶ τὰς ἐξουσίας ἐδειγμά-  
τισεν ἐν παρόρησίᾳ. *Ad Col.* ii. 15.

παραδειγματίζειν, compound of the preceding, in Poly-  
bius and the N. T. : Περιηγόμενον δ' εἰς τὴν Πελοπόννησον,  
καὶ μετὰ τιμωρίας παραδειγματιζόμενον, οὕτως ἐκλιπεῖν τὸ  
ζῆν. *Polyb. Hist.* ii. 60, 7.

δηλοῦν, *to make evident, to make plain or known, to mani-  
fest* : Ὡν δ' ἔνεκα αὐτός τε οὐκ ἄκων εἰς τόδε τὸ τέλος κατ-  
έστην, καὶ ὑμᾶς παρεκάλεσα, δηλῶσαι ὑμῖν βούλομαι. *Xen.  
Cyr.* i. 5, 7.

μηνύειν, *to give information of, to denounce* : Μηνυθέντος  
τοῦ ἐπιβουλεύματος ὑπὸ Νικομάχου. *Thuc.* iv. 89.

παρέχειν, *to place close or before, to exhibit, show* ; fig.  
in speaking of the affections : Ξεινοδόκον κακὰ ρέζει, ὃ κεν  
φιλότητα παράσχη. *Il.* iii. 354. According to Ammonius,  
the middle παρέχεσθαι ought to be used in speaking of the  
affections, or mental faculties ; but this must be limited to  
some such words as προθυμία, εὐνοία, &c., expressing an  
affection entertained by the subject of the verb : Καὶ πᾶν  
τὸ πρόθυμον παρεχόμενοι. *Thuc.* iv. 85. But in this sense  
the active is sometimes found, even in prose.

σημαίνειν, *to show or manifest by sign or signal, to point  
out, to give notice of* : Ἀρθροῦν τε τὴν φωνὴν καὶ σημαίνειν  
πάντα ἀλλήλοις ἃ βουλόμεθα. *Xen. Memor.* i. 4, 12.

φαίνειν, *to make to appear, to cause to be seen* : Φαῖνε δὲ  
μήρους καλοὺς τε μεγάλους τε. *Od.* xviii. 67.

φανερῶν (φανερός), *to make manifest, to manifest*, in the  
N. T. : Καὶ φανερώσει τὰς βουλὰς τῶν καρδιῶν. *1 Cor.*  
iv. 5.

δεῖν, *to bind, to tie fast* : Καὶ τὸν ἡγεμόνα δήσαντες παρα- 162  
διόδασιν αὐτοῖς. *Xen. Anab.* iv. 2, 1.

δεσμεύειν, *to bind with chains or bonds* : Ταῦτα καὶ καθύ-

- (162) βρισ' αὐτόν, ὅτι με δεσμεύειν δοκῶν, οὐτ' ἔθιγεν οὐθ' ἤψαθ' ἡμῶν. *Eur. Bacch.* 616.

δεσμεῖν, later form of the above in the N. T.: Καὶ ἐδεσμεῖτο ἀλύσεσι καὶ πέδαις φυλασσόμενος. *Luc.* viii. 29.

ἄπτειν, *to attach*, fix one thing to another, very rare in the active: Οὐτε ὅσπου ἐστὶν αὐτὸ καθ' αὐτὸ οὐδέν, ἀλλ' ἡ μόριον ὡς συνεχές ἢ ἀπτόμενον καὶ προσδεδεμένον. *Aristot. de Part. Anim.* ii. 9.

σφίγγειν, *to pull tight* what is tied: Σφίγγετ' ἀμαλλοδέται τὰ δράγματα. *Theocr.* x. 44.

φιμοῦν [*to muzzle*, is only fig. in the sense of] *to strangle*, *to squeeze tight*: Εἶτα φιμώσητε τούτου τῷ ξύλῳ τὸν αὐχένα (*fasten his neck in the pillory*). *Aristoph. Nub.* 592.

## 163.

- 163 δένδρον, ου (τό), and under the Ionic form, δένδρεον, *tree*: Οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλεῖον ἢ τὸν ἓνα λόχον. *Xen. An.* iv. 7, 9.

δρῦς, υός (ή), prop. oak, appears to have been originally a generic term for every kind of tree, if we are to believe Hesychius and the Scholiast on Homer (*Il.* λ'. 86), in whom no trace of this meaning is to be found, except in the compounds δρυτόμος, &c. This general sense is given to it in the following passage of Euripides: Δρυὸς ἄσπετον ἔρνος. *Eur. Cycl.* 615.

δόρυ, ατος (τό), *wood, standing, growing tree*, in the *Odyssey*: Ἐπεὶ οὐπω τοῖον ἀνήλυθεν ἐκ δόρυ γαίης. *Od.* vi. 165.

ξύλον, ου (τό), *wood*, sometimes for *standing tree* in Callimachus and the N. T.: Ἡσθετο Δαμάτῃρ ὅτι οἱ ξύλον ἱερὸν ἀλγεῖ. *Callim. in Cerer.* 41.

## 164.

- 164 δέρμα, ατος (τό), fr. δέρω, generic term for every kind of *flayed skin*, even that of man: Αὐτὸς δ' ἀμφὶ πόδεσσιν ἑοῖς ἀράρισκε πέδιλα τέμνων δέρμα βόειον ἐνυχροῖς. *Od.* xiv. 24. According to some critics this word was not admitted in



tragedy. [Δέρμα δὲ πάντων λεπτότατον ἄνθρωπος ἔχει (164) κατὰ λόγον τοῦ μεγέθους. *Aristot.* iii. 9, 3.]

δέρος, εος (τό), Ionic and poet. *skin* : Λέοντος δέρος ἔχων ἐπ' ἀσπίδι χαίτη πεφρικός. *Eur. Phœn.* 1120.

δέρρις, εως (ή), *dried skin*, which has lost its animal moisture, but not its hair, *hide* : Προκαλύμματα εἶχε δέρρις καὶ διφθέρας. *Thuc.* ii. 75. [See διφθέρα below.]

δορά, ᾱς (ή), *flayed skin*, not only of a beast, but also of man : Καὶ τὴν δορὰν αὐτοῦ κατὰ τι λόγων ὑπὸ τῶν βασιλέων φρουρουμένην. *Plut. Pelop.* 21.

βύρσα, ης (ή), *ox-skin* or *hide* : Οὐκ ἔφην χρῆναι τὸν νιὸν περὶ βύρσας παιδεύειν. *Xen. Apol.* 29.

διφθέρα, ας (ή), *skin of a lion*, or rather the generic term for the *skin* of every kind of *beast*, although Ammonius and others give it the special meaning of *goat-skin*. There is also reason to think, that it was the word the most in use to signify a *dressed skin*, from the following passage in Herodotus : Ἐχρέωντο διφθέρησι αἰγείησι τε καὶ οἰήησι. *Herodot.* v. 58. [And so Krüger explains it in the passage of *Thuc.* quoted under δέρρις.] In Aristophanes, *skin* which shepherds wore, the French *rhenos* : "Ὡσπερ ὁ πατήρ σου διφθέραν ἐνημμένος (with a goat-skin fastened round you). *Aristoph. Nub.* 72.

κῶας, εος (τό), *sheep-skin* with the fleece, *fleece* with which beds and seats were covered, in Homer : Εὐρυνόμη, φέρε δὴ δίφρον καὶ κῶας ἐπ' αὐτῷ. *Od.* xix. 97. [In prose, *Hdt.*]

κώδιον, ου (τό), diminutive, subsequently more in use in the same sense : Τῶν δὲ λυκοβρώτων προβάτων, τὰ κώδια, καὶ τὰ ἔρια καὶ τὰ ἐξ αὐτῶν ἱμάτια φθειρωδέστερα γίνεται (are more apt to grow lousy) πολὺ μᾶλλον τῶν ἄλλων. *Aristot. H. An.* viii. 10.

μηλωτή, ης (ή), *sheep-skin*. According to the grammarian Aristophanes, quoted by Eustathius (*ad Od.* ρ', 472), *μηλωτή* is also *goat-skin*. According to others, *skin with its wool or hair*, speaking of all kinds of animals.

- (164) **νάκη**, *ης* (ή), and **νάκος**, *εος* (τό), *goat-skin* with its hair, in the *Odyssey*: "Ἄν δὲ νάκην ἔλετ' αἶγός ἐϋτρεφέος, μέγαλοιο. *Od.* xiv. 530, The form *νάκος* is used by Theocritus (*Id.* v. 7).

**οἶή** and **ῶα**, *ας* (ή), in the Attic writers, according to the grammarians, *sheep-skin* with its fleece, wool, fleece. Herodotus uses it adjectively with the generic substantive *διφθέρα* in the passage quoted under *διφθέρα*.

**ῥινός**, *οὔ* (ή), 1. *skin* of the living man, in the *Iliad*: "Ὡσε δ' ἀπὸ ῥινὸν τρηχὺς λίθος. *Il.* v. 303. 2. *Skin* of a beast, more particularly dressed ox-hide with which shields were covered. (See "Ἀσπις.)

**σκῦτος**, *εος* (τό), *dressed skin*; hence, *cutis*: Σκῦτος δὲ οἱ ἔκπεσε *χειρός*. *Od.* xiv. 34.

**στέρφος**, *εος* (τό), prop. *hard envelope*; hence, in the Alexandrine poets, *hide, skin*: Στέρφουσιν αἰγείους ἐξωσμέναι. *Apollon. Rhod.* iv. 1348.

**χρός**, *ωτός* (ό), *outer covering* of the human body, *skin*: "Ἀκρότατον δ' ἄρ' οἷστος ἐπέγραψε χροά φωτός. *Il.* iv. 139. [*χροή* (*Ep.*), *χροιά*, *χροά* (*Att.*) = *skin* in Hom. and the poets. In Att. prose and poetry, the *skin* with ref. to its colour; hence, *tint, complexion*. *λευκὴν χροίαν ἔχεις. Eur. Bacch.* 457.]

- 165 **δεσμωτήριον**, *ου* (τό), *house of detention, prison*: Πολλοί τε καὶ ἀξίολογοι ἄνθρωποι ἤδη ἐν τῷ δεσμωτηρίῳ ἦσαν. *Thuc.* vi. 60.

**δεσμός**, *ου* (ό), fr. *δέω*, *band, fetter*, in the singular and plural [*bonds* = imprisonment], *chains*: Καὶ οἱ δουλείαν καὶ δεσμὸν φοβούμενοι, οὗτοι μὲν οὔτε σίτου οὔθ' ὕπνου δύνανται τυγχάνειν, διὰ τὸν φόβον. *Xen. Cyr.* iii. 1, 14.

**ἀναγκαῖον**, *ου* (τό), Xenophon uses this word in speaking of a prison at Thebes; it was probably, like the French *Force*, the name specially given to a *prison*: "Ἦλθε πρὸς τὸ ἀναγκαῖον, καὶ εἶπε τῷ εἰρμοφύλακι ὅτι ἄνδρα ἄγει παρὰ πολεμάρχου, ὃν εἶρξαι δέοι. *Xen. Hellen.* v. 4, 8.

**εἰργμός**, *οὔ* (ό), *detention, confinement*; hence, *place of detention, prison*: "Ὡσπερ οἱ ἐκ τῶν εἰργμῶν εἰς τὰ ἱερὰ ἀποδιδράσκοντες. *Plat. Pol.* vi. 495, d.

**εἰρκτή**, *ης* (ή), *house of detention, state of arrest*: "Ἀλλὰ

πρῶτον μὲν τοῦνειδος τῆς εἰρκτῆς χαλεπῶς τῷ λογισμῷ (165) φέρων. *Dem. Epistol.* 2, 1471, 16.

κέραμος, ου (ὁ), *dungeon, jail*, in the dialect of Cyprus, according to the Scholiast on Homer : Χαλκῆφ δ' ἐν κεράμφῳ δέδετο τρισκαίδεκα μῆνας. *Il.* v. 387.

κιγκλῖς, ἶδος (ῆ), a kind of open-work enclosure formed by bars, or barrier securing the entrance to the senate, and the court of Areopagus, at Athens ; our own word 'bar' is to be traced to a similar custom : Τὸ τὴν βουλήν, τοὺς πεντακοσίους ἀπὸ τῆς ἀσθενοῦς ταυτησὶ κιγκλίδος τῶν ἀπορρήτων κυρίαν εἶναι, καὶ μὴ τοὺς ιδιώτας ἐπεισιέναι. *Dem. in Aristogit.* 778, 11.

κολαστήριον, ου (τό), *house of correction*, in Synesius : Ἐφ' οἷς πρῶν ἐστενοχωρήθη τὰ κολαστήρια. *Synes. de Insomn.* 145, a.

οἶκημα, ατος (τό), *dungeon, prison* : Εἰ δὲ μὴ κατέστησεν, εἰς τὸ οἶκημα ἂν ᾔει. *Dem. in Zenothem.* 890, 13.

## 166.

δεσμώτης, ου (ὁ), bound ; hence, *prisoner, one confined* 166 in prison : Ὡς δὲ ἀνέωξε, τοῦτον μὲν εὐθὺς ἀπέκτειναν, τοὺς δὲ δεσμώτας ἔλυσαν. *Xen. Hellen.* v. 4, 8.

αἰχμάλωτος (ὁ, ῆ), *taken with the spear, or in war*, used of men, and generally, *captive* : Ὡς δὲ εἶδε πατέρα, καὶ μητέρα, καὶ ἀδελφάς, καὶ τὴν ἑαυτοῦ γυναῖκα αἰχμαλώτους γεγεννημένους, ἐδάκρυσεν. *Xen. Cyr.* iii. 1, 4.

δοριάλωτος (ὁ, ῆ), synon. of the above : Λέγ', ἐπεὶ σέ, λέχος δουριάλωτον στέρξας ἀνέχει θούριος Αἴας. *Soph. Aj.* 211.

δοριθήρατος (ὁ, ῆ) [*won by the spear*], *conquered by the spear* : Πάρεδρος χαλκίοις Ἑκτορος ὅπλοις σκύλοις τε Φρυγῶν δοριθηράτοις. *Eur. Troad.* 576.

δουρικήτος (ὁ, ῆ), *obtained, conquered by the spear* : Ὡς καὶ ἐγὼ τὴν ἐκ θυμοῦ φίλειον, δουρικήτην περ εὐῶσαν. *Il.* ix. 343

δορίληπτος (ὁ, ῆ), *taken in war* : Ὀλέσαι Δαναῶν βοτὰ καὶ λείαν ἥπερ δορίληπτος ἐτ' ἦν λοιπή. *Soph. Aj.* 146.

## 167.

δεσπότης, ου (ὁ), *master*, in reference to the slave : Ζῆς 167 γοῦν οὕτως ὥς οὐδ' ἂν εἷς δοῦλος ὑπὸ δεσπότη διαιτώμενος



- (167) *μείνειε*. *Xen. Mem.* i. 6, 2. Used also of the father of a family, and in the political sense, *absolute master*, *DESPOT*: Οὗτος μὲν γὰρ τῶν ἐν Μήδοις πάντων δεσπότην ἑαυτὸν πεποίηκεν. *Xen. Cyr.* i. 3, 15.

κύριος, *ία* (*lord, master*), prop. and fig., used of every kind of empire and authority, as that of a father over his children, a husband over his wife: Εἴτα τοῦ μὲν Ἑλλησπόντου διὰ Βυζαντίων ἐγκρατὴς καθέστηκε, καὶ τῆς σιτοπομπείας τῆς τῶν Ἑλλήνων κύριος γέγονε. *Dem. de Coron.* 71.

οἰκοδεσπότης, *ου* (ὁ), *master of the house, father of a family*, in the N. T.: Καὶ ἐρεῖτε τῷ οἰκοδεσπότη τῆς οἰκίας. *Luc.* xxii. 11. The feminine οἰκοδέσποινα is found in Plutarch (ii. 612, f).

## 168.

- 168 δῆμιος, *ου* (ὁ), with ellipse of δοῦλος, slave who put into execution sentences of death, public *executioner*, our *common hangman*: Ὁ τῆς πόλεως κοινὸς δῆμιος, ἄγων πρὸς τὸ μνημα τοῦ ἀποθανόντος . . . . *Plat. Legg.* ix. 872, b.

δημόκοινος, *ου* (ὁ), the composition of this word seems to have originated in the phrase used by Plato in the quotation just given; *public executioner*, who had no other office than that of putting to the torture in public or private trials: Οὗτος δ' οὐ δημοκοίνους ἔφασκεν ἐλέσθαι αὐτούς. *Isocr. Trapez.* 361, d. Eustathius tells us that it was used also fig. as a term of scoffing and abuse, much as the French use their word *bourreau*.

βασανιστής, *οὔ* (ὁ), fr. βάσανος, kind of *arbiter* or *commissioner* named by mutual consent of the parties engaged in private law-suits. When the judge had condemned the slave of one of the parties to be put to the torture, it was the business of the βασανιστής to be present, take down the statements of the sufferer, regulate the mode and duration of the torture, and if the slave should become useless to his master, in consequence of the injuries received by him, assess the sum to be paid his master for the loss of his services: Ἐπειδὴ δ' ἤκομεν πρὸς τὸν βασανιστήν. *Dem. in Pentænet.* 978, 11.

## 169.

- 169 δῆμος, *ου* (ὁ), fr. δέω, to bind, *people*, considered as a body politic, and [by the same abuse of the term by which

'the people' is used with us to signify the people *exclusively* of the upper ranks] in opp. to the words βουλή, senate, ἀρχαί, authorities, &c. : Ἐπειδὴ ἀνήμεγκαν τοὺς λόγους ἕς τε τὰς ἀρχὰς καὶ τὸν δῆμον. *Thuc.* v. 28. [See example under πλῆθος.]

ἔθνος, εὖς (τό), *nation*; *gens*: Καὶ τοίνυν τούτων τῶν ἐθνῶν ἤρξεν οὐθ' ἑαυτῷ ὁμογλώττων ὄντων, οὐτε ἀλλήλοις. *Xen. Cyr.* i. 1, 5.

λαός, οὔ (ό), in Attic Greek, λεώς, *coria*, a mass of men assembled together for any object whatever, and principally for war, *people*, considered with regard to the mass and multitude of them; hence, and chiefly in the plural, λαοί, *army, troops, men armed, soldiers*, in Homer: Καί με κελεύει δυσκλέα Ἄργος ἰκέσθαι ἐπεὶ πολὺν ὤλεσα λαόν. *Il.* ii. 115. In Homer sometimes in the singular (vii. 342), *infantry*, in opposition to ἵπποι. This word is very rare in the Attic prose writers.

πλῆθος, εὖς (τό), the greater part of the people, *the multitude*: Τοῦ δὲ δήμου ἔνιοι ταῦτα ἐπὶνουν, τὸ δὲ πλῆθος ἐβόα δεινὸν εἶναι εἰ μὴ τις ἑάσει τὸν δῆμον πράττειν ὃ ἂν βούληται. *Xen. Hellen.* i. 7, 12.

πολλοί, ὦν (οί), is taken sometimes for the *multitude*, the people, in a political sense, in opp. to ὀλίγοι: Δεινὸν ἡγούμενοι τοὺς πολλοὺς ὑπὸ τοῖς ὀλίγοις εἶναι. *Isocr. Panegy.* 30.

ὄχλος, οὐ (ό), *multitude in disorder or confused, crowd*: Ἐπεθορύβησε πάλιν ὁ ὄχλος, καὶ ἠναγκάσθησαν ἀφίεναι τὰς κλήσεις. *Xen. Hellen.* i. 7, 13.

φυλή, ἧς (ή), *tribe*: Δώδεκα γὰρ καὶ Περσῶν φυλαὶ διήρηνται. *Xen. Cyr.* i. 2, 5.

## 170.

διαβόητος (ό, ή), *noised abroad*; hence, *rendered famous*, 170 taken in a good or bad sense: Τῶν ἐφ' ὥρᾳ καὶ λαμυρίᾳ διαβόητων ἐν τῇ πόλει. *Plut. Lucull.* 6.

ἐπιβόητος (ό, ή), *decried, spoken ill of, of ill name*, for his conduct: Καί μ' ἐπίβωτον κατὰ γείτονας ποιήσεις. *Anacr. lib.* ii. According to other grammarians it is used in the same sense as the preceding.

περιβόητος (ό, ή), *renowned, famous, or ill-reported of*,

- (170) *nfamous, notorious*: Ταύτης τοίνυν τῆς οὕτως αἰσχροῦς καὶ περιβοήτου συστάσεως καὶ κακίας. *Dem. Cor.* 92. According to some it is used equally in a good or bad sense; but it seems certain that the ancient writers most commonly used it in a bad sense. [Περιβόητον εἶναι, *to be talked about; to be the common talk. Lys.*] Plutarch employs it in a good sense.

## 171.

- 171 Διάδημα, ατος (τό), *head-band, DIADEM*: Εἶχε δὲ καὶ διάδημα περὶ τῇ τιάρᾳ. *Xen. Cyr.* viii. 3, 13. Fig. for empire in the Sept., as with us sometimes, as crown is also used: Καὶ περιέθετο διάδημα τῆς Ἀσίας. 1 *Machab.* xiii. 32.

κίδαρις, εως (ή), or better κίταρις, which comes nearer the Hebrew and Chaldee etymology, CIDARIS, head-dress principally in use among the ancient Persians; it was a head-band or turban of white and blue. This word appears to have been confounded with τιάρᾳ by Plutarch and Quintus Curtius (iii. 3), both of whom make it the distinguishing head-dress of the king of Persia: Λέγων ὡς οὐδὲν ὀνίνησιν ἡ κίταρις ἐστῶσα περὶ τῇ κεφαλῇ τοὺς ὑπ' αὐτόν. *Plut. Artax.* 28. The Sept. translators have also used κίδαρις in speaking of the head-dress of the high-priest of the Jews.

μίτρα, ας (ή), fr. μίτος, a linen band or fillet; Herodotus gives this name to the head-dress or turban worn by the Babylonians and Assyrians: Τὰς κεφαλὰς μίτρησιν ἀναδέονται. *Herodot.* i. 195.

στέφανος, ου (ό), fr. στέφω, in Homer, circle; later, *crown*. It was not peculiar to royalty in ancient times as it is in modern, but was the distinctive badge of certain offices; it was also the reward given to citizens who had rendered signal service to their country, as also the prize of the victors in public games; at festive entertainments the guests wore crowns of flowers: "Οτι στεφανοῖ ὁ δῆμος Δημοσθένην χρυσῷ στεφάνῳ ἀρετῆς ἕνεκα. *Dem. de Coron.* 17.

στέμμα, ατος (τό), more common in poetry, according to Eustathius, *crown*, encircled with *little wreaths* of wool consecrated to a god, and carried by a suppliant, such as that of Chryses, in the *Iliad*: Στέμματ' ἔχων ἐν χερσὶν ἑκηβόλου Ἀπόλλωνος. *Il.* i. 14.



στέφος, εος (τό), *crown of suppliants*: Πέπλων καὶ στεφέων πότ', εἰ (171) μὴ νῦν, ἀμφὶ λιτὰν ἔχομεν; *Æsch. Theb.* 101.

στεφάνωμα, ατος (τό), *what one crowns himself (or, is crowned) with, or of which a crown is made*: Ὁ καλλιβοτρυς νάρκισσος μέγалаιν θεαῖν ἀρχαῖον στεφάνωμα. *Soph. Œd. Col.* 684.

στροφήιον, ου (τό), fr. στροφήος, *narrow band or fillet, a kind of head-dress, head-band, turban*, in Athenæus: Ἐφόρει δὲ ὑπὸ τρυφῆς πορφυρίδα καὶ στροφήιον λευκὸν ἐπὶ τῆς κεφαλῆς. *Athen.* 543, f. [More commonly worn by women round the breast.]

ταινία, ας (ή), fr. τείνειν, *tissue (woven-work), long and narrow, used for making crowns or garlands, head-bands, girdles, band, narrow band, ribband*; by ext., *crown*, in Xenophon: Ὁ δὲ Σωκράτης διέπραττε τῷ νικήσαντι μὴ ταινίας, ἀλλὰ φιλήματα παρὰ τῶν κριτῶν γενέσθαι. *Xen. Conn.* 5, 9.

τιάρα, ας (ή), ΤΙΑΡΑ, *cap of felt, and pointed at the top, head-dress of the great Persian lords, and of the king, who alone had the right of carrying the point of the cap upright*: Τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν. *Xen. Anab.* ii. 5, 23.

## 172.

διδασκαλεῖον ου (τό), *school*: "Ἐξεστι πᾶσι Πέρσαις πέμ- 172 πειν τοὺς ἑαυτῶν παῖδας εἰς τὰ κοινὰ τῆς δικαιοσύνης διδασκαλεῖα. *Xen. Cyr.* i. 2, 15. [Also διδασκαλεῖον παιδῶν. *Th.* vii. 29, 5.]

γυμνάσιον, ου (τό), GYMNASIUM, *place more particularly set apart for bodily exercises*: "Ὡσπερ τοὺς γέροντας ἐν τοῖς γυμνασίοις ὅταν ῥυσσοὶ καὶ μὴ ἡδεῖς τὴν ὄψιν ὅμως φιλογυμναστῶσιν. *Plat. Pol.* iv. 452, b.

διατριβή, ῆς (ή), *school of philosophy*, in Lucian: Ἐργαστήρια γοῦν ἐκάλει καὶ καπήλεια τὰς τούτων διατριβάς. *Luc. Nigrin.* 25.

ἡβητήριον, ου (τό), *place destined for the exercises of youth, gymnasium*, in Plutarch: Ἐκέκτητο τῆς Ῥώμης τὰ ἡδιστα προάστεια, καὶ τῶν ἡβητηρίων τὰ κάλλιστα. *Plut. Pomp.* 40.

μελετητήριον, ου (τό), *study, private room for the purpose*

(172) of study : Ἐκ τούτου κατάγειον μὲν οἰκοδομῆσαι μελετητήριον, ὃ δὲ διεσώζετο καὶ καθ' ἡμᾶς. *Plut. Dem.* 7.

παιδαγωγεῖον, ου (τό), *school-room* : Καὶ τὸ παιδαγωγεῖον κορῶν. *Dem. de Coron.* 79.

σχολή, ἥς (ή), *SCHOOL* of philosophy, in Plutarch : "Ὡστε καὶ τοὺς φιλοσόφους ἐν ταῖς σχολαῖς ζητοῦντας, εἰ τὸ πάλλεσθαι τὴν καρδίαν . . . . *Plut. Arab.* 29.

173 διδάσκαλος, ου (ό), *master* that teaches, *professor*, public or private *tutor*, in the sciences and literature generally : Οἱ δ' ἂν παιδευθῶσι παρὰ τοῖς δημοσίοις διδασκάλοις. *Xen. Cyr.* i. 1, 15.

ἐπιστάτης, ου (ό), *master*, who shows what ought to be done, who sets the example. The lessons of the διδάσκαλος have more to do with the pupil's manner of expressing himself and reasoning ; those of the ἐπιστάτης with the actions and the conduct ; in general, he *who directs, who guides, who watches over, prefect, inspector* : Αὐτοῖς ποιμνίων ἐπιστάταις. *Soph. Ajac.* 27. Οὐχ ὁρᾷς ὡς εὐτακτοὶ μὲν εἰσιν ἐν τοῖς ναυτικοῖς, εὐτάκτως δ' ἐν τοῖς γυμνικοῖς ἀγῶσι πείθονται τοῖς ἐπιστάταις ; *Xen. Mem.* iii. 5, 18. At Athens it was the name of the chief or *president* of the Πρυτάνεις.

παιδαγωγός, οὔ (ό), *private teacher* or *tutor* whose duty it was to watch over the conduct of his pupil, and to form his manners. It was almost always a slave who discharged this office, and who never left the child with whose education he was entrusted : Ἐπειδὴν τάχιστα οἱ παῖδες τὰ λεγόμενα ξυνηῶσιν, εὐθὺς μὲν ἐπ' αὐτοῖς παιδαγωγοὺς θεράποντας ἐφιστᾶσιν, εὐθὺς δὲ πέμπουσιν εἰς διδασκάλων. *Xen. Lacædem.* 2, 1. Our word *PEDAGOGUE*, which comes from it, is used in a bad sense.

παιδονόμος, ου (ό), a kind of *inspector* selected from the principal magistrates at Sparta, and whose office it was to superintend the education of the rising generation : Οὐ μὲν ἀλλὰ καὶ παιδονόμος ἐκ τῶν καλῶν καὶ ἀγαθῶν ἀνδρῶν ἐτάττετο. *Plut. Lyc.* 17.

παιδοτρίβης, ου (ό), he who trains the child in bodily

exercises, *master of the palæstra*, or *gymnasium* : Οἱ περὶ (173) τὸ σῶμα παιδοτρίβαι τε καὶ ἱατροί. *Plat. Gorg.* 504, a.

## 174.

διδάσκειν, *to teach* : Διδάσκουσι δὲ αὐτοὺς καὶ πείθεσθαι 174 τοῖς ἄρχουσι. *Xen. Cyr.* i. 2, 8.

δεικνύναι, *to show*, sometimes used for διδάσκειν, *to teach* : Οἵτινες δείξουσί τε ὀρθῶς καὶ διδάξουσιν καὶ ἐθίσουσιν ταῦτα δρᾶν. *Xen. Cyr.* iii. 3, 27.

δηλοῦν, *to make known, to explain* : “Ο δέ μοι δοκεῖ ἐνδεδέστερον ἢ ὡς ἔχρην δηλῶσαι, τοῦτο ἐγὼ πειράσομαι τοὺς μὴ εἰδότας διδάξαι. *Xen. Cyr.* viii. 1, 1.

παιδεύειν, *to bring up, to form the mind and manners of a child, to instruct a child* : Εἰ δ' ἐπὶ τελευτῇ τοῦ βίου γενόμενοι βουλοίμεθά τῳ ἐπιτρέψαι ἢ παῖδας παιδεῦσαι ἢ χρήματα διασῶσαι, ἃρ' ἀξιόπιστον εἰς ταῦτα ἡγησόμεθα τὸν ἀκρατῇ ; *Xen. Mem.* i. 5, 2. [*To bring up and instruct, (ἐκ-)τρέφειν καὶ παιδεύειν. Pl.*]

παιδαγωγεῖν, *to educate a child* ; hence, *to direct as a child* : ‘Ο σοφιστῆς τοὺς παιδευομένους οὕτω δυνάμενος παιδαγωγεῖν. *Plat. Theæth.* 167, c.

## 175.

διδόναι, *prop. to distribute* ; hence, *to give*, in a very 175 wide sense, *dare, prop. and fig.* : Καὶ ὁ Κῦρος λαβὼν τὴν τοῦ Ὑστάσπου δεξιὰν ἔδωκε τῷ Γωβρῦα, ὁ δ' ἐδέξατο. *Xen. Cyr.* viii. 4, 26. [*In Pres. and Impf. often = to offer (to give).*]

δωρεῖν, *rare in the active, and more used in the middle δωρεῖσθαι, to present, or to make a present* : Τῷ δὲ Ὑρκανίῳ ἵππον καὶ ἄλλα πολλὰ καὶ καλὰ ἐδώρῃσατο. *Xen. Cyr.* viii. 4, 24.

δωρύττεσθαι, *synon. of the preceding word, in the Doric dialect* : Τάν τοι, ἔφα, κορύναν δωρύττομαι. *Theocr.* vii. 42.

ἐγγυαλίζειν, *to place in the hand, to deliver, to commit* : Καὶ τοὶ Ζεὺς ἐγγυάλιζεν σκῆπτρόν τ' ἠδὲ θέμιστας. *Il.* ix. 99.

ἐγχειρίζειν, *to put into the hands, to commit, confide* : Ἀγησιλάῳ ἑαυτὸν καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ τὴν δύναμιν ἐνεχείρισε. *Xen. Ages.* 3, 3.



(175) ἐπιτρέπειν, *to deliver up, to give up entirely, confide, abandon*: Δεομένους καὶ πάντα ποιούντας ὅπως ἂν σφισι τὸ πηδάλιον ἐπιτρέψῃ. *Plat. Pol. vi. 488, c.*

νέμειν, *to distribute in portions; to divide*: Δοκεῖ δ' ἔμοιγ', ἔφη, καὶ τὸ νεῖμαι τὰ χρήματα ἐπειδὰν ἔλθωσι, Μήδοις καὶ Ὑρκανίοις καὶ Τιγράνῃ ἐπιτρέψαι. *Xen. Cyr. iv. 2, 43.*

ὀπάζειν (ὀπαδός), *to adjoin, to associate; hence, to bestow, dispense*: Νῦν μὲν γὰρ τούτῳ Κρονίδης Ζεὺς κῦδος ὀπάζει. *Il. viii. 141.*

ὀρέγειν, *prop. to extend, to stretch out, especially [with χεῖρα, χεῖρας] the hand; hence, to offer or give, prop. and fig.*: Κατὰ δὲ πτόλιν αὐτὸς ἀνάγκη πλάγξομαι, αἱ κέν τις κοτύλην καὶ πύρρον ὀρέξῃ. *Od. xv. 312.* [Also in prose: ὠρεξε τὴν κύλικα τῷ Σωκράτει. *Pl. Phæd. 117, b.*]

παρέχειν [and -εσθαι with little difference], *to produce; præbere; hence, to procure, prop. and fig. [to provide, supply, &c.]*: Ἐπειτα τοῖς μὲν ἄλλοις ἐρπετοῖς πόδας ἔδωκαν οἱ τὸ πορεύεσθαι μόνον παρέχουσιν (*which only procure for them the power of walking*). *Xen. Mem. i. 4, 8.*

πορεῖν, *used only in the second aorist, to pass, trans. Fr. passer; hence, to procure, to give*: Ἦν διὰ μαντοσύνην τὴν οἱ πόρε Φοῖβος Ἀπόλλων. *Il. i. 72.*

πορίζειν (πόρος), *to give the means; hence, to furnish*: Οὐκοῦν τοῦτο μὲν ἀγαθόν, εἴ γε τοῖς στρατιώταις ἱκανὸς ἔσται τὰ ἐπιτήδεια πορίζειν; *Xen. Mem. iii. 4, 2.*

πορσύνειν, *to prepare, to procure*: Ἐγὼ γὰρ εἰμὶ ὁ πορσύνας τάδε. *Soph. Œd. R. 1454.*

προῖέναι, *in the middle, to lavish*: Καὶ αὐτόν γε σε οὐχὶ ἀνέξεσθαι τοὺς σοὶ προεμένους εὐεργεσίαν ὀρῶντά σοι ἐγκαλοῦντας. *Xen. Anab. vii. 7, 47.*

χαρίζεσθαι, *to gratify, to grant a favour*: Ἐνδοῦναι καὶ χαρίσασθαι τῷ δήμῳ δίκαια μὲν ἀξιοῦντι. *Plut. Tib. Gracch. 11.*

χορηγεῖν, *prop. to be χορηγός, or to provide for the expenses of the chorus; hence, by ext., to provide, to furnish*: Τί οὖν κωλύει λέγειν εὐδαίμονα τὸν κατ' ἀρετὴν τελείαν ἐνεργοῦντα, καὶ τοῖς ἐκτὸς ἀγαθοῖς ἱκανῶς κεχορηγημένον; *Aristot. Eth. Nic. iv. 10.*

## 176.

διήγησις, εως (ή), *narration* in prose or verse, of a considerable extent, and forming a whole: 'Αλλ' εἰς περ διήγησις ἥ, τῶν γενομένων ἔσται, ἵν' ἀναμνησθέντες ἐκείνων βέλτιον βουλευσώνται περὶ τῶν ὑστέρων. *Aristot. Rhet.* iii. 16.

διήγημα, ατος (τό), shorter narration, *detached piece, episode, narrative, relation*, limited to the relation of a single fact or matter connected with a single person, in the rhetoricians; thus, according to Hermogenes, διήγησις might be applied to a great work, such as the history of Herodotus or Thucydides, and διήγημα is a simple narrative, such as that of the adventures of Orion or Alcmaeon: Καὶ πάλιν διήγησις μὲν ἡ ἱστορία Ἡροδότου, ἡ συγγραφὴ Θουκυδίδου· διήγημα δὲ τὸ κατὰ Ἀρίονα, τὸ κατὰ Ἀλκμαίωνα. *Hermog. Progygn.* cap. 2.

## 177.

δίκαιος, αία, in conformity with what is right, *just*; 177 *justus*: Ἄρ' οὖν, ἔφη, ὥσπερ οἱ τέκτονες ἔχουσι τὰ ἑαυτῶν ἔργα ἐπιδεῖξαι, οὕτως οἱ δίκαιοι τὰ ἑαυτῶν ἔχοιεν ἂν διεξηγήσασθαι; *Xen. Mem.* iv. 2, 12.

ἐνδίκος (ό, ή), *just*; poetic, but found also in Plato: Κοῦποτ' ἔκ γ' ἐμοῦ τι μὴν προέξουσ' οἱ κακοὶ τῶν ἐνδίκων. *Soph. Ant.* 206.

αἷσιμος (ό, ή), *proper, good, just*: Ἀλλὰ δίκην τίουσιν καὶ αἷσιμα ἔργ' ἀνθρώπων. *Od.* xiv. 84.

εἰκώς, ότος (ό), fr. εἰοικα, *reasonable*: Προκαλεσάμενοι γὰρ πολλὰ καὶ εἰκότα, οὐ τυγχάνομεν. *Thuc.* ii. 74.

ἐπιεικής (ό, ή), *fair, moderate*: Τὸν τρόπον ἐπιεικής καὶ δίκαιος. *Diod. Sic.* i. 106. [Of persons, especially of one who gives up something of his strict right; so τὰ ἐπιεικῇ πρόσθεν ἡγοῦνται δίκης. *Eur.*—Of things, *fair, reasonable*: ὁμολογία τινὶ ἐπιεικεῖ. *Th.* iii. 4. 2. Cf. 1, 155.]

ἴσος, fig., 1. *equal, equitable*; *æquus*: Μηδαμῶς οὔτε γὰρ δίκαιον, οὔτ' ἴσον ἐστίν. *Dem. de Coron.* 98. 2. *Impartial*: Βουλοίμην δ' ἂν ὑμᾶς ἴσους ἀκροατὰς ὑπὲρ ὑμῶν αὐτῶν γενέσθαι. *Dem. Proæm.* 1454, 7.

ὀρθός, ή, fig. *right*, in the sense of *just, rectus*: Κατὰ λόγον ὀρθόν. *Plat. Legg.* x. 890, d.

- (177) ὅσιος, *ία*, *permitted by religion, or just towards the gods*: Κατὰ τὸν πᾶσι νόμον καθεστῶτα, τὸν ἐπιόντα πολέμιον ὅσιον εἶναι ἀμύνεσθαι. *Thuc.* iii. 56. [Hence also of *persons*, obeying all *divine* and *human* laws, *conscientious*, &c.: ὁσίων ἀνδρῶν ἀρχόντων. *Pl. Ep.* vii. 335, d.]

## 178.

- 178 δίκη, *ης* (ή), fr. δικεῖν [*jacere*], prop. what the lot casts or sends to one; *portion* that falls to one's lot; *lot*, in Homer: Ἄλλ' αὕτη δίκη ἐστὶ βροτῶν, ὅτε κέν τε θάνωσιν. *Od.* xi. 218. Hence, the notion of *individual right*: Ἡ γὰρ δίκη κρίσις τοῦ δικαίου καὶ τοῦ ἀδίκου. *Aristot. Eth. Nic.* v. 10, 4.

δικαίον, *ου* (τό), *that which is just, the just, just pretension or claim*; hence, 1. *right*; *jus*: Ἐν μὲν οὖν πρὸς ἅπαντας τοὺς τούτων λόγους ὑπάρχει μοι δίκαιον. *Dem. in Callicl.* 1272, 16. 2. *Political right*: Ἄλλ' εὐτυχοῦσιν ὅτι ἐναποχρῶνται (*profit by*) τῇ ὑμετέρα ῥαθυμίᾳ τῇ οὐδὲ τῶν δικαίων ἀπολαύειν προαιρουμένη. *Dem. de Induc.* 218, 5. [See *δικαίωμα*.]

δικαιοσύνη, *ης* (ή), *sentiment or principle of what is just, justice*: Καὶ ἡ μὲν δικαιοσύνη ἐστὶ καθ' ἣν ὁ δίκαιος λέγεται πρακτικὸς κατὰ προαίρεσιν τοῦ δικαίου. *Aristot. Ethic. Nic.* v. 9, 17.

δικαιότης, *ητος* (ή), *quality of the just man, habit of justice*, which may only be apparent: Ὡσπερ δέ τις ἀγαλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνῃ. *Xen. Anab.* ii. 6, 25.

δικαίωμα, *ατος* (τό), *plea of right which one urges, just claim*: Δικαιώματα μὲν οὖν τάδε πρὸς ὑμᾶς ἔχομεν ἱκανά. *Thuc.* i. 41. In the N. T., *means of justification*, of *expiation, that which justifies*: Τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. *Rom.* v. 16. [= *sententia absolutoria*; sentence of acquittal or justification. Δικαίωμα also, but rarely, a *just action*; opposed to ἀδίκημα. *Arist. Eth.* v. 7; who adds that δικαιοπράγημα (see below) is more common in this sense, δικαίωμα being rather = τὸ ἐπανόρθωμα τοῦ ἀδικήματος].

δικαίωσις, *εως* (ή), 1. *pretension or claim to the exercise of a right*: Τὴν γὰρ αὐτὴν δύναται δοῦλῶσιν ἢ τε μεγίστη



καὶ ἐλαχίστη δικαίωσις, ἀπὸ τῶν ὁμοίων πρὸ δίκης τοῖς (178)  
πέλας ἐπιτασσομένη. *Thuc.* i. 141. 2. *Justification*, in the  
N. T.: Καὶ ἡγέρθη διὰ τὴν δικαίωσιν ἡμῶν. *Rom.* iv. 25.

δικαιοπράγημα, ατος (τό), *practice of justice*, and better,  
*act of justice, just action*, in Aristotle, who thus distin-  
guishes it from δίκαιον: Τὸ μὲν γὰρ δίκαιον τὸ τῷ νόμῳ  
ῥωσμένον, τὸ δὲ δικαιοπράγημα τὸ τὰ δίκαια πράττειν.  
*Aristot. Magn. Mor.* i. 34, 24. [Not a genuine work of  
Aristotle.]

δικαιοπραγία, ας (ή), is more especially the *practice of*  
*justice*: Διωρισμένων δὲ τούτων δῆλον ὅτι ἡ δικαιοπραγία  
μέσον ἐστὶ τοῦ ἀδικεῖν καὶ ἀδικεῖσθαι. *Aristot. Ethic. Nic.* v.  
9, 17.

θέμις, ιδος (ή), fr. τιθέναι, prop. that which is established  
or instituted, and consecrated by long use, *custom*; hence,  
*established order or right*, in Homer, who uses it in this  
sense in the singular only [in *Pl.* θέμιστες = *ordinances,*  
*laws.* *Hom.*], and also for the place itself where justice  
is dispensed, the *seat of justice*: "Ἴνα σφ' ἀγορή τε θέ-  
μις τε ἦην. *Il.* xi. 807. In Plato: Ξυνοικίζειν δὲ ταύ-  
τας ἐκείνοις κατ' ἀγχιστείαν καὶ θέμιν. *Plat. Legg.* xi.  
925, d. According to the grammarians, θέμις is the divine  
justice, but this is contradicted by the following passage  
from Demosthenes, where it is opposed to ὅσιον: 'Ἀλλὰ  
τούτων γ' οὐθ' ὅσιον οὔτε θέμις τῷ μιᾶρῳ τούτῳ μεταδοῦναι.  
*Aristogit.* i. 794, 13. Θέμις personified is but an inferior  
deity in Homer, whose office it was to convoke the assem-  
blies, whether of the gods, on Olympus, or of men, on the  
earth, and maintain order there: Ζεὺς δὲ Θέμιστα κέλευσε  
θεοὺς ἀγορήνδε κάλεσσαι. *Il.* xx. 4. It was only later  
that THEMIS became the Goddess of Justice.

ὅσιον, ου (τό), that which is permitted by religion, *divine*  
*right*; *fas*: Τὸ ὅσιον μέρος τοῦ δικαίου. *Plat. Euthyphr.*  
12, e.

## 179.

δίκη, ης (ή), *action-at-law*, in general; very often at 179  
Athens δίκη alone, with ellipse of *ιδία*, signified *suit-at-law*  
between private individuals, especially when opposed to  
γραφή.

γραφή, ης (ή), *public action*; *accusation*, or *criminal in-*

- (179) *dictment* for a capital offence against the laws of the State. Socrates, in the *Euthyphron* of Plato, speaking of the accusation brought against him by Melitus, uses the word *γραφή*, which he distinguishes from *δίκη* in these terms: Οὐ δὲ ἔπον Ἀθηναῖοί γε, ὦ Εὐθύφρων, δίκην αὐτὴν καλοῦσιν, ἀλλὰ γραφήν. *Euthyphr.* 2, a.

*διαδικασία*, ας (ή), *action in claim* of a right or a privilege [trial to decide between *adverse claims*; e. g. to an inheritance; of creditors to a confiscated estate, &c.]: Ἔστι γὰρ ὁ μὲν ἀγὼν οὕτοσι κλήρου διαδικασία. *Dem. in Leochar.* 1082, 16.

*ἔγκλημα*, ατος (τό), *complaint, charge, or accusation* in a private matter, in a suit between private persons, applied both to the complaint or charge itself, and to the deed of declaration containing it [*libellus accusatorius*]: Ἀκούετε γεγραμμένον ἐν τῷ ἐγκλήματι. *Dem. in Nausim.* 988.

*κατηγορία*, ας (ή), *accusation, charge* preferred in a matter of State: Τὰς μὲν γὰρ δίκας ὑπὲρ τῶν ἰδίων ἐγκλημάτων λαγχάνουσι, τὰς δὲ κατηγορίας ὑπὲρ τῶν τῆς πόλεως πραγμάτων ποιοῦνται. *Isocr. de Big.* 603.

## 180.

- 180 *δίκτυον*, ου (τό), fr. *δικεῖν*, to cast, *net*, in general; according to its etymology, it ought at first to have been used for fishing: "Ὅστ' ἰχθύας οὓς θ' ἀλιῆες κοῖλον ἐς αἰγιαλὸν πολίῃς ἔκτοσθε θαλάσσης δικτύῳ ἐξέρυσαν πολυπωρῷ. *Od.* xxii. 386. In Xenophon it is the *net* with meshes made of flax of the largest size for taking game, *hunting-net, toils*; *plagæ*: Τὰ δὲ δίκτυα τεινέτω ἐν ἀπέδοις. *Xen. Cyneg.* 6, 9.

*ἀμφίβληστρον*, ου (τό), great net for fishing, *casting-net* or sweep-net, *verriculum*: Λαβεῖν ἀμφίβληστρον καὶ περιβαλεῖν τε πλῆθος πολλὸν τῶν ἰχθύων καὶ ἐξειρύσαι. *Herodot.* i. 141.

*ἄρκυς*, ος (ή), a smaller *net* than the two preceding ones, *rete*; it was used in taking the boar and the hare; it was set about holes and openings of the ground, in forests, near ponds and streams: Διωκόμενον δὲ τὸν λαγὼ εἰς τὰς ἄρκυς εἰς τὸ πρόσθεν προῖέσθω. *Xen. Cyneg.* 6, 10.

*ἄρπεδόνη*, ης (ή), *noose, net*: Τί δὲ ἐλάφους ποδάγρας καὶ ἄρπεδόνας; *Xen. Cyr.* i. 6, 28.

γάγγαμον, ου (τό), *small net for taking oysters* : Γάγγαμά (180)  
τ' ἡδ' ὑποχαῖ περιήγεες. *Oppr. Hal.* iii. 81.

γρίφος, ου (ό), *fishing-net* [exact form and use unknown] : Τῶν τὰ μὲν ἀμφίβληστρα τὰ δὲ γρίφοι καλέονται. *Oppr. Hal.* iii. 80. [Related to ῥίψ, ῥιπός, *scirp-us*. *Pott.*]

ἐνόδια, ων (τά), fr. ἐν and ὁδός, lit. *road-nets*, nets of the smallest size for taking game ; *snares, casses* : Ἐμβαλλέτω δὲ τὰ ἐνόδια εἰς τὰς ὁδούς. *Xen. Cyneg.* 6, 9.

κυρτός, οὔ (ό), sort of round basket of twisted rush, used in taking fish, *bow-net*, in Plato and Theocritus : Ὀρμειαί, κύρτοι τε, καὶ ἐκ σχοίνων λαβύρινθοι. *Theocr.* xxi. 11.

λῖνον, ου (τό), prop. *flax*, and the various things made of it, as *fishing-net*, in Homer : Μήπως, ὥς ἀψῖσι λίνου ἀλόντε πανάγρου. *Il.* v. 487.

πλέγμα, ατος (τό), prop. *weft, twist* ; hence, *toils* for taking game : Τίνος δ' ἔνεκα δολοῦν ὕς ἀγρίους πλέγμασι καὶ ὀρύγμασι ; *Xen. Cyr.* i. 6, 28.

πόρκος, ου (ό), sort of round *net* for fishing : Κύρτους δὴ καὶ δίκτυα καὶ βρόχους καὶ πόρκους. *Plat. Sophist.* 220, c.

σαγήνη, ης (ή), according to Hesychius was a kind of basket of twisted rush, used in fishing, a *seine* ; *sagena* ; according to some it was the bottom of the net, into which the fish falls when taken [more prob. large *drag-net*] : Καὶ τοι βόλον ἰχθύων πρίασθαι ποτέ φασι Πυθαγόραν, εἶτα ἀφεῖναι κελεῦσαι τὴν σαγήνην. *Plut. Symp.* 8.

ὑποχή, ῆς (ή), kind of round *net* for fishing : Εἶτα μέντοι κορακίνους ταῖς ὑποχαῖς πολλοὺς συλλαβόντες. *Ælian. H. Anim.* xiii. 17.

## 181.

διπλοῦς, ῆ, 1, *double*, in regard of width and height ; 181  
2. Speaking of things folded naturally or by art, *folded double* : Ἀμφὶ δ' ἄρα χλαῖναν περονήσατο φοινικέεσσαν διπλῆν. *Il.* x. 134.

δίπλαξ (ό, ή), *double* [as consisting of two *folds* or *layers*] : Καὶ τὰ μὲν ἐν χρυσέῃ φιάλῃ καὶ δίπλακι δημῷ θείομεν. *Il.* xxiii. 243.

διπλάσιος, ια, *twice as large* or *numerous* ; it is a mistake of the grammarians to say that it is used only of number ;



- (181) it is more modern, and more used in prose than διπλοῦς: Τῶν δὲ ἐνοδείων διπλασίαι (*those of the ἐνόδια* [Cf. 180] *should be twice as large*). *Xen. Cyneg.* 2, 8.

διπλασίων (ὁ, ἡ), Attic form and later, but as early as Xenophon: Τῶν δὲ χρημάτων ἀντὶ μὲν τῶν πεντήκοντα ταλάντων, ὧν ἔφερες δασμόν, διπλασίονα Κναξάρεϊ ἀπόδος. *Xen. Cyr.* iii. 1, 19.

δίπτυχος, α, *folded double*, speaking of a cloak: Δίπτυχον ἀμφ' ὥμοισιν ἔχουσ' εὐεργέα λώπην. *Od.* xiii. 224. Euripides has used it for δισσοί: Δίπτυχοι νεανίαι. *Iphig. T.* 242. But this would appear to have been a neologism criticized by Aristophanes in Athenæus (iv. 154, e).

δίπτυχῆς (ὁ, ἡ), *synon.* of the preceding word, and used by Aristotle in speaking of that which is naturally *double*: Καὶ ἕτερον νεῦρον δίπτυχῆς, ὁ τένων. *Aristot. H. An.* iii. 5.

δισσός, ἡ, that which is of the number of two, *double*, speaking of number; sometimes the plural δισσοί is used for δύο both in prose and poetry, *bini*: Τῆς δὲ πιθανουργικῆς διττὰ λέγομεν γένη. *Plat. Soph.* 222, d.

## 182.

- 182 δίσκος, ου (ὁ), *disc*, a species of *quoit* made of a round stone, flattened and having a hole through the centre; through this hole a leather thong was passed, which was used in throwing it: Δίσκοισιν τέρποντο. *Il.* ii. 774. Discs were also made of wood and iron, as we learn from Eustathius.

σόλος, ου (ὁ), *solid spherical mass of iron*, or *ball*, thrown as the disc, but differing from it in matter, and specially in shape: Πηλείδης θῆκεν σόλον ὃν πρὶν μὲν ῥίπτασκε μέγα σθένος Ἡερίωνος. *Il.* xxiii. 826.

## 183.

- 183 δοκεῖν, *to be believed, to appear*, but only as regards the opinion formed, which may be either true or false, *to pass for*: Ἐνθυμώμεθα γάρ, ἔφη, εἴ τις μὴ ὧν ἀγαθὸς αὐλητῆς δοκεῖν βούλοιτο, τί ἂν αὐτῷ ποιητέον εἴη; *Xen. Mem.* i. 7, 1.

φαίνεσθαι, *to appear*, said of objects, the existence of

which is *real*, whatever be the form under which they show (183) themselves to our eyes, or the notion that we conceive of them; or again, of a fact, of which no doubt is entertained by the party mentioning it. Thus Demosthenes in the following passage conceals the most refined irony under the word φαίνεται; the Athenians might be flattered by his use of φαίνεται, whereas δοκεῖ would have been considered by them as an affront: Οὐκ ἀπιστῶν ὑμῖν, ὥς γέ μοι φαίνεται. *Dem. de Coron.* 3. [With the infin. φαίν. = *to appear* to be; with the *particp.* = *to be seen* to be.]

εἶδесθαι, refers solely to the external and visible forms of objects: 1. *to be seen, to appear*, *videri*, in speaking of objects which present themselves to the eyes, as the heavenly bodies, &c., in Homer and the poets; hence, 2. *to have the look or the appearance, to resemble*: Παρὰ δὲ γλαυκῶπις Ἀθήνη εἰδομένη κήρυκι. *Il.* ii. 280. [Also in *Hdt.* φάσμα εἰδόμενον Ἀρίστωνι. 6, 69; 7, 56].

εἶκειν, principally in the perfect, εἶκοι, *to resemble*, in a moral and intellectual view; sometimes *to seem*, in a case of conjecture or probable inference: Ἐοικας, ὧ Ἀντιφῶν, τὴν εὐδαιμονίαν οἰομένῳ τρυφῇν καὶ πολυτέλειαν εἶναι (*you seem to think*, &c.). *Xen. Mem.* i. 6, 10.

## 184.

δόξα, ης (ῆ), fr. δοκέω, *opinion* entertained, *judgement* 184 passed according to the appearances of things; in Plato it is opposed to ἐπιστήμη, certain knowledge, and that which is alone certain: Τίς γὰρ ἂν καὶ ἔτι ἐπιστήμη εἴη χωρὶς λόγου τε καὶ ὁρθῆς δόξης; *Plat. Theæth.* 202, d.

δόκησις, εως (ῆ), *belief* [*persuasion*; also *expectation*]: Χαλεπὸν γὰρ τὸ μετρίως εἰπεῖν, ἐν ᾧ μόλις καὶ ἡ δόκησις τῆς ἀληθείας βεβῆται. *Thuc.* ii. 35.

δόκημα, ατος (τό) *that which one believes, that which seems*; hence, *expectation*: Δοκημάτων ἐκτὸς ἦλθεν ἐλπίς. *Eur. Herc. Fur.* 771. [Also appearance in a vision, vision: δόκ. νυκτερωπὸν ἐννύχων ὀνειρώων. *Eur. Herc. Fur.* 111.]

δόξασμα, ατος (τό), *effect, result of the opinion* held: Ὡστε τῷ αὐτῷ ὑπὸ ἀπάντων ἰδίᾳ δοξάσματι λανθάνειν τὸ κοινὸν ἀθρόον φθειρόμενον. *Thuc.* i. 141.

γνώμη, ης (ῆ) (γιγνώσκω), *opinion* formed upon knowledge of the matter, and under a conviction entertained about it: Τῆς μὲν γνώμης ἀεὶ τῆς αὐτῆς ἔχομαι. *Thuc.* i. 140.

- (184) οἷμα, ατος (τό), fr. οἷω, *good opinion of oneself, conceit, presumption*, in Plutarch: Οἰήματος ἐπληροῦντο καὶ δοξοσοφίας. *Plut. Platon. Quæst.* 999, e.

οἷσις, εως (ή), *supposition, notion, peculiar mode of viewing a matter, opinatio*: Ἐάν περ μείνη ἥδε ἡ οἷσις τὸ ἀρμονίαν μὲν εἶναι σύνθετον πρᾶγμα. *Plat. Phæd.* 92, a.

## 185.

- 185 δόξα, ης (ή), *opinion* that others have of us; hence, 1. *reputation* in general, good or bad, according to the epithet used, or the context: Ἀντὶ δ' ἀρετῆς καὶ δόξης ἀγαθῆς ὅτι οὐδ' ἂν τὰ Σύρων πρὸς τοῖς σοῖς καὶ Ἀσσυρίων πάντα προέλουντο. *Xen. Cyr.* v. 2, 12. 2. Without epithet, *good name, reputation, glory*: Μήτε ἡμῶν αὐτῶν τῆς δόξης ἐνδεεστεροὺς. *Thuc.* ii. 11.

δόξασμα, ατος (τό), *that which glorifies, that in which a man glories, glory*, in the Sept.: Δέδωκα ἐν Σιών σωτηρίαν, τῷ Ἰσραὴλ εἰς δόξασμα. *Isa.* 46, 13.

εὐδοξία, ας (ή), *good reputation*: Εὐδοξία ἐστὶ τὸ ὑπὸ πάντων σπουδαῖον ὑπολαμβάνεσθαι ἢ τοιοῦτόν τι ἔχειν οὗ πάντες ἐφίενται ἢ οἱ πολλοὶ ἢ οἱ ἀγαθοὶ ἢ οἱ φρόνιμοι. *Aristot. Rhet.* i. 5.

εὐκλεία, ας (ή), *good reputation*; hence, *glory*; poet. although used by Plato and Xenophon: Τὸν καὶ τηλόθ' ἐόντα εὐκλείης ἐπίβησον. *Il.* viii. 285.

εὐφημία, ας (ή), *good report, renown, modern*: Καὶ τῆς ἀδιαλείπτου πρὸς τὸν αἰεὶ χρόνον εὐφημίας. *Plut. Consol. ad Ap.* 37.

εὐχος, εος (τό), *that which is the object of vows*; hence, *glory*: Ποσειδάωνι δὲ νίκην πᾶσαν ἐπέτρεψας μέλεον δέ οἱ εὐχος ἔδωκας; *Il.* xxi. 473.

κλέος (τό), fr. κλύω, *that which one hears spoken of, tradition, popular report*; *fama*, always with a distinctive epithet in Homer: Ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν. *Il.* ii. 486. Without any determining adjunct in the poets after Homer, and often also in prose: Τὸ δέον ἔνθα δόξα φέρει κλέος ἀγήρατον βιωτᾶ. *Eur. Iphig. A.* 567.

κληδών, όνος (ή), *report, reputation, fama*: Τί δῆτα δόξης ἢ τι κληδόνος καλῆς μάτην ρεύσης ὠφέλημα γίγνεται; *Soph. Œd. Col.* 258.



κῦδος, εος (τό), fr. κύω, prop. *eminence*; hence, *excellence, superiority*, (185) *eminent or glorious advantage*, and not *glory* [?] as it is usually rendered: 'Ἡράμεθα μέγα κῦδος, ἐπέφνομεν' Ἐκτορα δῖον. *Il.* xxii. 393.

## 186.

δόρυ, ατος (τό), *wood or shaft of the dart or spear*; hence, 186 by ext., *javelin*, longer than the ἄκων, in the *Iliad*; *spear*, used both in close fighting [as a *pike*], and from a distance; *spear, pike*, in the historians: Προίει δόρυ. *Il.* xxiii. 438.

αἰχμή, ἥς (ή), fr. ἄκη, prop. *point* of the iron head of the spear; hence, by ext., in Homer, Herodotus, and the Tragedians, but rarely in prose, *pike, spear*: Αἰχμή διαμπερές ἦλθε. *Il.* v. 658.

ἔγχος, εος (τό), *pike, lance*, long and heavy *spear*, which was sometimes thrown, but only in near fight, on account of its weight: Οἱ δ' ὅτε δὴ σχεδὸν ἦσαν ἐπ' ἀλλήλοισιν ἰόντες Φηγεύς ῥα πρότερος προίει δολιχόσκιον ἔγχος. *Il.* v. 15. Although there is little difference in Homer, generally speaking, between δόρυ and ἔγχος, yet this latter kind of spear seems to have been longer and heavier, as may be gathered from the following verse: "Ἐγχος δ' οὐχ' ἔλετ' οἷον ἀμύμονος Αἰακίδαο, βριθύ, μέγα, στιβαρόν· τὸ μὲν οὐ δύνατ' ἄλλος Ἀχαιῶν πάλλειν. *Il.* xvi. 140.

λόγχη, ἥς (ή), the *iron head* of the spear, and similar weapons: Δόρυ μίαν λόγχην ἔχον. *Xen. An.* v. 4, 16. Spear, LANCE, in the *Batrachomyomachy*: Ἡ δέ νυ λόγχη εὐμήκης βελόνη. *Batr.* 129.

σάρισσα, ἥς (ή), *spear* used by the Macedonian infantry, in Polybius: Τῶν πολεμίων ὀρθὰς ἀνασχόντων τὰς σαρίσσας· ὅπερ ἔθος ἐστὶ ποιεῖν τοῖς Μακεδόσιν, ὅταν παραδιδῶσιν αὐτούς . . . . *Polyb.* xviii. 9, 9.

## 187.

δοτικός, ή (δίδωμι), one who likes to give; *inclined to* 187 *give*, in Aristotle: Οἱ γὰρ πολλοὶ δοτικοὶ μᾶλλον ἢ φιλόχρηματοι. *Aristot. Eth. Nic.* iv. 3.

μεταδοτικός, ή, prop. *ready to impart*, who shares what he has, or gives voluntarily: "Ἐπὶ δὲ ἀψευδῆς καὶ μεταδοτικὸς τῶν ἀγαθῶν. *Diod. Sic.* i. 70. [Also, in *Arist. Anal. Pr.* ii. 30, 3, of the *lion*.] According to Ammonius, μεταδοτικός

- (187) is properly said of the man who gives of his own accord to his friends, and ἐπιδοτικός, ἡ, of him who gives liberally to those that ask of him; there is no other authority for the last adjective.

δαψιλής (ὁ, ἡ), sometimes *liberal*: Οὐδὲ γυναιξὶ δαψιλῆς χορηγός. *Plut. Pericl.* 16. [*Proprie, abundant, plentiful.*]

δωρητικός, ἡ (δωρέω), *adapted for making presents, or which consists in making gifts or presents*: Τῆς τοίνυν ἀλλακτικῆς δύο εἶδη λέγωμεν, τὸ μὲν δωρητικόν (*the one by way of gift*), τὸ δὲ ἕτερον ἀγοραστικόν; *Plat. Soph.* 223, c.

δωρηματικός, ἡ (δῶρημα), *inclined to make gifts, liberal*: Μεγαλόφρων τε καὶ δωρηματικός. *Dion. H. Ant. R.* viii. 60.

μεγαλόδωρος (ὁ, ἡ), *magnificent, munificent*: ὦ φιλανθρωπότατε καὶ μεγαλοδωρότατε δαιμόνων! *Aristoph. Pac.* 393. [*In prose, Pol. Luc.*]

προετικός, ἡ, *lavish*: Τὸν στρατηγὸν εἶναι χρή . . . καὶ προετικὸν καὶ ἄρπαγα. *Xen. Mem.* iii. 1, 6.

φιλόδωρος (ὁ, ἡ), *one who loves giving, liberal, bountiful*: Καὶ φιλόδωρον καὶ πλεονέκτην. *Xen. Mem.* iii. 1, 6.

## 188.

- 188 δουλεία, ας (ἡ), *condition of the slave, slavery, servitude*: Ἐν ἐκείνῳ δὲ τῷ καιρῷ, ὅτε πᾶσι δουλείαν ἐπέφερεν ὁ βάρβαρος. *Thuc.* iii. 56.

δουλοσύνη, ης (ἡ), *state of servitude, habitual state of the slave, slavery*: Μήποτε τάνδ', ὦ πότνια, χρυσεοβόστρυχον ὦ Διὸς ἔρνος Ἀρτεμι, δουλοσύναν τλαίην. *Eur. Phœn.* 190.

δούλωσις, εως (ἡ), *the action of enslaving, enslavement*: Ἐπειδὴ ἐρωῶμεν αὐτοὺς τὴν μὲν τοῦ Μήδου ἔχθραν ἀνιέντας, τὴν δὲ τῶν ξυμμάχων δούλωσιν ἐπαγομένους. *Thuc.* iii. 10.

αἰχμαλωσία, ας (ἡ), *captivity, state or condition of one who is taken in war*: Εἴτε δὴ παθὼν τι πρὸς τὴν αἰχμαλωσίαν τοῦ ἀναθήματος. *Plut. Themist.* 31.

εἶρερος, ου (ὁ), *captivity, in the Odyssey*: Εἶρερον εἰσανάγουσι πόνον τ' ἐχέμεν καὶ διζύν. *Od.* viii. 529.

## 189.

δοῦλος, ου (ὁ), fr. δέω, properly, *bound* [a *bond-man*], en- 189  
slaved, *servus*; hence, by ellipse, used substantively, *serf*,  
*slave*, in general; applied equally to one under the autho-  
rity of a master, to a [despotic] king's subjects, and fig. to  
him whose passions are his master: Εἷς ἐστὶ δοῦλος ρίκίας  
ὁ δεσπότης. *Menandr. Fragm.*

ἀκόλουθος, ου (ὁ), a *follower*, *attendant*, *man-servant*:  
Μόνος δ' ἐπορεύου, ἔφη, ἢ καὶ ἀκόλουθός σοι ἡκολούθει; *Xen.*  
*Mem.* iii. 13, 6.

ἀνδράποδον, ου (τό), according to the derivation fr. ἀνήρ  
and ἀποδόσθαι, generally, *taken in war*<sup>1</sup>, a *captive*, a *slave*,  
without any notion annexed of *service*, or being in a house-  
hold: "Ενθεν ἄρ' οἰνίζοντο κερηκομόωντες Ἀχαιοί, ἄλλοι μὲν  
χαλκῷ, ἄλλοι δ' αἶθωνι σιδήρῳ, ἄλλοι δ' ἀνδραπόδεσσι. *Il.*  
vii. 475. [*Th.* viii., τὰ ἀνδράποδα πάντα καὶ δοῦλα καὶ  
ἐλεύθερα, *all their captives, both bond and free.*]

δμῶς, δμῶός (ὁ), feminine δμῶή, ἥς (ῆ), fr. δαμάω, prop. tamed,  
subjugated, taken in war, in which it differs from δοῦλος; hence,  
*reduced to slavery*, *captive*, *slave*, male or female, in Homer and the Tra-  
gedians, found once only in the masculine in the *Iliad*: Καὶ οἱ δειξίαις  
ἕκαστα, κτῆσιν ἐμὴν δμῶάς τε. *Il.* xix. 333.

ἐργάτης, ου (ὁ), *labourer* employed in the fields by the  
farmer, but who was also a slave, as is plain from the fol-  
lowing passage in Xenophon: Καὶ παρακελεύεσθαι δὲ πολ-  
λάκις οὐδὲν ἤττον δεῖ τοῖς ἐργάταις τὸν γεωργόν, ἢ τὸν στρα-  
τηγὸν τοῖς στρατιώταις· καὶ ἐλπίδων δὲ ἀγαθῶν οὐδὲν ἤττον  
οἱ δοῦλοι τῶν ἐλευθέρων δέονται, ἀλλὰ καὶ μᾶλλον, ὅπως  
μένειν ἐθέλωσιν. *Xen. Œcon.* v. 16.

θεράπων, οντος (ὁ), fr. θέρω, one who serves, in general;  
and specially, in Homer, one who serves voluntarily and  
out of friendship, as Patroclus served Achilles: Ἡμέτερος  
θεράπων. *Il.* xvi. 244. One who attaches himself to the  
service of a prince, *courtier*, *minister*, *servant* at arms, not  
unlike the squire of the middle ages. Homer fig. calls  
warriors Θεράποντες Ἀρης. *Il.* ii. 110. Later, θεράπων

<sup>1</sup> The original has 'en parlant de personnes et de choses,' which the  
author cannot have intended.



(189) was used for οἰκέτης, slave, *body-servant, valet*: "Ἦν γὰρ τὰ βέλτισθ' ὁ θεράπων λέξας τύχη. *Aristoph. Plut.* 3.

λάτρης, ἰδος (ὁ, ἡ), fr. λάω, to take, *one who serves, a servant*. According to Ammonius λάτρης was a person, free-born, whom war or its consequences had reduced to slavery; it seems better to understand it, with Hesychius, of one who, though a free-man, submits to any kind of service voluntarily, but not without an interested motive; and this notion prevails in many passages, principally in the poets, by whom this word was always confounded with δοῦλος: Οἷδά σ' ὄντ' ἐγὼ παλαιὸν δωμάτων ἐμῶν λάτριν. *Eur. Iph. A.* 868.

μόθαξ, ακος, and μόθων, ωνος (ὁ), a Lacedæmonian word; a *slave* brought up in his master's house; *verna*, according to Ælian: "Ὄνομα δὲ ἦν ἄρα τοῦτο τοῖς τῶν εὐπόρων παιδῶν δούλοις, οὓς συνεισέπεμπον αὐτοῖς οἱ πατέρες συναγωνιονμένους ἐν τοῖς γυμνασίοις. *Ælian. V. H.* xii. 43. [Müller thinks they were brought up as their *foster-brothers*.] Fig. in Aristophanes, *impudent rascal*, good-for-nothing fellow: Διαρράγεις· ὥς μύθων εἶ, καὶ φύσει κόβαλος, ὅστις φενακίζεις. *Aristoph. Plut.* 279.

οἰκέτης, ου (ὁ), fr. οἶκος, *domestic, household slave*: "Ἀχρηστον μὲν γὰρ δῆπου καὶ οἰκέτης καὶ στρατεύμα ἀπειθές. *Xen. Hipp.* 3, 6. According to Chrysippus, quoted by Athenæus (vi. 93), δοῦλος is used even of a slave who has been made free, whereas οἰκέτης was the slave only so long as he was under the power and in the house of his master.

οἰκογενής (ὁ, ἡ), sometimes by ellipse of δοῦλος, *slave born in the house* of his master, *verna*: "Ὡσπερ οὖν οἱ Ἕλληνες τῇ Ἐκάτῃ καὶ τῇ Γενεῖτῃ κύνα Ῥωμαῖοι θύουσιν ὑπὲρ τῶν οἰκογενῶν. *Plut. Quæst. Rom.* 277, b.

οἰκότριψ, ιβος (ὁ, ἡ), in Attic writers, *slave born and brought up in the house* of his master [*verna*]: Νῦν δ', ὧ ἄνδρες Ἀθηναῖοι, φθόρους ἀνθρώπους οἰκοτρίβων οἰκότριβας τιμὴν ὥσπερ ἄλλον του τῶν ὠνίων λαμβάνοντες, ποιῆσθε πολίτας. *Dem. de Syntax.* 173, 16.

παῖς, παιδός (ὁ, ἡ), *slave*, without distinction of age, notwithstanding the primary meaning of the word, from which it takes the notion of moral inferiority only, or of contempt,

frequently attached to it, *man-servant, valet*, French, *garçon*: (189) Τὸ οὖν τοσούτῳ ἤττον τοῦ παιδὸς δύνασθαι πονεῖν πῶς ἡσκημένου δοκεῖ σοι ἀνδρὸς εἶναι; *Xen. Mem.* iii. 12, 6.

ὑπηρέτης, ου (ὅ), fr. ὑπὸ and ἑρέτης, prop. *rower*; *servant* generally; *agent, creature, subaltern officer* in war; Lat. *minister*: Ἐπεμψε δὲ καὶ ὑπηρέτας δύο ἐπὶ τὸ στόμα τῆς ἀγνιᾶς. *Xen. Cyr.* ii. 4, 3.

## 190.

δρεπάνη, ης (ῆ) (δρέπω), *scythe*: Ἐνθα δ' ἔριθοι ἡμῶν ὀξείας δρε- 190  
πάνας ἐν χερσὶν ἔχοντες. *Il.* xviii. 551.

δρέπανον, ου (τό), less ancient form, and more common in prose; Xenophon uses it for the *scythes* with which the war chariots were armed in the East: Δρέπανά τε σιδηρὰ περὶ τοῖς ἄξοσι προσήρμοσται. *Xen. Cyr.* vi. 2, 17.

ἄρπη, ης (ῆ), *sickle, scythe*, in Hesiod: Ἄλλ' ἄρπας τε χαρασσέμεναι καὶ δμῶας ἐγείρειν. *Hesiod. Oper.* 571.

ζάγκλον, ου (τό), *scythe*, in the Sicilian tongue: Τὸ δρέπανον οἱ Σικελοὶ ζάγκλον καλοῦσι. *Thuc.* vi. 4.

ζάγκλη, ης (ῆ), another form of the above in Nicander, a poet of Alexandria: Ὑπὸ ζάγκλησι περιβρίθουσιν ὀπώρην κείροντες. *Nic. Al.* 180.

## 191.

δύναμις, εως (ῆ), Homer uses it for *bodily strength* only: 191  
Παρ' δύναμιν. *Il.* xiii. 787. Afterwards it was used fig., *physical and moral power, ability, talent, weight, and influence* of every kind; in the singular and the plural, *military force, army*; in this meaning, we use the plural word, *forces*: Τὴν οἰκείαν δύναμιν ἔχοντες, ὀλίγοι πρὸς πολλὰς μυριάδας. *Isocr. Paneg.* 24.

ἀλκή, ῆς (ῆ), poet. *defensive, strength, valour* (i.e. strength and courage) necessary for self-defence, and for repelling an attack [ἐς ἀλκὴν τρέπεσθαι. *Th.* 2, 84. Cf. 91]; by ext., *succour, defence*: Ἐὰν γὰρ ὑμεῖς, ὦ ξένοι, θέλητέ μου ἀλκὴν ποιεῖσθαι. *Soph. Œd. Col.* 460.

βία, ας (ῆ), seems to come from βίος, and signifies prop. *vital strength*: Οὐδέ οἱ ἦν ἴς, οὐδέ βίη. *Od.* xviii. 3. More particularly strength in action, the using of strength;

(191) hence, *violence*: "Ὅς οἱ χρήματα πολλὰ εἶχε βίη. *Od.* xv. 230.

ἐνέργεια, ας (ῆ), fr. ἐνεργός, *action, operation, efficacious action, active strength, effect, ENERGY*. The words δύναμις and ἐνέργεια are opp. to each other in the following passage of Aristotle: Καὶ τὸ φῶς ποιεῖ τὰ δυνάμει ὄντα χρώματα ἐνεργείᾳ χρώματα. *Aristot. H. Anim.* iii. 5.

εὐρωστία, ας (ῆ), *vigour, strength; robur*, prop. and fig.: 'Ανδρείαν καὶ φρόνησιν, τὴν μὲν ὀξύτητά τινα, τὴν δ' εὐρωστίαν ψυχῆς τιθέμενοι. *Plut. Cat. Min.* 44.

ῖς, ἰνός (ῆ), prop. *muscle, fibre*; hence, in poetry, *muscular strength, vigour* of the nerves: Ἴν' ἀπέλεθρον ἔχοντας. *Il.* v. 245.

ἰσχός, ὕος (ῆ), is found first in the Homeric hymns and Hesiod, and seems to signify *strength* to hold, retain, or stop (ἰσχω): Ἰσχός τ' ἡδὲ βίη. *Hesiod. Theog.* 146. The two words are compared in meaning in the Protagoras of Plato: Οὐ γὰρ ταὐτὸν εἶναι (φημί) δυνάμιν τε καὶ ἰσχύν· ἀλλὰ τὸ μὲν, καὶ ἀπὸ ἐπιστήμης γίγνεσθαι τὴν δύναμιν, καὶ ἀπὸ μανίας γε καὶ ἀπὸ θυμοῦ· ἰσχὺν δὲ ἀπὸ φύσεως καὶ εὐτροφίας τῶν σωμάτων. *Plat. Protag.* 351. Ammonius, who quotes this passage, seems to have lost sight of the fact, that the philosopher puts this definition into the mouth of a sophist, whose reasonings he is ridiculing.

καρτερία, ας (ῆ), fr. καρτερός, *strength to bear, firmness, fortitude*, prop. and fig., acc. to the definition of Plato: Καρτερία ὑπομονὴ λύπης ἔνεκα τοῦ καλοῦ· ὑπομονὴ πόνων ἔνεκα τοῦ καλοῦ. *Plat. Defin.* 567.

κράτος, εος (τό), and Epic κάρτος, *strength*, considered with regard to the use of it, to its effects, and its success; hence the *strength that masters, the power, sway, obtained by strength*, prop. and fig.: Τὸν Λυκόοργος ἔπεφνε δόλῳ, οὔτι κράτεϊ γε. *Il.* vii. 142. [Κατὰ κράτος, *with might and main, vigorously*, &c.; e. g. φεύγειν, ἐλαύνειν.]

κίκυς, υος (ῆ), fr. κίω, rare, signifies more particularly *strength* to move: 'Αλλ' οὐ γάρ οἱ ἔτ' ἦν ἱς ἔμπεδος, οὐδὲ τι κίκυς, οἷη περ πάρος ἔσκεν ἐνὶ γναμπτοῖσι μέλεσσι. *Od.* xi. 392.

μένος, εος (τό), *vital force*: Καὶ μὲν τῶν ὑπέλυσσε μένος καὶ φαίδιμα γυῖα. *Il.* vi. 27. [Also in *Plat.* and *Xen.*]



ῥώμη, ης (ή), fr. ῥώννυμι, *physical strength, robur*, in (191) general, and often fig.; *strength* of soul or mind, in opposition to ἰσχύς. Ἡ μὲν τοῦ σώματος ἰσχύς γηράσκει, ἡ δὲ τῆς ψυχῆς ῥώμη ἀγήρατός ἐστιν. *Xen. Ages.* 11, 14.

σθένος, εος (τὸ), fr. ἴστημι, acc. to some grammarians, *strength in action, effort*; hence, fig., *moral strength*, active or passive, *firmness, constancy*: Ἀλλ' οὐδ' ὥς δύναται σθένος Ἐκτορος ἴσχειν. *Il.* ix. 351. [Also in Att. prose; e. g. παντὶ σθένει.]

## 192.

δύο or δύω, *two*: Παρώχῃκεν δὲ πλέων νύξ τῶν δύο μοι- 192  
ράων. *Il.* x. 252.

δοιοί, αἱ, plural and dual, *two, the two*: Δοιῶ δ' οὐ δύναμαι ιδέειν κοσμήτορι λαῶν. *Il.* iii. 236.

δισσοί, αἱ, *two*, in prose and verse, as *bini, gemini*, in Latin: Δισσοὶ γέροντος Οἰδίπου νεανίαι. *Eur. Phœn.* 1259.

δίδυμοι, *two, or twins* in speaking of two brothers: Οἱ δ' ἄρ' ἔσαν δίδυμοι. *Il.* xxiii. 641. Acc. to a distinction more subtle than true, Aristarchus and Apollonius would have δίδυμοι used in Homer of twins joined together naturally, as the fabulous sons of Actor.

διδυμάονες, ων (οἱ), with or without παῖδες in Homer, *twin children*: Ἡ δ' ὑποκυσσαμένη διδυμάονε γείνατο παῖδε. *Il.* vi. 26.

ἄμφω, *both*, used with words in the dual: Ἀλλὰ πίθεσθ' ἄμφω δὲ νεωτέρω ἐστὸν ἐμεῖο. *Il.* i. 259.

ἄμφότεροι, αἱ, *both the one and the other, both*; found only in the dual and plural, and used of two persons occupied at the same moment with one and the same thing: Ὡς οἱ γ' ἔνθα καὶ ἔνθα νέκυν ὀλίγη ἐνὶ χώρῃ ἔλκεον ἄμφότεροι. *Il.* xvii. 395. [*Both, generally, of things as well as of men.*]

ἐκάτερος, ρα, *the one and the other, each; uterque*, in addition to its being used in the singular, it differs further from ἀμφοτέροι, in being used only when speaking of two persons who are acting at the same time, but not together, or who are of different or opposite interests, as two factions in a state, two armies, &c.: Ταῦτα δὲ ποιήσας ἀμφοτέροις λάθρα ἐκατέρων νύκτα συνέθετο τὴν αὐτὴν καὶ ἐν ταύτῃ εἰσήλατο εἰς τὰ τεῖχη καὶ παρέλαβε τὰ ἐρύματα ἀμφοτέρων. *Xen. Cyr.* vii. 4, 4.

## 193.

- 193 **δυσπειθής** (ὁ, ἡ), *difficult to persuade, to lead*; Xenophon uses the word of horses and dogs [of a horse, *restive, obstinate*; of a dog, *ill-trained*]: "Ὡςπερ οἱ τοὺς ἵππους ὠνούμενοι οὐ πρότερον οἶονται γινώσκειν ὃ ἂν βούλωνται γνῶναι, πρὶν ἂν ἐπισιέψωνται πότερον εὐπειθής ἐστὶν ἢ δυσπειθής. *Xen. Mem. iv. 1, 3.*

**ἀπειθής** (ὁ, ἡ), *one that cannot be persuaded or made to obey, disobedient, undisciplined*, speaking of slaves and soldiers, in Xenophon: Τοὺς δὲ ὀπλίτας καὶ τοὺς ἱππεῖς, οἱ δοκοῦσι καλοκαγαθία προκεκρίσθαι τῶν πολιτῶν ἀπειθεστάτους εἶναι πάντων. *Xen. Mem. iii. 5, 19.* [In *Th. ii. 84, 3*, of a ship; *unmanageable*.] It is also used with an active meaning, *one who does not persuade*.

**ἀνυπήκοος** (ὁ, ἡ), *not subject, rebellious, disobedient (to)*: Ἀφιλόσοφον καὶ ἄμουσον πᾶν ἀποτελοῖ τὸ γένος, ἀνυπήκοον τοῦ θειοτάτου τῶν παρ' ἡμῖν. *Plat. Tim. 73, a.*

**δύσαρκτος** (ὁ, ἡ), *difficult to govern*: Οὐδὲν γὰρ ἀνθρώπου δύσαρκτότερον εὖ πράσσειν δοκοῦντος. *Plut. Lucul. 2.*

## 194.

- 194 **δῶρον**, ου (τό), fr. δίδωμι, *that which is given, gift, present* in general: Οὐδὲ γὰρ τὰ δῶρα ἐπὶ τῷ ἑαυτοῦ κακῷ ἔκων οὐδεὶς λαμβάνει. *Xen. Cyr. i. 6, 21.*

**δόμα**, ατος (τό), a verbal of more recent date, *that which is given, gift*, which Philo the Jew thus distinguishes from δῶρον: Διατηρήσεις ὅτι δῶρα δομάτων διαφέρουσι· τὰ μὲν γὰρ ἔμφασιν μεγέθους τελείων ἀγαθῶν δηλοῦσιν, ἃ τοῖς τελείοις χαρίζεται ὁ θεός· τὰ δ' εἰς βραχύτατον ἔσταλται, ὧν μετέχουσιν οἱ εὐφυεῖς ἀσκηταὶ οἱ προκόπτοντες. *Philon. Jud. ii. 172, 15.*

**ἀπόδομα**, ατος (τό), *gift received*, used only when speaking of the receiver, according to Philo: Δόμα λέγων καὶ δόσεις ἀλλ' οὐκ ἀπόδομα, οὐκ ἀποδόσεις· ταῦτα μὲν γὰρ ἴδια τῶν λαμβανόντων, ἐκείνα δὲ τῶν χαριζομένων. *Phil. Jud. i. 154, 14.*

**δόσις**, εως (ἡ), *action of giving, donation*: Καὶ ὁ Θεμι-

στοκλῆς ἐκεῖνόν τε ἐθεράπευσε χρημάτων δόσει. *Thuc. i.* (194) 137.

δωρεά, ᾰς (ή), *liberal present or gratuity, honorary recompense, prize*, implies more importance than δῶρον: thus Isocrates uses it in speaking of the prizes at the public games: Πολλάκις ἐθαύμασα τῶν τὰς πανηγύρεις συναγαγόντων, καὶ τοὺς γυμνικοὺς ἀγῶνας καταστησάντων, ὅτι τὰς μὲν τῶν σωμάτων εὐεξίας οὕτω μεγάλων δωρεῶν ἡξίωσαν. *Isocr. Panegy. 1.*

δώρημα, ατος (τό), *thing given*: 'Εγὼ γὰρ ἐξ οὗ χειρὶ τοῦτ' ἐδεξάμην παρ' Ἑκτορος δώρημα . . . . *Soph. Aj. 662.*

δωροδόκημα, ατος (τό), *act of venality, corruption*, the acceptance of a *bribe*: Δωροδόκημα δὲ τῶν ἀδίκων τούτων ἀνθρώπων καὶ θεοῖς ἐχθρῶν τοιούτων ἐγένετο. *Dem. de Cor. 10.*

δωροδοκία, ας (ή), *action of corrupting, or of submitting to be corrupted by presents (i. e. bribes), venality, corruption*: Ἐπὶ δωροδοκίᾳ χρήματα δίδους. *Dem. in Steph. 1137, 3.*

δῶς, for δόσις, in Hesiod; hence the Latin *dos*: Δῶς ἀγαθή, ἄρπαξ δὲ κακή, θανάτοιο δότεира. *Hesiod. Oper. 354.*

δωτίνη (ι), ης (ή), *Ionian, gift*: Εἴ τι πόροις ξεινήϊον ἢ καὶ ἄλλως δοίης δωτίνην. *Od. ix. 268.*

γέρας, αος (τό), *prize, honorary recompense* with a view to distinction, as the double share of booty reserved for the Greek chieftains in the *Iliad*: Ἀντὰρ ἐμοὶ γέρας αὐτίχ' ἐτοίμασας. *Il. i. 118.*

ἔδνον, ου (τό), always in the plural, *marriage presents, or dowry*, which the betrothed husband made to his betrothed wife, or her father: Τὴν ποτε Νηλεὺς γῆμεν ἔδν διὰ κάλλος ἐπεὶ πόρε μυρία ἔδνα. *Od. xi. 282.*

ξεινεῖον, ου (τό), with ellipse of δῶρον, *gift of hospitality*: Οἱ δὲ καὶ ἀλλήλοισι πόρον ξεινήϊα καλά. *Il. vi. 218.*

πρεσβήϊον, ου (τό), fr. πρεσβύς, *honorary gift or recompense*: Πρώτῳ τοι μετ' ἐμὲ πρεσβήϊον ἐν χειρὶ θήσω. *Il. viii. 289.*

προῖξ, ικός (ή) [*Att. προίξ*], that which a man gives freely away of his own, *gratuity, largess*, in Homer: Ἀργαλέον γὰρ ἔνα προικὸς χαρίσασθαι. *Od. xiii. 15.* [In post-Homeric writers, *marriage portion, dowry.*]

φερνή, ης (ή), fr. φέρω, the woman's *dowry*, and in the poets in the plural, in general, *presents*: Λάζυσθε φερνάς



- (194) τάσδε, παῖδες, ἐς χέρας, καὶ τῇ τυράννῳ μακαρία νύμφη δότε φέροντες. *Eur. Med.* 956. [In prose, *Hdt.*]

## E.

## 195.

- 195 ἐγκώμιον, ου (τό) (ἐν κώμῳ), *elogy*, originally a composition in verse in honour of a man, in which respect it differed from ὕμνος: "Ὡστ' εἰς ἐμαντὸν καὶ τὸν υἱὸν τουτονὶ ἐπ' εὐτυχίαισιν ἀστέον μούγκωμιον. *Aristoph. Nub.* 1205. Later, 1. public and solemn eulogy spoken or written, set speech in prose, *laudatory discourse, panegyric*: Σοφιστοῦ δέ τινος μέλλοντος ἀναγινώσκειν ἐγκώμιον Ἡρακλέους· Τίς γὰρ αὐτόν, ἔφη, ψέγει; *Plut. Apophth. Lac.* ii. 217, d. 2. *Subject or matter of praise*: Καὶ τοι τρία ἐν ἐκείνῃ τῇ ἡμέρᾳ πᾶσιν ἀνθρώποις ἐδείξαν ἐγκώμια Θηβαῖοι καθ' ὕμνων τὰ κάλλιστα. *Dem. de Cor.* 63.

αἶνος, ου (ό), *praise*, in the poets [and *Hdt.*]: Οὐ μὲν τοι μέλεος εἰρήσεται αἶνος. *Il.* xxiii. 795.

ἔπαινος, ου (ό), more used in prose than the simple form, *praise*, in general, but with reference to particular facts: Πλείστων μὲν οὖν ἀγαθῶν αἰτίους καὶ μεγίστων ἐπαίνων ἀξίους ἡγοῦμαι γεγενῆσθαι τοὺς τοῖς σώμασιν ὑπὲρ τῆς Ἑλλάδος προκινδυνεύσαντας. *Isocr. Paneg.* 22.

αἶνεσις, εως (ή), action of praising, *praise*, in the O. and N. T.: Δι' αὐτοῦ οὖν ἀναφέρωμεν θυσίαν αἰνέσεως διαπαντός τῷ Θεῷ. *Hebr.* xiii. 15.

εὐλογία, ας (ή), 1. *EULOGY*: Καὶ τὴν εὐλογίαν ἅμα, ἐφ' οἷς νῦν λέγω, φανεράν σημείοις καθιστάς. *Thuc.* ii. 42. 2. In the N. T., *blessing* (pronounced), *benediction*: Ἐκ τοῦ αὐτοῦ στόματος ἐξέρχεται εὐλογία καὶ κατάρα. *Jacob.* iii. 10.

πανηγυρικὸς λόγος (πανήγυρις), set speech composed in order to be delivered at the Πανηγύρεις or solemn festivals, such as the famous Πανηγυρικὸς of Isocrates, composed in honour of the city of Athens, *panegyric*: "Ἀπερ ἐν τῷ Πανηγυρικῷ λόγῳ τυγχάνω συμβεβουλευκώς. *Isocr. Philipp.* 84, b.

ὕμνος, ου (ό), *song* in honour of the gods only, *HYMN*:

Εἰδέναι δὲ ὅτι ὅσον μόνον ὕμνους θεοῖς καὶ ἐγκώμια τοῖς (195)  
ἀγαθοῖς ποιήσεως παραδεκτέον εἰς πόλιν. *Plat. Pol. x.*  
607, a. [Not of the gods *only*; cf. *Lid. and Scott sub voc.*]

## 196.

ἔθος, εος (τό), habit, in general, speaking of individuals, 196  
and of nations, prop. and fig., *custom, usage*: "Ἴσως δὴ,  
εἴπον, παρὰ τὸ ἔθος γέλοια ἂν φαίνοιτο πολλὰ περὶ τὰ νῦν  
λεγόμενα, εἰ πεπράζεται ἢ λέγεται. *Plat. Pol. v. 452, a.*

ἦθος, εος (τό), Ionic form of ἔθος, found in the proper  
sense only in Homer and Herodotus, who use it only in the  
plural, ἦθεα, *haunt, abode, usual home*: "Ρίμφα ἔ γούνα φέρει  
μετά τ' ἦθεα καὶ νομὸν ἵππων. *Il. vi. 511.* Although the  
two words, ἦθος and ἔθος, are identical in their origin, usage  
has given them very different significations. Thus the form  
ἦθος was adopted by the Attic writers, and used by pre-  
ference in the fig. sense, to express *moral habit, character,*  
*moral disposition, the result of habit*; as we learn from  
Aristotle: Τὸ γὰρ ἦθος ἀπὸ τοῦ ἔθους ἔχει τὴν ἐπωνυμίαν.  
ἠθικὴ γὰρ καλεῖται διὰ τὸ ἐθίζεσθαι. *Aristot. Eth. Nic. i. 6.*  
The grammarians have noticed a difference in the use of  
the singular and plural; acc. to Phrynichus, with adjectives  
usage requires the singular ἦθος in preference to the plural  
ἦθη, and this rule is generally confirmed by good writers:  
Πρᾶος τὸ ἦθος, *Plat. Phædr. 243, c, of a gentle character.*  
In the plural ἦθη, *moral habits, character, manners*: Βλέ-  
πων εἰς ἦθη καὶ τρόπους. *Plat. Leg. xi. 924, d.*

ἔθισμα, ατος (τό), *that to which one accustoms oneself,*  
*habit or custom*: Τὸ δὲ μὴ ποτε σὺν ὀργῇ τῷ ἵππῳ προσ-  
φέρεσθαι ἐν τούτῳ καὶ δίδαγμα καὶ ἔθισμα πρὸς ἵππον ἄριστον.  
*Xen. Hipp. 6, 13.*

ἔθισμός, οῦ (ὁ), *accustoming, habituation*; the old French  
*accoutumance* [hence *habit, custom*]: Τῶν ἀρχῶν δὲ αἱ μὲν  
ἐπαγωγῇ θεωροῦνται, αἱ δὲ αἰσθήσει· αἱ δὲ ἐθισμῷ τινι (*by*  
*a kind of tact, the result of practice*). *Aristot. Eth. Nic.*  
*i. 7.*

ἀγωγή, ῆς (ῆ), *conduct, mode of life* in the N. T.: Σὺ δὲ  
παρηκολούθηκάς μου τῇ διδασκαλίᾳ, τῇ ἀγωγῇ. *Timoth. ii.*  
*3, 10.*

(196) ἀναστροφή, ἥς (ῆ), *life, conduct; mores*, in the N. T.: Δειξάτω ἐκ τῆς καλῆς ἀναστροφῆς τὰ ἔργα αὐτοῦ ἐν πράττειν σοφίας. *Jacob. 3, 13.*

διάθεσις, εως (ῆ), *disposition*, physical or moral; fig. in Plato: Ὡς νῦν ἡμῶν ἑκάτερος ἔξιν ψυχῆς καὶ διαθέσιν ἀποφαίνειν τινὰ ἐπιχειρήσει τὴν δυναμένην ἀνθρώποις πᾶσι τὸν βίον εὐδαίμονα παρέχειν. *Plat. Phileb. 11, d.*

ἔξις, εως (ῆ), *habit*, principally of the body, and sometimes moral habit, *habitus*: Ταύτην γὰρ τὴν ἔξιν ὑγιεινὴν τε ἱκανῶς εἶναι καὶ τὴν τῆς ψυχῆς ἐπιμέλειαν οὐκ ἐμποδίζειν ἔφη. *Xen. Mem. i. 2, 4.*

ἐπιτήδευμα, ατος (τό), *institution*, national custom: Τῆς τε Περσίδος γλώσσης ὅσα ἡδύνατο κατενόησε, καὶ τῶν ἐπιτηδευμάτων τῆς χώρας. *Thuc. i. 138.*

λῆμα, ατος (τό), *will, desire*, in Herodotus and the poets after Homer, among whom it is generally used for the principle of all the various sentiments which the poet wishes to call into play; hence it has been generally rendered by *animus, heart*; it seems to approach the notion of the natural character or disposition in the following passage of Euripides: "Ἡκιστα τοῦμόν λῆμ' ἔφν τυραννικόν. *Eur. Med. 348.*

ὀργή, ἥς (ῆ), in Pindar and Theognis, *inclination, instinct*: Γιγνώσκων ὀργὴν, ἣν τιν' ἕκαστος ἔχει. *Theogn. 312.*

ῥυθμός, ου (ὀ), *disposition, way, humour*: Μὴ ποτ' ἐπαινέσῃς πρὶν ἂν εἰδῇς ἄνδρα σαφηνῶς, ὀργὴν καὶ ῥυθμόν καὶ τρόπον ὅστις ἂν ᾖ. *Theogn. 956-7.*

συνήθεια, ας (ῆ), *habit*, with reference to the whole of a man's actions, and the result, to physical acts, and the rule of life: Ἡ γὰρ συνήθεια τοῦ ἔργου παρέξει αὐτοῖς πλεον τι εἰδέναι. *Xen. Cyneg. 12, 4.*

τρόπος, ου (ὀ), fr. τρέπω, expresses the notion of change in actions or things, and their present relative state, consequent upon the change. It is the modification of the usual state, the *turn* which it takes under such and such circumstances; hence, fig., *mode, manner of being or conducting oneself, character (and conduct)*: Σκόπει δὲ ὅσαι μεταβολαὶ γεγόνασιν εἰς ἥθος ἀνδρῶν καὶ βίον· ἥ καὶ τρόπος ὠνομάσθη τὸ μεταβάλλον αὐτοῦ καὶ ἥθος, ὡς πλεῖστον αὐτοῦ ἐνδύεται τὸ ἔθος, καὶ κρατεῖ μάλιστα καταπτόμενον. *Plut. de sera Num. Vind. 6.* "Ὅσοι ἐπιτήδειοι πρὸς τὴν τῆς φυλακῆς φύσιν ἂν εἶεν ἡλικίας



τε καὶ μαθημάτων ξυνάμεσι καὶ τρόπων ἤθεσι καὶ ἔθεσι. *Plat. (196) Legg. xii. 968, c.* We apply the word ΤΡΟΠΕ in rhetoric to different figures of speech, in which the words are used out of their proper meaning in a metaphorical sense; e. g. the figures catachresis, metonymy, euphemism, are tropes.

φύη, ἥς (ῆ), *natural constitution*: Φυᾷ δ' ἕκαστος διαφέρομεν, βιοτὰν λαχόντες. *Pind. Nem. vii. 79.*

φύσις, εως (ῆ), *nature, natural constitution*: "Ομοιον γάρ τι τὸ ἔθος τῇ φύσει· ἐγγυὲς γὰρ καὶ τὸ πολλάκις τῷ αἰεί, ἔστι δ' ἡ μὲν φύσις τοῦ αἰεί, τὸ δὲ ἔθος τοῦ πολλάκις. *Aristot. Rhet. i. 11.*

χαρακτήρ, ἥρος (ό), fr. χαράσσω, *mark traced out, sign, CHARACTER*, as we use the word, and most commonly fig.: Ἡ τῶν τροπῶν ἀρετὴ τηλικούτον εὐδοξίας χαρακτῆρα τοῖς ἔργοις ἐπέβαλεν. *Isocr. ad Dem. 4.* In the Sept., *customs*: Καὶ τῆς ἀρχῆς κρατήσας, εὐθέως πρὸς τὸν Ἑλληνικὸν χαρακτῆρα τοὺς ὁμοφύλους μετέστησε. *Mach. ii. 4, 10.* There are no instances of χαρακτήρ being used fig., as our word, for moral *character*.

## 197.

εἶθε, poetic αἶθε, adverb, from εἰ or αἰ, *si*, and θε, particle 197 of motion from one place to another; hence used to express desire, *IF, if it might or could be, would that*: Αἶθε θεοῖσι φίλος τοσσύνδε γένοιτο ὅσσον ἐμοί, τάχα κέν ἐ κύνες καὶ γῦπες ἔδονται. *Il. xxii. 41.*

ὥφελον, second aorist of the verb ὀφείλω, *I owe*; it is used in construction with ὥς, retaining its personal forms: ὥς ὥφελον ἐγώ, ὥφελες σύ, ὥφελεν ἐκεῖνος, the particle ἄν being understood, and signifies literally, how I ought, how thou oughtest! = *would that I, would that you!* &c. The grammarians, in comparing these two words, make no difference between them but that of the grammatical construction; it would seem, however, that there is a difference of meaning besides. Εἶθε seems to express a simple wish, a supposition, entertained by one who wishes for that which has never yet existed, and never can exist. The verb ὀφείλω, on the contrary, supposes the possibility of the thing, and gives greater strength and energy to the wish expressed by it. It is the earnest aspiration of one who, in reviewing the past, gives his hearers to understand, that what has taken place, either ought not to have been at all, or to have

(197) been differently. Thus Helen, accusing herself of the miseries she had occasioned, says: "Ὡς μ' ὄφελ' ἡματι τὸ ὅτε με πρῶτον τέκε μήτηρ, οἷχεσθαι προφέρουσα κακὴ ἀνέμοι θύελλα εἰς ὄρος. *Il.* vi. 345. Homer unites the two words in one line: Αἴθ' ὄφελος παρὰ νηυσὶν ἀδάκρυτος καὶ ἀπῆμω ἦσθαι. *Il.* i. 415. [It is not, of course, meant that *present possibility* is conveyed. Cf. *Xen. An.* ii. 1, 4: 'Ἄλλ' ὄφελε μὲν Κῦρος ζῆν. The notion is that of a *now recognized fitness, convenience, use, or the like, in a state of things different from the actually existing state.*]

ὄφελον, improperly termed an adverb by the grammarians, is only the Ionic form of ὠφελον, which in the later writers came to be used in an irregular manner, without distinction of person. It is scarcely found but in the Scriptures and the writings of the Fathers: Καὶ ὄφελόν γε ἐμβασιλεύσατε. *1 Cor.* iv. 8.

## 198.

198 εἰκών, ὄνος (ῆ), fr. εἴκω, an *image* made to resemble anything seen, a faithful representation of a man, or object of any kind, prop. and fig.; hence *figure, statue, portrait*, in general. Καὶ χαλκῆν εἰκόνα ὥσπερ Ἀρμοδίου καὶ Ἀριστογείτονος ἔστησαν πρῶτον. *Dem. in Leptin.* 478, 4.

[εἰκώ], οὔς (ῆ), Attic and poet. form of the above [only in gen. sing., and acc. sing. and pl.]: Θηρὸς ἐχθίστου δάκους εἰκὼ φέροντα πολέμιας ἐπ' ἀσπίδος. *Æsch. Sept.* 537.

εἰκασμα, ατος (τό), *likeness, image*: Ἐχθρὸν εἰκασμα βροτοῖς τὸ καὶ δαροβίοισι θεοῖσι. *Æsch. Sept.* 502.

εἰκόνισμα, ατος (τό), synonyme of the preceding, *likeness, portrait* in the Anthology: Τοῦτ' ἐγὼ τὸ περισσὸν εἰκόνισμα τοῦ κωμωδογέλωτος ἔστασ'. *Anthol. Pal. Phalac.* xiii. 6.

ἄγαλμα, ατος (τό), fr. ἀγάλλω, at first a work of art of great value, from the material used and the execution of it, or perhaps also from the perfection that was aimed at in it, in order to make it worthy of being offered to the gods; hence it was used generally of things consecrated in temples. Later, *statue*, but of gods and demi-gods only, and as an ideal representation, such as the Minerva of Phidias at Athens: Φημὶ γὰρ δὴ ὁμοιότατον αὐτὸν εἶναι τοῖς Σειληνοῖς τούτοις τοῖς ἐν τοῖς ἑρμογλυφεῖσι καθημένοις . . . , οἱ δὲ διὰ διοιχθέντες φαίνονται ἐνδοθεν ἀγάλματα ἔχοντες θεῶν. *Plat. Conv.* 215, b. It is used for the statue of a man in debased Greek.

ἀνδριάς, ἄντος (ὅ), fr. ἀνήρ, *statue of a man only*, and (198) without restriction to any particular kind of material: Εἴς ἀνδριάντας ἐργολαβοίη μὴ μεμαθηκῶς ἀνδριάντοποιεῖν. *Men. Mem. iii. 1, 12.*

βρέτας (τό), fr. βρότος, *representation or statue of a god under the figure of a man*, in the tragedians and Aristophanes: Πότερα δῆτ' ἐγὼ ποτιπέσω βρέτη δαιμόνων; *Æschyl. sept. 94.* [In late prose, *Strabo.*]

εἶδωλον, ου (τό), 1. *figure, resemblance*, signifies, in general, a simple appearance made to deceive: Γυναικὸς εἶδωλον χρύσειον τρίπηχυν τὸ Δελφοὶ τῆς ἀρτοκόπου τῆς Κροΐου εἰκόνα λέγουσιν εἶναι. *Herodot. i. 51.* 2. *IDOL*, figure representing the false gods of the heathens, in the O. and T. T.: Οἶδαμεν ὅτι οὐδὲν εἶδωλον ἐν κόσμῳ, καὶ ὅτι οὐδεὶς θεὸς ἕτερος εἰ μὴ εἷς. 1 *Cor. viii. 4.*

ξύανον, ου (τό), fr. ξέω, a figure carved in wood; the first word in use to denote a statue, which was afterwards applied to statues of all kinds of material, and to works of art: καὶ τὸ ξύανον ἔοικεν ὥς κυπαρίσσινον χρυσῷ ὄντι, τῷ ἐν ἐφέσῳ. *Xen. An. v. 3, 12.*

## 199.

εἶναι, *to be, to exist*, in a widely-extended sense; used of 199 things already in existence;

γίγνεσθαι, and, in and after Aristotle, γίνεσθαι, from γένω, *to be born, to become*; hence *to be*. According to the grammarians, it is used of things which are not yet in existence, but which may or ought to be so, thus: Ὁ παῖς ἔσται ἀνὴρ. γενήσεται τὸ ἄριστον. It is also used, according to Eusebius (1724, 41), of certain objects, the production of which is instantaneous, as wind, rain, daylight, &c.; and of others in this respect that are analogous to them, as a cry, an assembly, &c.; and, lastly, fig. of sentiments and affections, as thought, fear, &c. And this use belongs principally to certain tenses, as the perfects, γέγονα, and Epic, γέγαα, and the second aorist, ἐγενόμην, γενέσθαι, *to be born*; hence *to be*, since birth: Νεώτεροι οἵπερ ἐμεῖο ὀπλότεροι γεγάασιν τεκνοῖθασιν τε βίηφιν. *Il. iv. 323.* Acc. to the grammarians, γίγνεσθαι was synonymous with εἶναι in Ionic writers; however, it is impossible not to recognize, in the first of these verbs, the ever present notion of *birth, production*,



(199) especially in Homer, a notion which is still found in writers of a more modern date, although the two verbs have often been confounded.

κύρειν [and κυρεῖν. See *Lex.*], synonyme of τυγχάνειν, the Fr. *se trouver*, to chance to be, to be at some particular time: Βωμὴ καθῆσθαι τῷ Ποσειδῶνος, παρ' ᾧ θύων ἔκυρον. *Soph. Œd. Col.* 1158.

πέλειν, defective verb, used in the third persons of the active voice, and, more commonly, of the middle; it is said by the grammarians to be identical, in meaning, with εἶναι, but it differs from it by carrying with it the notion of motion, and habit: Ζεῦ πάτερ, ἥ τέ σέ φασι περὶ φρένας ἔμμεναι ἄλλων ἀνδρῶν ἡδὲ θεῶν· σέο δ' ἐκ τάδε πάντα πέλονται. *Il.* xiii. 632.

τυγχάνειν, to be as the consequence, or, rather, the result, of a certain mode of proceeding, to be by chance, to happen to be, se trouver: Καὶ αὖθις ὡς μέγιστον τῶν ἀγαθῶν τυγχάνει. *Plat. Phædr.* 263, d. Hence the frequent use of this verb with participles, and often even with ὦν, a use which the grammarians improperly consider as a pleonasm: Ἄρ' οὖν, ὧ Ἰππόκρατες, ὁ σοφιστὴς τυγχάνει ὦν ἔμπορός τις ἢ κάπηλος τῶν ἀγωγίμων, ἀφ' ὧν ψυχὴ τρέφεται; *Plat. Prot.* 313.

ὑπάρχειν, to be at or from the beginning of a thing, or from the first existence of it, to be originally: Ὑποκείσθω δ' ἡμῖν εἶναι τὴν ἡδονὴν κίνησιν τινα τῆς ψυχῆς καὶ κατάστασιν ἀθρόαν καὶ αἰσθητὴν εἰς τὴν ὑπάρχουσαν φύσιν. *Aristot. Rhet.* i. 11.

φύειν, in the perfect πέφυκα, and the second aorist ἔφυν (in which tense it takes the signification of the present), to be born; hence, to be after its nature, according to its natural constitution, to be natural: Καὶ γὰρ τὸ εἰθισμένον ὥσπερ πεφυκὸς ἡδὴ γίγνεται. *Aristot. Rhet.* i. 11.

## 200.

200 εἰρήνη, ης (ῆ), fr. εἶρω, to tie, prop. a tie; hence peace: Οὐδεὶς γὰρ οὕτω ἀνότηός ἐστι, ὅς τις πόλεμον πρὸ εἰρήνης αἰρέεται· ἐν μὲν γὰρ τῇ, οἱ παῖδες τοὺς πατέρας θάπτουσι· ἐν δὲ τῷ, οἱ πατέρες τοὺς παῖδας. *Herodot.* i. 87.

ἀνοχή, ῆς (ῆ), fr. ἀνέχω, suspension of arms, truce: Τίνι δ' ἂν μᾶλλον πολέμιοι πιστεύσειαν ἢ ἀνοχὰς ἢ σπονδὰς ἢ συνθήκας περὶ εἰρήνης; *Xen. Mem.* iv. 4, 17.

ἀνακωχή, ῆς (ῆ), a form to which many grammarians, with reason, prefer ἀνοκωχή. It is found only in Thucydides:

Κορινθίοις μὲν γε ἔνσπονδοί ἐστε, Κερκυραίοις δὲ οὐδὲ δι' (200) ἀνακωχῆς πώποτ' ἐγένεσθε (never had so much as a truce). *Thuc.* i. 40. It is one of the words which Dionysius of Halicarnassus criticizes (ad Amm. de *Thuc.*), and considers obsolete and unintelligible.

διοκωχή, ἥς (ῆ), *interruption, cessation*; hence *truce*, in speaking of an epidemic: Ἡ νόσος τὸ δεύτερον ἐπέπεσε τοῖς Ἀθηναίοις, ἐκλιπούσα μὲν οὐδένα χρόνον τὸ παντάπασιν, ἐγένετο δὲ τις ὁμως διοκωχή. *Thuc.* iii. 87. [*Truce in Dio Cass.*]

ἐκεχειρία, ας (ῆ), *armistice*: Τοῦ δ' αὐτοῦ θέρους ἐν Σικελίᾳ Καμαριναίοις καὶ Γελώις ἐκεχειρία γίγνεται πρῶτον πρὸς ἀλλήλους. *Thuc.* iv. 58.

ὄρκιον, ου (τό), fr. ὄρκος, *victim over which oaths were taken*; hence the Epic phrase, ὄρκια τέμνειν, to sacrifice the victims, which, even in its proper sense, as the Latin *fœdus icere*, is equivalent, in Homeric language, to *to swear, or make a truce, an agreement*: Φιλότητα καὶ ὄρκια πιστὰ ταμόντες. *Il.* iii. 256.

σπονδή, ἥς (ῆ), fr. σπένδω, prop. *libation*; hence, by ext., *agreement, treaty*, because it was during libations, made in honour of the gods, that the oath was taken on each side to cease from hostilities. Of these ceremonies no trace is found out of the Homeric writings: Σπονδαί τ' ἄκρητοι καὶ δεξιαί, ἥς ἐπέπιθμεν. *Il.* iii. 159. In the historians, fig., *truce, treaty, peace*<sup>1</sup> [in pl.]: Παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρωνος. *Xen. Anab.* iv. 1, 1.

συνθήκη, ἥς (ῆ), *convention, treaty, compact of alliance*: Οὐκ οἶσθα, ἔφη, ὅτι καὶ νῦν ὁ σὸς πατήρ ἐψεύσατο καὶ οὐκ ἐξημπέδου τὰς πρὸς ἡμᾶς συνθήκας; *Xen. Cyr.* iii. 1, 12.

## 201.

ἕκαστος, *each* one separately, is used of each individual 201 of many, or of a great number of individuals, occupied with one thing only: Κελεύων κλήδην εἰς ἀγορὴν κικλήσκειν ἄνδρα ἕκαστον. *Il.* ix. 11.

πᾶς, πᾶσα, *all*, in the distributive sense, used of indi-

<sup>1</sup> [Andoc. (24, fin.) restricts the meaning of σπονδαί too much: εἰρήνην μὲν γὰρ ἐξ ἴσου ποιοῦνται πρὸς ἀλλήλους ὁμολογήσαντες περὶ ὧν ἂν διαφέρωνται· σπονδὰς δὲ, ὅταν κρατήσωσι κατὰ τὸν πόλεμον, οἱ κρείττους τοῖς ἥττοσιν ἐξ ἐπιταγμάτων ποιοῦνται.]

- (201) *viduals of the same species, as the French use tout, tout homme est sujet à la mort*, where the Greeks would say πᾶς ἄνθρωπος, and not ἕκαστος, which word only indicates a particularity of the individual; whereas πᾶς indicates that which is particular to the individual in common to the species in general. Thus it is found in the *Iliad*, in speaking of a swarm of wasps: Τοὺς δ' εἶπερ παρά τις τε κιὼν ἄνθρωπος ὁδίτης κινήσῃ ἀέκων, οἱ δ' ἄλκιμον ἦτορ ἔχοντες, πρόσσω πᾶς πέτεται καὶ ἀμύνει οἷσι τέκεσσι. *Il.* xvi. 264.

ἐκάτερος, ἑρα, *each one of two, the one or the other*, in speaking of two persons, of two towns, &c.: Οὐ μὴν οὐδὲ τῶν πρὸ τοῦ πολέμου τούτου γεγεννημένων, καὶ δυναστευσάντων ἐν ἑκατέρα ταῖν πόλεσιν, δίκαιον ἀμνημονεύειν. *Isocr. Paneg.* 22.

## 202.

- 202 ἐκεῖ, *adverb, there*, in speaking of a place at a distance, or apart from that where one happens to be, *illic*: Ἐπεὶ δ' ἐκεῖ ἐγένοντο, πολὺ ἐπλεονέκτει ὁ Πελοπίδας παρὰ τῷ Πέρσῃ. *Xen. Hellen.* vii. 1, 34. It is plain, from this instance, that the grammarians are wrong in thinking that the use of this adverb necessarily implies motion. [It is found with verbs of motion on the same principle that ἐν with the *dat.* is often employed instead of εἰς with *acc.* (*Gr.* 1433; *Jelf*, § 645)].

ἐκεῖθεν, *thence*, from that place, speaking of a foreign country, or one we have left: Νόμοισι τοῖς ἐκεῖθεν ἐψηφισμένους θανεῖν. *Eur. Heracl.* 41.

ἐκεῖθι, *there*, in that place, *illic*: Τὸν ξεῖνον δύστηνον ἄγ' εἰς πόλιν, ὅφρ' ἂν ἐκεῖθι δαῖτα πτωχεύῃ. *Od.* xvii. 10. [*Hdt.* 1, 182.]

αὐτόθι, *there, in that very same place*: Ἦλυθες ἐκ πολέμου! ὥς ὠφελος αὐτόθ' ὀλέσθαι! *Il.* iii. 428.

αὐτοῦ, *on the very spot; there or here*: Εἰπέ μοι, ἔφη, ὦ Ἀρμένιε, πότῃ βούλει αὐτοῦ μένων τῷ λιμῷ καὶ τῇ δίψῃ μάχεσθαι; *Xen. Cyr.* iii. 1, 3.

δεῦρο, *hither, here*, of the place where the speaker is; with and without motion in prose and poetry: Δεῦρ' ἴθι, νύμφα φίλη. *Il.* iii. 130. [With verbs of *rest* there is a previous motion implied. See remark on ἐκεῖ.]

δεῦτε, *which, acc. to Buttmann*, is the contraction of δεῦρ' ἴτε, is only used in speaking to several persons [as a *horta-*



torq particle]: Δεῦρ' ἄγετ', Ἀργεῖην Ἑλένην καὶ κτήμαθ' ἅμ' (202) αὐτῇ δώομεν Ἀτρεΐδῃσιν ἄγειν. *Il.* vii. 350.

ἐνθα, *there, where*, is most frequently the correlative of ἐνθα or ἐνταῦθα, expressed or understood: Ἐπειδὴν δὲ καταστῶμεν εἰς τὸν δρόμον, ἐνθα περιπατοῦμεν. *Xen. Cyr.* ii. 3, 15.

ἐνθάδε, *here, hither*, in this same place, or to this same place; that is, with or without motion, in prose and poetry: Σὲ δέ τ' ἐνθάδε γυῖες ἔδονται. *Il.* xvi. 836. Τοῦ δ' αὐτοῦ λυκάβαντος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς. *Od.* xiv. 161. Ἐνθα and ἐνθάδε are also adverbs of time, and are used for τότε, *then*.

ἐνταῦθα, *there, here, huc*, with and without motion: Μέλλουσι γάρ σ' ἐνταῦθα πέμψειν, ἐνθα μήποθ' ἡλίου φέγγος προσόψει. *Soph. Electr.* 381. [Also of *time*, = *then*, but only with ref. to a *state of things then* existing. Cf. *Th.* i. 11, οὐδ' ἐνταῦθα, *ne tum quidem*.]

ἐνταυθί, *here*, in the Attic poets: Ἡ μὴν ὑμεῖς γ' ἔτι μ' ἐνταυθὶ μεταπέμψεσθον. *Aristoph. Plut.* 608.

ἐνταυθοῖ, *there, here, in this place*, without motion, *istic*: Ἐνταυθοῖ νῦν ἥσο κύνας τε σύας τ' ἀπερύκων. *Od.* xviii. 104. [Liddell and Scott, even in their last ed., follow Elmsley and Dindorff, in banishing this word from Attic prose. Stallbaum's note on *Phileb.* 15, a, should have settled this point: cf. Kühner, *Xen. Mem.* iv. 2, 13. It occurs without variation *three times* in *Pl. Apol. Soc.*; also *Dem. Lept.* 106. It properly = *huc*, but is used with *παρεῖναι*.]

## 203.

ἐκὼν, οὔσα, acc. to some, from εἶκω, to yield; acc. to 203 others, from ἦκα, perfect of ἵημι, *one who acts of his own good will*, or *with intention*, one who acts voluntarily: "Ὅστις ἐπ' ἡματι τῷδε ἐκὼν μεθήσιν μάχεσθαι. *Il.* xiii. 234.

ἐκούσιος, ἰα (ἐκὼν), *voluntary*, in opp. to βίαιος, *forced, compulsory*, and to ἀκούσιος, *involuntary*; used principally of actions: Βιαίους ἢ ἐκουσίας πράξεις. *Plat. Pol.* x. 903, c. Δέγω δὲ ἐκούσιον, ὃ ἂν τις τῶν ἐφ' αὐτῷ ὄντων εἰδὼς καὶ μὴ ἀγνοῶν πράττη. *Aristot. Eth.* v. 8. Sophocles uses it, in speaking of persons, for ἐκὼν: Οἷς θ' ἡμαρτεν οὐχ ἐκουσία. *Soph. Trach.* 1123. So, without variation, *Dem. Lept.* 106, *fin.*

ἐθελοντής, οὔ (ὅ), and poet., ἐθελοντήρ, ἦρος (ὅ), fr. ἐθέλω, *one who wishes*, is willing, *who acts voluntarily*, or *with a*

(203) *good will*: Ἐγὼ δ' ἀνὰ δῆμον ἑταίρους αἰψ' ἔθελοντῆρας συλλέξομαι. *Od. ii. 292.* It is used also substantively, as we use *volunteer*: Πολλοὶ δὲ αὐτῷ καὶ τῶν περιοίκων ἔθελονται ἡκολούθουν. *Xen. Hell. v. 3, 9.*

ἔθελήμος (ὁ, ἡ), poet. in Hesiod: Οἱ δ' ἔθελημοὶ ἥσυχοι ἔργα νέμοντο. *Hesiod. Oper. 107.*

ἔθελήμων, ονος (ὁ), *one who is willing, who consents [who grants readily]*: Διὰ τὸ ἐθελήμονα εἶναι ὧν ἄν τις δέχεται. *Plat. Crat. 406, a.*

ἔθελούσιος (ὁ, ἡ), *one who does a thing with a good will [of his own free will]*: οὐκ ἀνάγκη ἀλλ' ἔθελούσιοι. *Xen. Cyr. iv. 2, 6*: Ἐγὼ σοι, ὦ Κῦρε, ἔθελούσιος ὑφίσταμαι. *Xen. Cyr. vi. 3, 12.* [Also of *things* that one does of one's own free will: e. g. τὸ ἐράν. *Cyr. v. 1, 10.*]

ἔθελουργός (ὁ, ἡ), in the Fathers, *one who acts from his own will*: Αὐτοκέλυστος καὶ ἔθελουργὸς σπουδῇ. *Phil. Jud. ii. 220, 38.*

αὐθαίρετος (ὁ, ἡ), fr. αἰρέομαι, prop. *what a man chooses, or may choose himself; taken or chosen freely*: Ἔως ἔτι αὐθαίρετος ἀμφοτέραις ἡ εὐβουλία. *Thuc. i. 78.* Θανάτῳ αὐθαιρέτῳ ἀποθνήσκει (*by a voluntary death*). *Xen. Hellen. vi. 2, 36.* Sometimes speaking of persons, *self-chosen, self-elected*: Αὐθαιρετοὶ στρατηγοί. *Xen. An. v. 7, 17.*

αὐτόβουλος (ὁ, ἡ), *one who is his own counsellor, who consults nobody but himself*: Ἀλλ' αὐτόβουλος ἴσθ', ἀπεννέπω δ' ἐγώ. *Æsch. Theb. 1060.*

αὐτοκέλευστος (ὁ, ἡ) (κελεύω), *that which receives no impulse or command but its own*: Αὐτοκέλευστος ὁρμή. *Greg. de Hom.*

αὐτοκίνητος (ὁ, ἡ), fr. κινέω, *self-moved*: Ἀντίκειται . . . ὥς ἀκίνητος ἐξ ἑαυτῆς πρὸς αὐτοκίνητον. *Plut. de Prim. frigid. 17.*

αὐτόματος, η (μάομαι), *that which moves or acts of its own movement, or spontaneously*: Καρπὸν δ' ἔφερε ζεῖδωρος ἄρουρα αὐτομάτῃ πολλόν τε καὶ ἄφθονον. *Hesiod. Oper. 105.* Ἐάν πον αὐτόματοι περιτύχωσι τῇ ἀρετῇ. *Plat. Prot. 320, a.* Speaking of things, *spontaneous, natural, without apparent cause*: Ἀπὸ τοῦ αὐτομάτου, *Plat. Prot. 323, c, naturally, of itself, by chance as it were.* In mechanics, acc. to Eustathius (*ad Il. iv. 408*), those machines are called τὰ αὐτό-

ματα, which move by internal clock-work. Hence we (203) have given the name of *automatons* to machines which imitate the motions of living bodies.

## 204.

ἐλαύνειν, properly *to drive on, force on before*; hence *to drive before one, to repulse, in order to remove to a distance, or disperse*: Καὶ εὖτ' ἐπὶ νηυσὶν ἐλάσσας Ἀργείους κτείνεσκε. *Il.* xxiv. 392.

• δίσσθαι (δίω), prop. *to put in fear*; hence *to put to flight, to pursue a beast in hunting, or the enemy*: Αἴκε Ζεὺς δώγσιν . . . νεῖκος ἀπωσαμένους, δητοὺς προτὶ ἄστρῳ δίσσθαι. *Il.* xii. 275.

διώκειν, elongated form of the preceding word (δίω), used both in prose and poetry, prop. *to frighten*; hence *to pursue that which flees, whether in the hunt or in battle, in order to take it or kill it*: Κατόπιν τούτους ἐδίωκον, καὶ οὐκ ἀνέεσαν ἀλλ' ἥρουν τινὰς αὐτῶν. *Xen. Cyr.* i. 4, 21.

σεύειν, *to rush in pursuit*: Ὅππότε μιν σεύαιτο ἀπ' ἡϊόνος πεδίονδε. *Il.* xx. 148.

## 205.

ἔλαφος (ὁ, ἡ), *stag, hind*: Εὐρὼν ἢ ἔλαφον κεραὸν ἢ ἄγριον αἶγα. *Il.* iii. 24.

ἔλλος, οὖ (ὁ), *fawn; hinnulus*, in the *Odyssey*: Ἐν προτέροισι πόδεσσι κύνων ἔχε ποικίλον ἔλλον. *Od.* xix. 228. [And *Soph.* fr. 105.]

κεμάς, ἄδος (ἡ), acc. to Eustathius, *fawn*, already larger than νεβρός: acc. to others, *fallow deer* [or a sort of antelope, Pape]: Ἡ κεμάδ' ἢ λαγῶν ἐπείγετον ἐμμενὲς αἰεὶ. *Il.* x. 361.

νεβρός, οὖ (ὁ), *fawn of the hind*: Νεβρὸν ἔχοντ' ὀνύχεσσι, τέκος ἐλάφοιο ταχείης. *Il.* viii. 248.

## 206.

ἔλεος, εὖς (τό), *pity, compassion*: Ἔσθω δὴ ἔλεος· λύπη τις ἐπὶ φαινομένῳ κακῷ φθαρτικῷ. *Aristot. Rhet.* ii. 8.

ἐλεημοσύνη, ης (ἡ), *sentiment of pity*: Μὴ σύ γ' ἐμεῖο πάθης κακὸν εἴνεκα, τῇσδε ἀντ' ἐλεημοσύνης. *Callim. in Del.* 151. In the N. T., ALMS: Προσέχετε τὴν ἐλεημοσύνην ὑμῶν μὴ ποιεῖν ἔμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς. *Matth.* vi. 1.

ἐλεητύς, ὕος (ἡ), *inclination to pity*, found only in the *Odyssey*: Οὐκ ὀπίδα φρονέοντες ἐνὶ φρεσὶν, οὐδ' ἐλεητύν. *Od.* xiv. 82.

οἰκτιρμός, οὖ (ὁ), *pity, commiseration, compassion*, in the



(206) plural in Pindar and the N. T.: Κρέσσων γὰρ οἰκτιρμῶν φθόνος. *Pind. Pyth. i. 164.*

οἰκτισμα, ατος (τό), *that which excites pity, miserable state*: Ἦν δ' ἐς λόγους τε καὶ τὰ τῶνδ' οἰκτίσματα βλέψας πεπανθῆς. *Eur. Heracl. 159.* [Surely it means *lamentations* here.]

οἰκτισμός, οῦ (ὅ), fr. οἰκτίζω, *mark of pity* [No]: Κριτόβουλος δὲ καὶ ἐξεκάγχασεν ἐπὶ τῷ οἰκτισμῷ αὐτοῦ [not 'burst out a laughing for his only mark of pity,' but 'at his piteous complaint']. *Xen. Conv. i. 16.*

οἶκτος, ου (ὅ), *pity that shows itself by signs, or outward proof*: Διπλᾶ με χρήζεις δάκρυα κερδᾶναι, γύναι, σῆς παιδὸς οἶκτω. *Eur. Hec. 519.*

## 207.

207 ἐλεύθερος, ἐρα (ἐλεύθω), *free, speaking of persons*: Ἐὰν δὲ δοῦλος ἐλεύθερον ἐκὼν, εἴτε αὐτόχειρ, εἴτε βουλευσας ἀποκτείνῃ. *Plat. Legg. ix. 872, b.* [But also of *things* that are characteristic of a *free born man*: ἦθος ἐλεύθερον. *Pl. Legg. 5, 741, e.*]

ἐλευθερικός, ἡ, *of or belonging to liberty*: Τὸ δ' ἐλευθερικὸν καὶ ἀνελεύθερον ἀκριβῶς μὲν οὐ ῥᾶδιον νομοθετεῖν. *Plat. Legg. xi. 919, c.*

ἐλευθέριος, ἰα, *worthy of a free man, liberal, speaking of things, of actions*; *liberalis*: Πρῶτον μὲν νόμους ὑπάρξαι δεῖ τοιούτους, δι' ὧν τοῖς μὲν ἀγαθοῖς εὐτίμος καὶ ἐλευθέριος ὁ βίος παρασκευασθήσεται. *Xen. Cyr. iii. 3, 27.*

ἀπελεύθερος (ὅ, ἡ), *slave freed by his master*: Δούλη μὲν ἔαν συμμίξῃ δούλῳ ἢ ἐλευθέρῳ ἢ ἀπελευθέρῳ, πάντως τοῦ δεσπότου ἔστω τῆς δούλης τὸ γεννώμενον. *Plat. Legg. xi. 930, d.*

ἐξελεύθερος (ὅ, ἡ), *one who has been set free, after having been reduced to slavery for debts, or for any other cause, acc. to the grammarians and Eustathius (ad Odyss. 1751, 2); acc. to Hesychius, the son of a freed slave.* The difference which existed in ancient Greek between these two words ceased to be recognized in process of time; for the author of the compilation, preserved to us under the name of Ammonius, says that, in his time, the two words were

used indiscriminately in the same sense. Thus Dion Cas- (207)  
sius employs ἐξελεύθερος for ἀπελεύθερος: "Ἴνα μήτε κακῶς  
ἀκούῃ ὅτι ἐξελεύθερος αὐτοῦ ἡργυρολόγησεν ὥστε καὶ ἐς τηλι-  
κοῦτον ἀνάλωμα ἐξικέσθαι. *Dion. Cass.* xxxiii. 38.

ἀβασιλευτος (ὁ, ἡ), *not governed by a king; having no king*: Βάρβαροι δὲ Χάονες χίλιοι ἀβασιλευτοί. *Thuc.* ii. 80.

αὐτόνομος (ὁ, ἡ), *one under the government of laws of his own making; independent*, speaking of a people, a state: Οἱ δὲ τελευταῖοι οὐδὲ ἤκοντες, καὶ τοὺς Ἑλληνας προαγορεύουσιν αὐτονόμους ἀφιέναι. *Thuc.* i. 140.

## 208.

ἔλκος, εος (τό), fr. ἐλκύν, *rent of the flesh, wound of long* 208  
*standing, whether from a weapon of any kind, or formed of itself, running-sore, ulcer; ulcus*: "Οἱ μιν λίπον ἔλκεϊ  
μοχθίζοντα. *Il.* ii. 723.

οὐλή, ἥς (ἡ), *scar of an old wound*: Οὐλήν τὴν ποτέ μιν  
σὺς ἤλασε λευκῷ ὀδόντι. *Od.* xix. 393. [Cf. τραῦμα.]

πληγή, ἥς (ἡ), fr. πλήσσω, *action of striking, blow given or received from near, blow, in general; mark, wound, or scar made by the blows, wound*: Δούλω δὲ πληγαὶ καὶ ὁ τοῦ σώματος αἰκισμός. *Dem. de Cherson.* 102, 20. "Ἀμα δὲ ἐπεδείκνυσαν τῶν νάρθηκοφόρων τὰς πληγὰς καὶ ἐν χερσὶ καὶ ἐν τραχήλοις. *Xen. Cyr.* ii. 3, 20.

πλήγμα, ατος (τό), verbal from πλήσσω, *blow struck*: "Οθεν τὰ δεινὰ πλήγματ' ἦν γενειάδων. *Eur. Iph. T.* 1366.

τραῦμα, ατος (τό), fr. τιτρώσκω, *prop. hole; hence wound, in general*: "Ἀμα δὲ τὰς οὐλὰς τῶν τραυμάτων ἀπογυμνούμενος ἐπεδείκνυνεν. *Xen. Mem.* iii. 4, 1.

τύμμα, ατος (τό), fr. τύπτω, *poet.; 1. blow given or received*: "Ἐτι σε χρὴ στερομένην φίλων τύμμα τύμματι τίσαι. *Æsch. Ag.* 1440. 2. *Wound or sore, which is the consequence of the blow, in later poets, and even that which has given the wound*: "Οσσιχόν ἐστι τὸ τύμμα, καὶ ἀλίκον ἄνδρα δαμάσδει; *Theocr.* iv. 55.

ὤτειλή, ἥς (ἡ), fr. οὐτάω, *poet., recent wound; vulnus*: Αὐτίκα δ' ἔρρεεν αἶμα κελαινεφές ἐξ ὤτειλῆς. *Il.* iv. 140. [In prose, *Hippocr.*; in Attic prose, *Xen. An.* i. 9, 6.]

## 209.

ἐλπίς, ἰδος (ἡ), *expectation, hope, but defined always [not* 209  
*always]* by an epithet: Εἰς γε τὸ προθυμίαν ἐμβαλεῖν στρα-

- (209) *τιώταις οὐδέν μοι δοκεῖ ἰκανώτερον εἶναι ἢ τὸ δύνασθαι ἐλπίδας ἀγαθὰς ἐμποιεῖν ἀνθρώποις. Xen. Cyr. i. 6, 19. 'Ελπίς is also found in a bad sense in the best writers.*

*ἐλπωρή, ἥς (ῆ), hope: 'Ελπωρή τοι ἔπειτα τελευτῆσαι τάδε ἔργα. Od. ii. 280.*

*προσδοκία, ας (ῆ), looking for, expectation: 'Ἦν πολλάκις προσδοκίας ἀγαθῶν ἐμβάλων ψεύδεται τις, τελευτῶν οὐδ' ὁπόταν ἀληθεῖς ἐλπίδας λέγῃ ὁ τοιοῦτος, πείθειν δύναται. Xen. Cyr. i. 6, 19.*

## 210.

- 210 *ἐναντίος, ἰα (ἀντίος), prop., face to face with another, opposite to, set against: 'Εναντίοι ἔσταν' Ἀχαιῶν. Il. xi. 214. Hence, fig., adversary, in general, and specially in war: Οἱ ἐναντίοι, the enemy: 'Ορῶν ὑμᾶς πεφοβημένους τὸ πλῆθος τῶν ἐναντίων. Thuc. ii. 89.*

*ἀντίπαλος (ὁ, ῆ), adversary in wrestling, prop. and fig.; hence enemy in war: 'Αντίπαλοι μὲν γὰρ οἱ πλείους ὥσπερ οὗτοι τῇ δυνάμει τὸ πλεόν πίσυνοι ἢ τῇ γνώμῃ ἐπέρχονται. Thuc. ii. 89.*

*δῆϊος, δῆτη (δαίω), Ionic, prop. one who burns, fig. hot, incensed; hence, with or without ἀνὴρ, enemy: Κτείνας δῆϊον ἄνδρα. Il. vi. 481.*

*δυσμενής (ὁ, ῆ) (μένος), ill-affected, one who has an ill-will to another, who has for a long time entertained invincible hatred against a friend. [This definition does not apply to Pl. Prot. 317: πολὺν δυσμενεστέρους παρέχεσθαι . . . τοὺς ἀνθρώπους.] Homer uses it often with ἀνὴρ, for armed enemy: Δυσμενέες δ' ἄνδρες σχεδὸν εἵεται. Il. x. 100.*

*ἐχθρός, ἁ, prop., one who hates, or is hated, hateful, speaking of persons, and of things; hence enemy, but more frequently a private enemy than an enemy in war; in prose and verse, in opp. to φίλος: Πρὸς μὲν τοὺς φίλους ἀπίστως, ρὸς δὲ τοὺς ἐχθροὺς ἀνάνδρως ἔχοντες. Isocr. Paneg. 41.*

*πολέμιος, ἰα, enemy armed, enemy in war: Τῶν μὲν συμμάχων καταφρονοῦντες, τοὺς δὲ πολεμίους θεραπεύοντες. Isocr. Paneg. 41. [Also as adj., hostile (to):—propr. and improp.]*

*ἀντιπόλεμος and ἀντιπολέμιος (ὁ, ῆ), enemy in war, in the*



historians: Γνώμην ἔχε τὰ τῶν ἀντιπολέμων μὴ ἐπιλέγεσθαι (210) πρήγματα. *Herodot.* vii. 236. Ἄ δὲ λόγου μάλιστα ἄξια ἡ μετὰ τῶν Ἀθηναίων οἱ ξύμμαχοι ἔπραξαν, ἡ πρὸς τοὺς Ἀθηναίους οἱ ἀντιπολέμοι, τούτων μνησθήσομαι. *Thuc.* iii. 90.

## 211.

ἔνδον, adverb, *within, in the inside*; hence *in the house* = 211 *at home*; said of whatever [*is or*] is going on *in the place*, without implying the motion of going in or out: Ἔστι γὰρ ἔνδον χαλκός τε χρυσός τε. *Il.* x. 378.

εἶσω, and poet. ἔσω, indicates the motion of going into or entering the place: Καὶ νήεσσ' ἡγήσατ' Ἀχαιῶν Ἴλιον εἶσω. *Il.* i. 71. The poets do not always observe this distinction; and Ammonius reproaches Sophocles with having used ἔσω for ἔνδον: Αἶ τ' ἔσω στέγης. *Trachin.* 204. In Euripides: Τὴν τ' ἔσω γραῖαν δόμων μητέρα. *Herac.* 584. [It is used with verbs of *rest* by the best prose writers: τὰ εἶσω νενοσηκότα σώματα (*Pl. Rep.* iii. 407, d): εἶσω τὴν χεῖρα ἔχοντα = *with the hand kept within the folds of the chiton*, i. e. not put forth to receive a bribe. *Dem.* 421. Both εἶσω and ἔντος sometimes = *citra*: as *intra* often does. εἶσω τῶν ὀρέων εἶναι. *Xen.* ἐντὸς τοῦ ποταμοῦ. *Hdt. Th.*]

ἐντός, adverb, *within, inwardly*; *intus, intra*; sometimes with a case after it, and then it acts as a preposition, as *in, within, in the inside of*: Τείχεος ἐντὸς ἰόντες. *Il.* xii. 374. [Also impr., *within such a time, such a degree of consanguinity, &c.* See end of the remark on εἶσω.]

ἐντοσθε, *within*: Ἄλλοι δ' ἐντοσθε μένουσιν. *Il.* xxii. 237.

ἐνδοθεν, rare in the historians, *from within, from the interior*; *ab intus*: Ἐνδοθεν λόγων τῶν σῶν ἀκούσας ἐξέβην πρὸ δωμάτων. *Eur. Iph. A.* 819. [ἐξεῖμι ἐνδοθεν. *Pl. Conv.* 174, e.]

ἐνδοθι, *within, in the inside*: Κιχήσατο δ' ἐνδοθι πολλὰς ἀμφιπόλους. *Il.* vi. 498.

ἐνδοῖ or ἔνδοι, Syracusan and Æolic, for ἔνδον, in Theocritus: Ἐνδοῖ Πραξινόα; *Theocr.* xv. 1.

## 212.

ἐνδοξος (ὁ, ἡ), *glorious*: Πῶς Θεμιστοκλῆς ὁ τῶν καθ' 212 ἑαυτὸν ἀπάντων ἀνδρῶν ἐνδοξότατος ταῦτ' ἐποίησεν. *Dem. in Leptin.* 478.

ἐπίδοξος (ὁ, ἡ) is used improperly in the sense of *celebrated, illustrious*, in the Laconic apophthegms attributed to Plutarch: Εἰ μὴ πράττομεν δι' αὐτοῦ ἐκείνος ἀπάντων ἀνθρώπων

(212) ἐπίδοξότερος καὶ εὐγενέστερος ἐφάνη. *Pseudo-Plut. Apophth. Lacon.* 2. According to Phrynicus (*Phryn. Lobeck.* p. 132), ἐπίδοξος was never used in this sense but by illiterate persons. [Its meaning is : *expected with probability ; thought likely.*]

εὐδόκιμος (ὁ, ἡ), prop. approved ; hence *esteemed, distinguished* : Γράμματα πολλὰ συνειλεγμένον ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων. *Xen. Mem.* iv. 2, 1.

εὐδοξος (ὁ, ἡ), *full of glory, famous* : Καὶ ἅμα ἔλενθέραν καὶ εὐδοξοτάτην πόλιν διὰ παντός νεμόμεθα. *Thuc.* i. 84. [Also of *good repute, of a high character*, generally : e. g. νέες. *Hdt.* vii. 99.]

κλεινός, ἡ (κλείω), in poets posterior to Homer ; very rare in prose, *famous, celebrated* : Αὐτὸς ὧδ' ἐλήλυθα ὁ πᾶσι κλεινὸς Οἰδῖπους καλούμενος. *Soph. Œd. R.* 8. [κλεινοῖς καὶ παλαιοῖς ἀνδράσιν. *Pl. Soph.* 243, a.]

κλειτός, ἡ (κλείω), publicly spoken of, *famous, celebrated, distinguished* : Ἄλλ' οὕτως δύνάτο Τρώων κλειτῶν τ' ἐπικούρων δεῖξαι . . . *Il.* iii. 451.

κλυτός, ἡ, fr. κλύω, what is heard spoken of, *known, famous*, very frequent in Homer, in speaking both of men and things : Ὡς εἰπὼν ὁ μὲν ᾤχετ' ἐπὶ κλυτὰ φῦλ' ἀνθρώπων. *Il.* xiv. 361.

εὐκλής (ὁ, ἡ), *full of glory, famous, glorious* : Τοὺς μὲν ἀγαθοὺς καὶ εὐκλεεῖς εὐδαιμονεστάτους τῷ ὄντι νομίζειν. *Xen. Cyr.* iii. 3, 27.

κυδρός, ἡ, fr. κῦδος, only in the feminine, in the *Iliad* and the *Odyssey*, as the epithet of Juno and other goddesses, and seldom of mortal beings worthy of respect, *august* : Ἥρη με προέηκε Διὸς κυδρῇ παράκοιτις. *Il.* xviii. 184. The superlative κυδιστός, likewise from κῦδος, is more used.

κυδάλιμος (ὁ, ἡ), derivative of the preceding word, *honorable, noble*, epithet of warriors, and of the heart, as the seat and source of courage, in the *Iliad* : Ἄλλ' ἄγ', ὅσπευσον Μενελάου κυδαλίμοιο. *Il.* iv. 100.

ἐπικυδής (ὁ, ἡ), *having glorious success, flourishing* : Προσθέμενος τοῖς ἑτέροις, ἐπικυδέστερα τὰ πράγματα τούτων ἐποίησεν. *Isocr. Paneg.* 38.

λαμπρός, ἄ, prop. *clear*, hence *brilliant, splendid* ; *clarus*, speaking of things ; sometimes *illustrious*, speaking of men : Οὐ γὰρ λόγοισι τὸν βίον σπουδάζομεν λαμπρὸν ποιεῖσθαι μάλλον ἢ τοῖς ἔργοις. *Soph. Œd. Col.* 1144.

δογμαστός, ἡ, *renowned* : Καὶ παρὰ πᾶσιν ἀνθρώποις ὀνομαστοτάτην. *Isocr. Paneg.* 4.

**πολύαινος** (ὁ, ἡ), *much praised, or extolled*, is ordinarily the epithet (212) of Ulysses in Homer: Ὡς Ὀδυσσεὺς πολὺαίνει. *Il.* x. 544.

**πολύῳμνος** (ὁ, ἡ), *sung, or celebrated in many hymns*, in the Homeric hymns: Αὐτὰρ ἐπειδὴ τόνδε θεαὶ πολὺῳμνον ἐθρεψαν. *Hymn.* xxv. 7.

**πολυῳμνητος** (ὁ, ἡ), *often sung, or celebrated*, in Pindar: Νεμεαίου ἐν πολὺῳμνήτῳ Διὸς ἄλσει. *Pind. Nem.* ii. 8.

**φαίδιμος** (ὁ, ἡ), *illustrious; clarus*: Χώρησαν δ' ὑπὸ τε πρόμαχοι καὶ φαίδιμος Ἐκτωρ. *Il.* iv. 505.

**ἐπιφανής** (ὁ, ἡ), *illustrious*: Ὅπως δὲ μὴ τις ἀπιστῇ, καὶ ὀνομάσαι βούλομαι τοὺς ἐπιφανεστάτους αὐτῶν. *Xen. Ages.* 3, 2.

## 213.

**εἵνεκα**, poet. εἵνεκα, *because of, on account of*, indicates 213 the design with which a thing is done, but without any close connexion with it, and in a cause in which the feelings of the agent are not much interested: Χερσὶ μὲν οὔτοι ἔγωγε μαχήσομαι εἵνεκα κούρης. *Il.* i. 298.

**ἀντί**: from the notion of exchange proper to this preposition, which signifies, 1. *in the stead of, in the place of*, arises that of causality, which it often has, both in prose and verse; 2. *for, because of*: Ἄνθ' οὗτου δ' ἔκτεινά νιν ἀκούσον. *Eur. Hec.* 1136.

**πρό**, *forth, forward, before*, as in Latin, *pro*; hence *for, for the defence of*, principally in poetry: Οἶον προστήσας πρό Ἀχαιῶν Τρωσὶ μάχεσθαι. *Il.* iv. 156.

**ὑπέρ**, prop., *above, over*; hence the notion of defence, of protection, prop. and fig., in both poetry and prose, where it is sometimes used, 1. *for ἀντί*, in the place of *for*: Ἡ καὶ ἐθέλοις ἄν, ὧς Ἐπίσθενες, ὑπὲρ τούτου ἀποθανεῖν; *Xen. An.* vii. 4, 6. 2. *On account of, in behalf of, for the sake of, for*: Φοῖβῳ θ' ἱερὴν ἐκατόμβην ῥέξαι ὑπὲρ Δαναῶν. *Il.* i. 444.

**χάριν**, *in favour of, in order to please*, indicates more particularly the intention of the agent, a more direct concern on his part, and the desire felt to do an agreeable thing or to oblige: Χάριν Ἐκτορος ὀτρύναντος. *Il.* xv. 744.

## 214.

**ἔξεστι**, *it is permitted*, more in the moral sense: Ὡστε 214 κατὰ γε τοῦτο, ἔξεστί σοι (you are permitted = you may) λέγειν. *Xen. Mem.* i. 4, 9.



- (214) ἔστι, for ἔξεστι or ἔνεστι: Οὐκ ἔστι τοὺς θανόντας ἐς φάος μολεῖν. *Eur. Alc.* 1079.

ἔνεστι, *there are the means, it is possible*, more as regards physical possibility, and the man's own natural powers, whether prop. or fig.: Πῶς ἔνεστιν ἢ πῶς δυνατόν τούτους ἅπαντας . . . ; *Dem. in Eubulid.* 1306, 2.

ἐνι, often for ἔνεστι, in prose and verse: Οὐκ ἐνι τῷ φεύγοντι παρελθεῖν. *Dem. de Cor.* 3.

ἐνδέχεται, *it is admitted, or received, it is possible, it can be; contingit*: Πῶς οὖν οὐκ ἐνδέχεται, σωφρονήσαντα πρόσθεν αὐθις μὴ σωφρονεῖν; *Xen. Mem.* i. 2, 23.

πάρεστι, *it is easy*, speaking of what is within reach, of what can be done without hindrance: Πάρεστι τούτου πῆραν, ᾧ Χαιρεφῶν, λαμβάνειν. *Plat. Gorg.* 448, a.

θέμις ἐστί, 1. *it is according to the common usage*, according to custom, *fas est*: Καί οἱ ὀδυρομένη βλεφάρων ἅπο δάκρυα πίπτει, ἥ θέμις ἐστὶ γυναικός. *Od.* xiv. 130. 2. *It is proper, becoming, right*: Οὔτε θέμις περὶ τὰ τοιαῦτα ἀνδρὶ σοφῷ ἐπιτάττοντι νεώτερον ἀπειθεῖν. *Plat. Theæt.* 146, c.

## 215.

- 215 ἔξω, adverb, *without*: Ἀμφὶ δέ τ' ἀκρὰ ἡϊόνες βοόωσιν ἐρευγομένης ἀλὸς ἔξω. *Il.* xvii. 265. Sometimes used as a preposition with a case following it, *out of, on the outside of*: Εἰ γὰρ νῦν, ἔφη, ἔτι ὀλίγοι εἰσὶν οἱ ἔξω τοῦ ἐρύματος . . . . *Xen. Cyr.* iii. 3, 24.

ἐκτός, more rare in prose, *out, without, extra*: Τείχεος ἐκτός. *Il.* ix. 67.

ἐκτοθι, *without (on the part without), on the outside*, with the genitive: Θεάων ἐκτοθι νηῶν. *Il.* xv. 391.

ἐκτοσε, rare and Epic, *out, without*, with the genitive: Δόρυ δ' ἐκβαλον ἐκτοσε χειρός. *Od.* xiv. 277.

ἐκτοσθε and ἐκτοθεν, *on the outside, on the part without, without*: Ἐκτοσθεν δὲ βαθεῖαν ὀρύζομεν ἐγγύθι τάφρον. *Il.* vii. 341. Βαθείης ἐκτοθεν αὐλῆς. *Od.* ix. 239.

ἐξωθεν, *from without, without*, with and without a case:

Καὶ πρὸς τούτοις ἄλλους ἔξωθεν συμμάχους κατασκευάζονται. (215)  
*Xen. Mem. ii. 1, 14.*

## 216.

ἐπιγραφή, ἥς (ῆ), 1. *inscription*, inscription in memory 216  
 of the dead, in Thucydides: Καὶ οὐ στηλῶν μόνον ἐν τῇ  
 οἰκείᾳ σημαίνει ἐπιγραφή. *Thuc. ii. 43.* 2. *Title* of a book,  
 in Polybius: "Ἰνα μὴ πρὸς τὴν ἐπιγραφὴν, ἀλλὰ πρὸς τὰ  
 πράγματα βλέπωσιν. *Polyb. iii. 9, 3.*

ἐπίγραμμα, ατος (τό), *inscription* in verse, in Thucydides:  
 Καὶ τῷ μὲν ἐν τῇ ἀγορᾷ προσοικοδομήσας ὕστερον ὁ δῆμος  
 Ἀθηναίων μεῖζον μῆκος τοῦ βωμοῦ ἠφάνισε τοῦ ἐπίγραμμα.  
*Thuc. vi. 54.* These two words were at first nearly syno-  
 nymous, but ἐπίγραμμα appears to have been always used  
 of an inscription in verse, and what proves this is the fact,  
 that later the word is specially applied to that kind of  
 poetical composition of several lines, generally elegiac, the  
 collection of which bears the name of Anthology; this  
 kind of poem, let it be added, has no kind of connexion  
 whatever with our EPIGRAM.

## 217.

ἐπιθαλάμιον, ου (τό), composition in verse, or poem in 217  
 celebration of a marriage, EPITHALAMIUM: Ἐγὼ γὰρ ὑμῖν  
 ἐπιθαλάμιον ἀναγνώσομαι. *Luc. Convin. iii. 40, 445.*

γαμήλιον, ου (τό), neuter of γαμήλιος, taken absolutely,  
 with ellipse of ἄσμα or αὔλημα, *nuptial song*; according to  
 Pollux (*Poll. iv. 80*), it was sung to two flutes, one of  
 which was shorter than the other, as symbolic of the in-  
 feriority of the wife to the husband.

## 218.

ἐπιθυμία, ας (ῆ), *desire*; *cupiditas*: Καὶ οὗ ἂν ἡ ἐπιθυ- 218  
 μία ἐνῇ ἅπαν ἡδὺ. *Aristot. Rhet. i. 11.*

ἔλδωρ (τό), under the Epic form ἐέλδωρ, in Homer, *wish, vow*: Τόδε  
 μοι κρήνην ἐέλδωρ. *Il. i. 45.*

θυμός, ου (ό), the *heart*, as the seat of desire and the  
 natural appetites: Πιέειν, ὅτε θυμὸς ἀνώγοι. *Il. iv. 263.*

- (218) Hence, *the appetite itself*: Δαίνυντ', οὐδέ τι θυμὸς ἐδέετο δαιτὸς ἔϊσης. *Il.* i. 468.

λήμα, ατος (τό), fr. λάω, prop. *desire, will*; as the principle of the passions; hence, *inclination, propensity*: 'Ο δ' εἰς τὸ κέρδος λῆμ' ἔχων ἀναιμένον. *Eur. Heracl.* 3. [In prose, *Hdt.* 5, 72.]

ὄρεξις, εως (ή), fr. ὀρέγω, *appetite*: 'Η γὰρ ἐπιθυμία τοῦ ἡδέος ἐστὶν ὄρεξις. *Aristot. Rhet.* i. 11.

ὄρμη, ῆς (ή), fr. ὄρω, *motion or spring of the soul towards an object, principle of violent and heedless desire, impetuous movement from impulse*: 'Αλλὰ σὺν τοῖς νόμοις ἡναντιώθη τοιαύτῃ ὄρμῃ τοῦ δήμου, ἣν οὐκ ἂν οἶμαι ἄλλον οὐδένα ἄνθρωπον ὑπομεῖναι. *Xen. Mem.* iv. 4, 2.

προθυμία, ας (ή), *good-will*: Εἰ τι μ' ἐπαίδευσεν ὥς ἂν δυναίμην στρατιᾷ προθυμίαν ἐμβαλεῖν. *Xen. Cyr.* i. 6, 13.

## 219.

- 219 ἐπικήδειος (ὁ, ή), *relative to funerals*: Καὶ δὴ καὶ στολή γέ που ταῖς ἐπικηδείοις ψδαῖς (*funeral chants*), οὐ στέφανοι πρέποιεν ἂν οὐδ' ἐπίχρυσοι κόσμοι. *Plat. Legg.* vii. 800, e.

ἐπικήδειον, ου (τό), *poem or composition in verse, on the death of a person, and in honour of him, in Plutarch*: 'Ο δὲ τῷ Πινδάρῳ ποιήσας τὸ ἐπικήδειον. *Plut. de An. procr.* 33. According to others, it was a kind of *funeral oration* pronounced over the dead.

ἐπιτάφιος (ὁ, ή), *spoken at or over the tomb, and after the burial, in speaking of a discourse delivered on the occasion*: Δημοσίᾳ ταφὰς ποιῆσθε καὶ λόγους ἐπιταφίους, ἐν οἷς κοσμεῖτε τὰ τῶν ἀγαθῶν ἀνδρῶν ἔργα. *Dem. in Leptin.* 499.

θρήνος, ου (ὁ), *funeral dirge* by singers customarily employed for that purpose, and accompanied by the relations and friends of the deceased, not only at the time of the burial, but also at certain anniversaries of the time of mourning; a custom found as early as Homer: Παρὰ δ' εἶσαν ἀοιδοὺς θρήνων ἐξάρχους· οὔτε στονόεσσαν ἀοιδήν, οἱ μὲν ἄρ' ἐθρήνεον. *Il.* xxiv. 721.

θρηνηδία, ας (ή), *funeral dirge, in general; lamentatio*:



Ὡσπερ ἡ θρηνηδία καὶ ὁ ἐπικήδειος αὐλὸς ἐν ἀρχῇ πάθος (219) κινεῖ καὶ δάκρυον ἐκβάλλει. *Plut. Quæst. Conv.* iii. 8.

## 220.

ἐπιστολή, ἥς (ῆ), prop. message; hence, *letter sent*, 220 *epistle*, in the plural as well as singular, speaking of a single letter; *epistola*: "Ἐπεμψε δὲ καὶ ἐπιστολὴν τὸν Γόγγυλον φέροντα αὐτῷ. *Thuc.* i. 128.

γράμματα, ὧν (τά), *letters*, used in the plural in a sense analogous to *letter*, meaning thereby letter sent, although the word in itself signifies only, *the writing, what is written, the contents* of what is sent, as is plain from the following passage of Thucydides, where the word has been confounded with ἐπιστολή: Τόδε δὴ οἱ Ἐφοροὶ, δείξαντος αὐτοῦ τὰ γράμματα, μᾶλλον μὲν ἐπίστευσαν. *Thuc.* i. 133. It is also found used for the dispatch itself, but less frequently than ἐπιστολή; whence it would seem that ἐπιστολή was a dispatch of more importance, either from its length, or from the circumstances under which it was written, or from the matter of which it treated.

δέλτος, οὐ (ῆ), *tablet*, so named from its shape, which was that of the letter δέλτα; hence the letter written on it: Δέλτον τε γράφεις τήνδ' ἦν πρὸ χειρῶν ἔτι βαστάζεις. *Eur. Iph. A.* 35.

πέυκη, ἥς (ῆ), *tablet of deal* on which letters were written; in poetry the letter itself: Καὶ σφραγίζεις λύεις τ' ὀπίσω, ρίπτεις τε πέδῳ πεύκην. *Eur. Iph. A.* 39.

## 221.

ἔπος, εὖς (τό), *verse*, principally Epic or heroic verse, 221 because the lines followed without the division of strophes: Ἐπὶ μὲν τοίνυν ἐπῶν ποιήσει Ὀμηρον ἔγωγε μάλιστα τεθαύμακα. *Xen. Mem.* i. 4, 3.

μέλος, εὖς (τό), prop. member; hence, *lyric verse*, because it was divided into members or strophes; always in the plural: Εἰ δὲ τὴν ἡδυσμένην μοῦσαν παραδέξει ἐν μέλεσιν ἢ ἔπεσιν, ἡδονὴ σοὶ καὶ λύπη ἐν τῇ πόλει βασιλεύσειτον ἀντὶ νόμου. *Plat. Pol.* x. 607, a.

- (221) μέτρον, ου (τό), *measure*; hence, by ext., *the line in measure, verse*: Οὐ τι τῶν μέτρων δέομαι ἀκοῦσαι, οὐδὲ μέλος εἶ τι πεποιήκας. *Plat. Lys.* 205, a.

στίχος, ου (ὁ), *line*, answers to the Latin *versus*; hence, *verse* in general of all poetic compositions: Μὴ πλείω τεττάρων ἡρωϊκῶν στιχῶν. *Plat. Legg.* xii. 958.

## 222.

- 222 ἔργον, ου (τό), *realization or result of the action*; hence, *work, fact, effect, deed*, in opposition to ἔπος or λόγος, word, talk; *res*: Πᾶς ἡμῖν αἰδεῖσθω τὸν ἑαυτοῦ πρεσβύτερον ἔργω τε καὶ ἔπει. *Plat. Legg.* ix. 879, c. Λόγῳ γὰρ ἦσαν, οὐκ ἔργῳ φίλοι. *Eur. Alc.* 339.

ἔργμα, ατος (τό), poet. and rare, *the fact, the act* itself: 'Ρῆμα δ' ἔργμάτων χρονιώτερον βιοτεύει. *Pind. Nem.* iv. 6.

δρᾶμα, ατος (τό), *work*, particular *work* which one *performs* or attends to, as business: Τὸ μὲν τοίνυν τῶν μαιῶν τοσοῦτον, ἔλαττον δὲ τοῦ ἐμοῦ δράματος. *Plat. Theæth.* 150, a.

ποίημα, ατος (τό), *action*, in a philosophic sense, in opposition to πάθημα, passion: Πάντα τὰ τοιαῦτα τῶν ἐναντίων ἀλλήλοις θείης εἴτε ποιημάτων εἴτε παθημάτων; *Plat. Pol.* v. 437, b.

πρᾶγμα, ατος (τό), *thing*, in the sense of *event*, as in the following passage of Euripides, where it is opposed to ἔργα, particular actions: 'Αλλὰ πάντ' ἔχονσα δυστυχῇ, τοῖς πράγμασιν τέθνηκα, τοῖς δ' ἔργοισιν οὐ. *Eur. Hel.* 286.

πραγματεία, ας (ῆ), *practice* or prosecution of any art or profession, *business*, in the sense of *occupation, concern, work*: Δέγεις ὅτι πειθοῦς δημιουργός ἐστιν ἡ ῥητορικὴ καὶ ἡ πραγματεία αὐτῆς ἅπασα καὶ τὸ κεφάλαιον εἰς τοῦτο τελευτᾷ. *Plat. Gorg.* 453, a.

πρᾶξις, εως (ῆ), *action, practice*, speaking of the general conduct, or of the sum of actions directed to one end: Τοὺς πλεονεκτεῖν ζητοῦντας, ἔργῳ κωλύειν καὶ πράξειςιν, οὐχὶ λόγοις δέον. *Dem. Phil.* ii. 66, 7.

## 223.

ἔρις, ἰδος (ή), *strife, dispute, quarrel* : Δηγέμεναι δ' ἔριδος 223  
κακομηχάνον. *Il.* ix. 257. Hence, *contest* : Καὶ ὑμῖν δέ, ὦ  
ἄνδρες δημόται, παραινῶ ὀρμᾶσθαι εἰς ἔριν ταύτης τῆς μάχης  
πρὸς τοὺς πεπαιδευμένους τοῦσδε. *Xen. Cyr.* ii. 3, 10. Per-  
sonification of *Discord*, in poetry : Καὶ Ἔρις ἄμοτον με-  
μανῖα. *Il.* iv. 441.

ἔρισμα, ατος (τό), fr. ἐρίζω, *subject of discord* : Μὴ τοῦτό γε νεῖκος  
ὀπίσσω σοὶ καὶ ἐμοὶ μέγ' ἔρισμα μετ' ἀμφοτέροισι γένηται. *Il.*  
iv. 37.

ἄμιλλα, ης (ή), *contest, struggle*, principally where there  
are many contending, as in public games ; prop. in the  
poets, and oftener fig. in prose, *rivalry* between two par-  
ties, two armies, *emulation* : Τὴν δὲ τῶν δῆμων ἐλευθερίαν  
ἡ τῶν ἀγαθῶν ἀνδρῶν ἄμιλλα, ἣν ἐπὶ ταῖς παρὰ τοῦ δῆμον  
ἔωρεαῖς πρὸς ἑαυτοὺς ποιοῦνται, φυλάττει. *Dem. in Lept.*  
490, 1.

ἀμίλλημα, ατος (τό), *combat* : Μιαιφόνων γάρμων ἀμιλλήματα.  
*Soph. Electr.* 493.

ἀμφισβήτησις, εως (ή), *altercation, dispute* resulting from  
contradictory claims, and out of which a law-suit arises :  
Καὶ ἐπειδὴ ἀνεκρίθησαν πρὸς τῷ ἄρχοντι ἅπασαι αἱ ἀμφισ-  
βητήσεις, καὶ ἔδει ἀγωνίζεσθαι ἐν τῷ δικαστηρίῳ. *Dem. in*  
*Olympiod.* 1173.

διαφορά, ας (ή), *a difference* between private individuals  
and even between two nations : Περσέων μὲν νυν οἱ λό-  
γιοι Φοίνικας αἰτίους φασὶ γενέσθαι τῆς διαφορῆς. *Herodot.*  
i. 1.

νεῖκος, εος (τό), *quarrel* principally in words, *abusive lan-  
guage* : Ἀλλὰ τίη ἔριδας καὶ νεῖκεα νῶϊν ἀνάγκη νεικεῖν  
ἀλλήλοισιν ἐναντίον ; *Il.* xx. 107. This word is less used  
in prose than φιλονεικία.

φιλονεικία, ας (ή), prop. *love of wrangling* and disputing ;  
hence, jealousy, or, in a good sense, *spirit of rivalry*, emula-  
tion : Φιλονεικίαν ἐνέβαλε πρὸς ἀλλήλους τοῖς μετ' αὐτοῦ  
ὅπως ἕκαστοι αὐτῶν ἄριστοι φαίνοντο. *Xen. Ages.* ii. 8.



## 224.

- 224 ἔρχεσθαι, *to go*, but almost always in a relative sense, so as to mark either 1. the place at which the speaker is already arrived, in which case it is rendered generally by *to come*: Αὐτὰρ πεζὸς ἐς Ἴλιον εἰλήλουθα. *Il.* v. 204. Or, 2. the place to which the speaker transports himself in thought, or where the action contemplated is to take place: Ἐρχομαι, ὄφρ' Ἀχιλλῆϊ δαΐφρονι μῦθον ἐνίσπω. *Il.* xi. 839.

ἦκειν, *to come, to be come, be present* [= *venisse*], supposes the passing from the one place to the other over: Καὶ ἦκον οἱ ἄνδρες φέροντες τὴν ἐπιστολήν. *Xen. Cyr.* ii. 2, 7.

ἵκειν, *to come, to arrive*: Αὐτὰρ ὅγ' ἐς Ῥόδον ἵξεν ἀλώμενος. *Il.* ii. 667.

ἰκάνειν, elongated form of the preceding word, in Homer, Pindar, and Æschylus: Αὐτὰρ ἔγωγε πολλὰ βροτῶν ἐπὶ ἄστε' ἀλώμενος ἐνθάδ' ἰκάνω. *Od.* xv. 492.

ἰκνεῖσθαι, *to come, to arrive*: Στείχων δ' ἰκνοῦμαι τούσδε τοὺς χώρους. *Soph. Œd. R.* 785.

ἀφικνεῖσθαι, more used than the simple ἰκνεῖσθαι, especially in prose, 1. to arrive: Ἐπεὶ δὲ ἀφίκετο ὁ Κῦρος εἰς Μήδους πρὸς τὸν Κναζάρην. *Xen. Cyr.* ii. 1, 2. 2. Sometimes in poetry, *to come back*: Ἐλών τε Δαρδάνου κλεινὴν πόλιν ἀφίκετ' εἰς τόδ' Ἄργος. *Eur. Electr.* 5.

κίειν, Epic, formed by metathesis fr. ἵκειν [more probably related to εἶμι, root *i*], rendered sometimes by *to go, to come*: Τῶν μὲν πεντήκοντα νέες κίον. *Il.* xi. 705.

μολεῖν, *to come, to come back*: Κάδμος ἔμολε τάνδε γᾶν Τύριος. *Eur. Phæn.* 651. The participle μολών, which is in common use in the poets, is not, properly speaking, pleonastic, as the grammarians say, even when found with verbs of motion, with which it is analogous to our [the French] use of *venir* with an infin.: Ὡ δαῖτα Τέκμησσα, δύσμορον γένος, ὄρα, μολοῦσα-τόνδ', ὅποῖ' ἔπη θροεῖ. *Soph. Aj.* 772. Fr. *viens entendre* [come and hear (lit. see)].

νέεσθαι, *to come back, to return*: Ἀλλήλοισιν ὀδύρονται οἰκόνδε νέεσθαι. *Il.* ii. 290.

νίσσεσθαι, elongated form of the preceding word, in Homer, Pindar, and the Tragic chorus: Τηλέμαχον μεμάασι κατακτάμεν ὁξεῖ χαλκῷ οἴκαδε νισσόμενον. *Od.* iv. 701.

## 225.

ἔρως, ωτος (ὁ), physical *need* or *longing for, desire*, such 225  
as that of eating and drinking: Ἀντάρ ἐπεὶ πόσιος καὶ ἐδητύος  
ἐξ ἔρον ἔντο. *Il.* i. 469. Hence, *love*: Οὐ γὰρ πώποτέ μ'  
ᾧδε ἔρως φρένας ἀμφεκάλυνψεν. *Il.* iii. 442.

ἀγάπη, ης (ῆ), fr. ἀγαμαι, *friendship, affection*, or rather  
*testimony of affection* consisting of respectful attentions, and  
marks of esteem; it is however found applied in the O. T.  
to an incestuous affection: "Οτι μέγα τὸ μῖσος ὃ ἐμίσησεν  
αὐτὴν ὑπὲρ τὴν ἀγάπην ἣν ἀγάπησεν αὐτήν. 2 *Reg.* xiii. 15.  
In the N. T. *love* of God or our neighbour, *charity*: 'Ἀλλ'  
ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.  
*Joan.* v. 42. In the plural ἀγάπαι, ὦν (αῖ), ΑΓΑΡÆ, *love-*  
*feasts*, which the primitive Christians celebrated in common,  
the expense being borne by the rich; a custom which was  
continued down to the fourth century; when they were  
suppressed by the council of Laodicea. In the N. T.:  
Οὗτοί εἰσιν ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες. *Jud.* i. 12.

ἀγάπησις, εως (ῆ), *affection, love*: 'Η τοῦ Περικλέους  
ἀγάπησις γενομένη πρὸς Ἀσπασίαν. *Plut. Pericl.* 24.

ἀσπασμός, οῦ (ὁ), prop. *embrace*; hence, *desire to em-*  
*brace, affection, inclination*, fig. in Plato, opposed to μῖσος:  
Κρινέσθω γε μὴν ὑπὸ τῶν τὰ ἀριστεῖα εἰληφότων τῷ ἐκείνων  
μίσει καὶ ἀσπασμῷ. *Plat. Legg.* xi. 919, e.

ἵμερος, ου (ὁ), fr. ἵεμαι, *inclination* directed to its object  
by the physical need of possessing what is loved: hence,  
*desire*: Καί με γλυκὺς ἵμερος αἶρει. *Il.* iii. 446.

πόθος, ου (ὁ), Socrates, in the Cratylus of Plato (*Crat.*  
420, a), imitating the false and absurd Etymological  
system of the Sophists, in order to ridicule it, derives this  
word from ποθί; where? and defines it as love or desire of  
an absent object; but the elements of the word are to be  
found in πέπονθα, perfect of πάσχω, and make it analogous  
with πένθος: hence it signifies rather the suffering or pain  
caused by the absence or loss of the loved object[, a  
*yearning* for it]; hence, *regret* for the loss, or absence:  
Ἀλλά με σός τε πόθος θυμὸν ἀπνήρα. *Od.* xi. 201.

ποθή, ῆς (ῆ), for πόθος: 'Η ποτ' Ἀχιλλῆος ποθή ἔξεται νῆας  
'Αχαιῶν σύμπαντας. *Il.* i. 240.

- (225) ποθητός, ὅς (ή), *tenderness of parents for their children*, in Appian : Οὐκ ἀμφοῖν ἀτάλαντον ἦν μερίσαντο ποθητύν. *Opp. Cyn.* ii. 609.

στερκτικόν, οὗ (τό), *principle of the natural affections, disposition to love* : Καὶ γὰρ φιλότεκνοι καὶ φίλανδροι καὶ τὸ στερκτικὸν ὅλως ἐν αὐταῖς, ὥσπερ εὐφύης χώρα καὶ δεκτικὴ φιλίας. *Plut. Amator.* 769, c.

στοργή, ἥς (ή), *affection of parents for their children, paternal love, filial piety*, in the Anthology [also *Plut. Mor.* 669, e, &c.] : Τέχνη Τιμομάχου στοργὴν καὶ ζῆλον ἔδειξε Μηδείης, τέκνων εἰς μόρον ἐλκομένων. *Anthol. Plan.* iv. 135. [Also of unnatural affections. *Anthol.* 5, 166. 3, 191, &c.]

φιλία, ας (ή) *friendship* : 'Αλλ' ὅμως διὰ τούτων πάντων ἡ φιλία διαδυομένη συνάπτει τοὺς καλοὺς τε καὶ ἀγαθοὺς. *Xen. Mem.* ii. 6, 29.

φιλότης, ητος (ή), 1. *friendship, love*, and very often, in Homer, 2. *sexual love or intercourse* : Τῷ δὲ γυνὴ Προίτου ἐπεμήνατο, δι' ἧς Ἀντεία κρυπταδίῃ φιλότητι μιγήμεναι. *Il.* vi. 160.

φίλτρον, ου (τό), in the plural in Euripides, *amours* : Τὰ θεῶν δὲ φίλτρα φροῦδα Τροίᾳ. *Eur. Troad.* 859.

φιλοστοργία, ας (ή), *affectionate nature or disposition* : Οὕτω καὶ Κύρου ἐκ τῆς πολυλογίας οὐ θράσος διεφαίνετο, ἀλλ' ἀπλότης τις καὶ φιλοστοργία. *Xen. Cyr.* i. 4, 3.

φιλοφροσύνη, ης (ή), *kindliness, friendly disposition* : Σὺ δὲ μεγαλήτορα θυμὸν ἴσχειν ἐν στήθεσσι· φιλοφροσύνη γὰρ ἀμείνων. *Il.* ix. 256. [Also *Plat. Xen.*]

χάρις, ιτος (ή), *token of reciprocal affection, return (in gratitude), favour, caress of love* : Οἰκτρός, ἀπὸ μνηστῆς ἀλόχου κουριδίας, ἥς οὐτι χάριν ἴδε . . . *Il.* xi. 243.

## 226.

- 226 ἐρωτᾶν, 1. *to put a question, to question, to ask for a precise answer, affirmative or negative* : 'Αλλ' ἐρώτα, ἔφη, ὦ Κῦρε, ὅ τι βούλει ὡς τάληθῃ ἐροῦντος. *Xen. Cyr.* iii. 1, 30. 2. *To ask, request*, in the sense of entreating, begging, in the N. T. : Ὡς οὖν ἦλθον πρὸς αὐτὸν οἱ Σαμαρεῖται ἡρώτων αὐτὸν μεῖναι παρ' αὐτοῖς. *Joan.* iv. 40.

ἔρεσθαι, for ἐρωτᾶν : Εἴρεαι ὁππόθεν εἰμέν· ἐγὼ δὲ κέ τοι καταλέξω. *Od.* iii. 80.



ἑρεΐνειν, poet. form elongated of ἔρομαι, used also by Plutarch : (226) Τυδεΐδῃ μεγάλῳ, τίη γενεῇν ἑρεΐνεις ; *Il.* vi. 145.

μεταλλᾶν, to cause the details of a matter to be given one after another [μετ' ἄλλα], to procure information in detail upon, to ask for particulars : Ἡ δ' εὖ δεξαμένη φιλέει καὶ ἕκαστα μεταλλᾷ. *Od.* xiv. 128. [But also μεταλλᾶν τινά, to inquire after a person ; and τινά τι.]

πυνθάνεσθαι, 1. to make inquiry, to ask for particulars : Μερμήριζα δ' ἔπειτα κατὰ φρένα ἔλθεῖν ἡδὲ πυνθέσθαι. *Od.* x. 151. 2. To learn without inquiry, to hear say, to hear a circumstance mentioned, about which the hearer made no personal inquiry : Πυνθανόμην Ἰθάκης καὶ ἐν Κρήτῃ εὐρείῃ. *Od.* xiii. 256. Νῦν δ' ὅτε δὴ μέγας εἰμί, καὶ ἄλλων μῦθον ἀκούων πυνθάνομαι. *Od.* ii. 314.

## 227.

ἐρώτησις, εως (ἦ), interrogation, question which demands 227 one of the five answers which the grammarians call συμβολικαὶ ἀποφάσεις, which are, ναί, yes ; οὐ, no ; ἀμφίβολον, it is doubtful ; σαφές, it is true ; ἄδηλον, I know nothing about it ; or a short and precise answer, as, for instance, when to the question : ἔστιν ἡμέρα ; is it day ? it is answered : ἡμέρα ἐστί, it is day : Ψεύδους γε οὐδεμία ἐρώτησις δεῖται. *Xen. Cyr.* viii. 4, 13.

ἐρώτημα, ατος (τό), object of the interrogation, question : Φαμέν γὰρ πρὸς τὸ ἐρώτημα τὸ βραχύ. *Thuc.* iii. 54.

ἀνάκρισις, εως (ἦ), 1. action of interrogating, interrogation, in Herodotus : Ὁ δὲ Λυκόφρων οὐδὲ ἀνακρίσιος ἡξίωσε τὸν φέροντα τὴν ἀγγελίην. *Herodot.* iii. 53. 2. Previous inquiry, previous examination, which the party who preferred a charge underwent before the charge was received ; or, according to Harpocration, which both parties underwent, to see whether the action would lie : Καλούντων αὐτὸν εἰς τὴν ἀνάκρισιν τῶν ἀρχόντων. *Dem. in Theocrin.* 1324, 12.

πεῦσις, εως (ἦ), information asked for, the answer to which can only be given with some particulars, as when, in Homer, Hector, addressing himself to the women of Andromache, asks them : Πῇ ἔβη Ἀνδρομάχῃ ; *Il.* vi. 377, and they answer him : Ἀλλ' ἐπὶ πύργον ἔβη μέγαν Ἰλίον, οὔτεκ' ἀκούσε τεύρεσθαι Τρῶας. *Il.* vi. 386. [Late prose : *Plut. Symp.* i. 1, 5.]

## 228.

228 ἐσθίειν, *to eat*, in general ; hence the Latin *esse* : Ἐπεὶ δὲ καὶ ἐσθίοντα αὐτὸν ἑώρων, ὥσπερ καὶ αὐτοί, ἡδέως καὶ πίνοντα. *Xen. Cyr. i. 5, 1.*

βιβρώσκειν, poet. *to eat with voracity*, carrying with it the notion of a large quantity consumed, *to devour, to feast upon* ; *vorare* : Ὡστε λέοντα, ὅς ῥά τε βεβρωκῶς βοὸς ἔρχεται ἀγραύλοιο. *Od. xxii. 403.* [*Hdt. i. 119* ; not in Attic prose.]

βροχθίζειν, *to put into the throat or gullet* : Σημεῖον δὲ τὸ μὴ πίνειν πολὺ, ἀλλὰ καὶ βροχθίσαι. *Aristot. Probl. 27, 3.*

ἔδειν, poet. and defective, and rare in prose, *to eat* ; hence the Latin *edere*, prop. and fig. : Ἔδουσί τε πίονα μῆλα. *Il. xii. 319.* [ἔδεσθαι and ἔδεστέον. *Pl.*]

ἑρέπτεσθαι, used of frugivorous animals, in the *Iliad*, *to browse* : Λωτὸν ἑρεπτόμενοι ἐλεόθρεπτόν τε σέλινον. *Il. ii. 776.*

μασᾶσθαι, 1. *to chew* : Μασῶνται γὰρ ἅπαντες οἱ ἐν τῇ χώρᾳ τὸν πάπυρον καὶ τὸν μὲν χυλὸν καταπίνουσι, τὸ δὲ μάσημα ἐκβάλλουσι. *Theophr. H. Pl. iv. 9.* 2. Hence, *to eat*, in general, as in Latin, *mandere* : Μασώμενος τὸ λοιπὸν οὕτω τῷ κόπῳ ξυνεῖναι. *Aristoph. Pl. 320.*

πατέεσθαι, in Homer and Herodotus, *to take food, to eat* : Πάρος γε μὲν οὔτι πεπάσμεν. *Il. xxiv. 642.* [Also *Soph. Antig. 202.*]

ῥοφεῖν, verb formed by onomatopy from the noise made in swallowing, *to swallow with noise any liquid, an egg, &c.* : Ὡ μακαρία βουλή σὺ τῆς Θεωρίας, ὅσον ῥοφήσει ζωμὸν ἡμερῶν τριῶν. *Aristoph. Pac. 716.*

τρώγειν, prop. 1. *to browse*, and used of herbivorous animals, and, by ext., of man, in speaking of vegetables, fruits, and delicacies : Τοὺς γενομένους κυάμους οὔτε τρώγουσι οὔτε ἔψοντες πατέονται. *Herodot. ii. 37.* 2. *to eat*, if not with excess, yet with the associated notion of too much being eaten, of greediness ; in Demosthenes, speaking of a revel : Ταύτην τὸ μὲν πρῶτον οὕτωςι πίνειν ἡσυχῇ καὶ τρώγειν ἡνάγκαζον οὗτοί μοι δοκεῖ. *Dem. de Legat. 402, 21.*

φαγεῖν, used only as the second Aor. of ἐσθίειν : Ὡ

γέρον, οὐπω τόν γε κύνες φάγον οὐδ' οἰωνοί. *Il.* xxiv. 411. (228)  
[So in Attic Greek. *Plat. Xen.*]

## 229.

ἐταῖρος, ου (ὁ), fr. ἔτης, *comrade, companion*, whether in 229 arms or in any other kind of temporary companionship, one with whom intimacy has existed for some time, either from similar age or occupation, or habitual intercourse. Homer uses it in speaking of the wind: Ἡμῖν δ' ἕκμενον οὐρον ἔει πλησίστιον ἐσθλὸν ἐταῖρον. *Od.* xi. 7.

ἀναγκαῖος (ὁ, ἡ), one who is *connected* with another by the ties of relationship; *necessarius*: Καὶ φίλους πρὸς τοῖς ἀναγκαίοις καλουμένοις ἄλλους κτῶνται βοηθούς. *Xen. Mem.* ii. 1, 14.

ἐπιτήδειος (ὁ, ἡ), with whom one is united, *intimate*; hence, taken substantively by ellipse, *intimate friend*: Ἔστι δὲ τῶν αἰεὶ πλεόντων, ἡμέτερος ἐπιτήδειος. *Plat. Epist.* xiii. 363, c.

ἐραστής, οὔ (ὁ), fr. ἐράω, prop. *one who loves from the passion of love, a lover*; fig. *amateur, one who loves* (as applied to things rather than persons), or *passionately fond, or eagerly desirous*: Ἐραστής ἐπαίνου. *Xen. Cyr.* i. 5, 7.

ἔτης, ου (ὁ), fr. ἔθος, found only in the plural ἔται, ων (οἱ), and in a wider sense than ἐταῖρος: it indicates less affection and more familiarity, and refers rather to the daily relations of kindred, and society, or of associated bodies, such as those of *inhabitants* of the same town, members of the same tribe, or family; examples of it are very rare except in poetry; *fellow-citizens, companions*: Ἀμύνων σοῖσιν ἔτησι. *Il.* vi. 262.

ἡθεῖος, εἰα, *dear, honoured*, is found in the vocative, in an absolute sense, as an appellation of respect used by a younger brother to the elder: Ἡθεῖ, ἡ μάλα δὴ σε καὶ ἐσσύμενον κατερύκω. *Il.* vi. 518.

οἰκέιος, εἰα, prop. *domestic*; hence, *intimate, dear, attached*: Ὁ δὲ Κῦρος ἐκέλευσε τὰ μὲν τοῦ Κναξάρους διαλαβόντας φυλάττειν οὕς ἥδει οἰκειοτάτους αὐτῷ ὄντας. *Xen. Cyr.* iv. 6, 7.

ὁπαδός (ὁ, ἡ), synonyme of the preceding word, in the Tragedians



- (229) and sometimes in Attic prose [e. g. *Plat. Phil.* 63, e; *Phædr.* 252, c], *follower, companion*: Τέκνων ὁπαδὲ πρέσβυ τῶν Ἰάσονος. *Eur. Med.* 52.

ὁπάων (ὁ, ἡ), Ionic, but admitted by Pindar and the Tragedians, *prop. follower, companion*: Αἶδε γὰρ χέρες Θησέως ἔσωσαν, φιλτάτων τ' ὁπαόνων. *Soph. Œd. Col.* 1105.

φίλος, ου (ὁ), *friend*; the companion (ἑταῖρος) is not always the friend (φίλος); but the friend is always the companion, or at least has been so, since it is only from habitual intercourse that a real friendship can arise: Ἀνάγκη φίλον εἶναι τὸν συνηδόμενον τοῖς ἀγαθοῖς καὶ συναλγοῦντα τοῖς λυπηροῖς. *Aristot. Rhet.* ii. 4.

## 230.

- 230 ἑτερόφθαλμος (ὁ, ἡ), *one who has lost an eye by accident*: Ἀντίγονος ὁ Φιλίππου, ὁ καὶ ἑτερόφθαλμος, καὶ ἐκ τούτου Κύκλωψ προσαγορευθείς. *Ælian. Var. Hist.* xii. 43.

μονόφθαλμος (ὁ, ἡ), *one who naturally has only one eye*, as the fabulous Cyclopes, or as the Arimaspi, a people who were miners, and whom Herodotus, speaking after the legends of his time, represents as having only one eye; legends, however, in which he disavows his belief, notwithstanding the credulity generally, though erroneously, attributed to him: Πείθομαι δὲ οὐδὲ τοῦτο, ὅκως μονόφθαλμοι ἄνδρες φύονται. *Herodot.* iii. 116.

## 231.

- 231 ἔτος, εος (τό), hence the Latin *vetus*; *time, epoch*, or *fixed point of time* in the *Odyssey*: Ἀλλ' ὅτε δὴ ἔτος ἦλθε περιπλομένων ἐνιαυτῶν. *Od.* i. 16. It is more commonly used in narration for *year*, to mark exactly the time and determine the epoch, and particularly in speaking of the age of man: Ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη. *Xen. Anab.* ii. 6, 10.

ἐνιαυτός, οὔ (ὁ), fr. ἐν ἑαυτῷ or fr. ἔνος; hence, *anus* and *annus*. According to Eustathius it is synon. with διατριβή, *period*, which comprehends a considerable portion of time, and the duration of which is not fixed, *cycle*: Ἀποσεύονται δὲ λύπας χρονίους τ' ἐτῶν παλαιῶν ἐνιαυτούς. *Aristoph. Ran.* 347. Hence a fixed period as that of a *year*, in the

*Iliad*: Ἐννέα δὴ βεβύασι Διὸς μεγάλου ἐνιαυτοί. *Il.* ii. (231) 134. This word is more often found in poetry than in prose; Plato, however, uses it more frequently than ἔτος, which is more common in the historians: Ἐνιαυτὸς δὲ ὁπότεν ἥλιος τὸν ἑαυτοῦ περιέλθῃ κύκλον. *Tim.* 39, c.

Λυκάβας, αντος (ὁ), fr. λύκη, poet.: Τοῦδ' αὐτοῦ λυκάβαντος ἐλεύσεται ἐνθάδ' Ὀδυσσεύς. *Od.* xiv. 161.

## 232.

εὐδαίμων (ὁ, ἡ), *happy*: Θνητῶν δ' ὄλβιος εἰς τέλος οὐδεὶς 232 οὐδ' εὐδαίμων. *Eur. Iph. A.* 162.

εὐκληρος (ὁ, ἡ), fr. κληρος, *having a happy lot, or portion*, in the *Anthology*: Οἱ δ' Ἴον, οἱ δ' ἐβόασαν εὐκλαρον Σαλαμῖνα. *Anth. Plan.* iv. *Antipatr.* 296.

εὐμοῖρος (ὁ, ἡ), fr. μοῖρα, *having a happy portion*: Εὐμοῖροι δ' ἐγένοντο καὶ ἄκλεες οὐπὸτ' ἐκείνοι. *Call. in Del.* 295.

εὐποτμος, (ὁ, ἡ), fr. πότμος, in the *Tragedians*, *one of a happy fortune, fortunate*: Ἀγνὰ δ' ἀταύρωτος αὐδᾷ πατρὸς φίλου τριτόσπονδον εὐποτμον αἰῶνα φίλως ἔτιμα. *Æsch. Agam.* 245. [In prose, *Plut.*]

εὐτυχής (ὁ, ἡ) (*τυχεῖν*), rare in prose, *successful*, one who succeeds by good fortune; hence, 1. *fortunate*, speaking of men and things: Γένοιο πατρὸς εὐτυχέσιερος. *Soph. Aj.* 550. 2. *prosperous*, speaking of a man's *lot* in the world: Παρ' εὐτυχῇ σοι πότμον ἦλθεν ἀπειροκάκῳ τόδ' ἄλγος. *Eur. Alc.* 926.

μάκαρ, ρος (ὁ), poet., and μακάριος, ἰα, both in prose and verse, *blessed, blest, happy, beatus*, speaking of men and things: Καὶ ὁ μὲν ἡγεῖτο εὐδαίμων γεγενῆσθαι ὅτι πολλῶν ἦρχε χρημάτων, ὁ δ' αὖ ἐνόμιζε μακαριώτατος εἶναι ὅτι . . . *Xen. Cyr.* viii. 3, 19. These two forms, μάκαρ particularly, in verse, were often used as appellations of honour, a usage which was continued down to the middle ages: ὦ μάκαρ Ἀτρεΐδῃ. *Il.* iii. 182. It was applied to gods, and, by ext., to men who were thought to have merited by their virtues a place after death, reserved for them in Heaven, or in certain islands called μακάρων νῆσοι: Καὶ τοὶ μὲν ναίουσιν ἀκηδέα θυμὸν ἔχοντες ἐν μακάρων νήσοισι. *Hesiod. Oper.* 169.

μακαρίτης, ου (ὁ), *blessed*, was more specially used in speaking of the dead by euphemism [= of *blessed memory*];

- (232) traces of this use of it may be found as early as the Persæ of Æschylus: Ἡ ῥ' αἶτι μιν μακαρίτας ἰσοδαίμων βασιλεύς. *Pers.* 633.

ὄλβιος, ἰα (ὄλβος), *happy*, as used of happiness the most complete, with the associated notion of riches and abundance with it. Thus Solon, in Herodotus, applies it to a man in possession of a multitude of the advantages of this life very seldom found united in one individual: Εἰ δὲ πρὸς τούτοις ἐτι τελευτήσῃ τὸν βίον εὖ, οὗτος ἐκείνους τὸν σὺ ζητεῖς, ὄλβιος κεκλησθαι ἄξιός ἐστι· πρὶν δ' ἂν τελευτήσῃ, ἐπισχέειν, μὴδὲ καλέειν κω ὄλβιον, ἀλλ' εὐτυχέα. *Herodot.* i. 32. The word, however, is very rare in Attic prose [*Pl. Prot.* 337, d]; it belongs to poetry of the higher style, and Aristophanes never uses it but in his chorus, or when he is imitating the Tragic style: Παύροις ἀνθρώπων ἀρετὴ καὶ κάλλος ὀπηδεῖ· ὄλβιος ὃς τούτων ἀμφοτέρων ἔλαχεν. *Theogn.* 929.

## 233.

- 233 εὐδειν, poet. to sleep: Οὐ χρὴ παννύχιον εὐδειν βουλευφόρον ἀνδρα. *Il.* ii. 24.

καθεύδειν, a compound of the preceding word, and more used, particularly in prose: Οὐκ οἶσθα, ἔφη, ὅτι ἐσθίω μὲν, καὶ πίνω, καὶ καθεύδω οὐδ' ὅτιοῦν ἡδίων νῦν, ἢ τότε ὅτε πένης ἦν; *Xen. Cyr.* viii. 3, 17.

βρίζειν, to be sunk in a deep sleep: "Ενθ' οὐκ ἂν βρίζοντα ἰδοίς· Ἀγαμέμνονα δῖον. *Il.* iv. 223.

δαρθάνειν (δέρας [*Sanscrit, drai, dor-mire. Pott.*]), to lie upon skins; to go to bed, to sleep: 'Αλλ' ἐν ἀδεψήτῃ βοέῃ καὶ κώεσιν οἰῶν ἔδραθ' ἐνὶ προδόμῃ. *Od.* xx. 143.

καταδαρθάνειν, a compound of the preceding word, and more used, both in prose and verse: "Εασον, ᾧ δαιμόνιε, καταδαρθεῖν τί με. *Aristoph. Nub.* 36.

εὐνάζειν (εὐνή), in the passive εὐνάζεσθαι, in the poets, to be in bed, to be lying down to sleep: Αὐτὰρ ὁ ἐν προδόμῃ εὐνάζετο δῖος Ὀδυσσεύς. *Od.* xx. 1.

ἱαύειν (αὔω), prop. to breathe in sleeping; hence to sleep, to lie down, to pass the night: Τοὶ δ' ἄρσενες ἔκτος ἱανον. *Od.* xiv. 16.

κνώσσειν, to sleep a deep sleep: 'Ηδὺ μάλα κνώσσουσ' ἐν ὀνειρείῃσι πύλῃσιν. *Od.* iv. 809. [*Pind. Anthol. &c.*: not in the Attic poets.]

κοιμᾶσθαι (κεῖμαι), to repose, to go to bed, or lie down to



sleep: Δέκα ἔτη, ἀφ' οὗ ἂν ἐκ παίδων ἐξέλθωσι, κοιμῶνται (233) (*they sleep*) περὶ τὰ ἀρχεῖα. *Xen. Cyr. i. 2, 9.*

νυστάζειν (νεύω), prop. *to let the head fall or hang down*, as those do who are oppressed by sleepiness, to nod (*from drowsiness*); *dormitare*: Καὶ καταφερόμενοι καὶ νυστάζοντες τοῦτο δοκοῦσι πάσχειν, καὶ ἀδυνατοῦσιν αἶρειν τὴν κεφαλὴν. *Aristot. de Somn. 3.*

ὑπνώνειν (ὑπνος), Epic, *to slumber*: Τοὺς δ' αὖτε καὶ ὑπνώνοντας ἐγείρει. *Il. xxiv. 344.*

ὑπνώσσειν, synonyme of the preceding word, in the tragedians and in Plato, *to slumber, to sleep*: Ὑπνώσσεις; οὐκ ἀναστήσει τάχος; *Æsch. Eum. 124.*

## 234.

εὐθύ, adverb of place, *straight*, in a straight line, *straight-forward, directly opposite*: Εὐθὺ τῆς στοᾶς. Νῆσον οἰκεῖ εὐθὺ Ἰστρου. *Max. Tyr. S. 27.* [In Attic εὐθὺ πρὸς—, ἡ εὐθύ, sc. ὁδός; but usually with gen. εὐθὺ Ἐφέσου, &c.; once in *Pl.* = *in direct opposition to, against*: εὐθὺ τοῦ δαιμονίου. *Theog. 129, a.*]

εὐθύς and εὐθέως adverbs of time, *at once, forthwith*: Εὐθὺς ἀπὸ Μηδικῶν. *Thuc. i. 142.* Acc. to Ammonius and Phrynichus, εὐθύς and εὐθέως are only adverbs of time. However, εὐθύς seems anciently to have had the same meaning as εὐθύ. It is found in Homer and in Herodotus under the Ionic form ἰθύς: Βάν ρ' ἰθύς Δαναῶν. *Il. xii. 106.* Ἰθύς ἐπὶ Θεσσαλίας. *Herodot. v. 64.* A more recent instance would seem to show, that even in Attic writers these two words have been sometimes confounded; for the use of εὐθύς for εὐθύ in the following passage of Euripides cannot be attributed, as some critics would have it, to the necessity of the metre: Εἰπόμεθα δεσπότη τὴν εὐθύς Ἀργούς κάπιδαυρίας ὁδόν. *Hipp. 1210.*

## 235.

εὐπροσηγορία, φιλοπροσηγορία. Most dictionaries make 235 no difference between these two words, which they translate by *affability*; but there is a great difference between them. Φιλοπροσηγορία will be better rendered by *affability*, as equality appertaining rather to the disposition and the manners; and εὐπροσηγορία by *urbanity, politeness* in expression and conversation, according to the definition

- (235) which Isocrates gives of the words: Τῷ μὲν τρόπῳ γίνου φιλοπροσήγορος, τῷ δὲ λόγῳ εὐπροσήγορος· ἔστι δὲ φιλοπροσηγορίας μὲν, τὸ προσφωνεῖν τοὺς ἀπαντῶντας· εὐπροσηγορίας δέ, τὸ τοῖς λόγοις αὐτοῖς οἰκείως ἐντυγχάνειν. *Isocr. ad Demon.* 24.

## 236.

- 236 εὐρίσκειν, of the same family as ἐρέω and ἐρευνάω, *to find by search; invenire*: Ἀντίλοχος δ' Ἀχιλλῆϊ πόδας ταχὺς ἄγγελος ἦλθε, τὸν δ' εὔρε προπάροιθε νεῶν. *Il.* xviii. 2. Πολὺ γὰρ ἐνταῦθα εὐρίσκετο χρῖσμα. *Xen. An.* iv. 4, 8. Fig. *to find, to invent, to discover*: Οἱ δοκοῦντες σοφὸν τι εὐρηκέναι εἰς τὰ ἔργα (*to have made clever discoveries in agriculture*). *Xen. Œcon.* 20, 5.

ἀνευρίσκειν. Although Suidas asserts that the preposition in this compound verb is simply ornamental, a cursory attention to Plato and Xenophon will be enough to prove that the preposition gives it a special force: Αἱ κύνες τῇ ὁσμῇ τὸν λαγὼ ἀνευρίσκουσιν. *Xen. Cyr.* i. 6, 19. In Plato, who uses it very often fig., and always in a philosophical sense, in speaking of intellectual researches, this verb never fails to express, not merely the result of profound research, but even the discovery of things hidden, or difficult to distinguish: Ἀποκεκρυμμένην τέχνην ἀνευρεῖν. *Plat. Phædr.* 273, c.

ἐξευρίσκειν, another compound of εὐρίσκω, marks the result of long researches, and principally, fig., that of meditation; *to discover* what is sought for: Πολλὰ δέ τ' ἄγκε' ἐπῆλθε μετ' ἀνέρος ἱχνί' ἐρευνῶν, εἶποθεν ἐξεύροι. *Il.* xviii. 321. Fig. *to invent*, speaking of things which did not previously exist: Παιδιάς ἐξευρίσκειν, αἱ ἰδρῶτα ἔμελλον παρέχειν. *Xen. Cyr.* ii. 1, 14.

ἀλφαίνειν, very rare, and explained by all the commentators by εὐρίσκειν, *to find*; but the Etymologicum Magnum and Hesychius give it the sense of ὠφελεῖν, whence it might be presumed to be of the same family. In the Iliad and the Odyssey it is always used, when mention is made of the sale of slaves, and the price they fetch, and may be rendered by *to be worth, to produce, to bring* (in return): Καί μ' ἐπέρασας, ἀνυθεν ἄγων πατρός τε φίλων τε, Δῆμνον ἐς ἡγαθέην· ἑκατόμβοιον δέ τοι ἦλφον. *Il.* xxi. 79. In Euripides, the only author in which the word is again found, it comes near to the signification of εὐρίσκειν or τυγχάνειν: Φθόνον πρὸς ἀστῶν ἀλφάνουσι δυσμενῇ. *Eur. Med.* 299.

ἀντίαν, Epic, to go to meet, to come against, to strike against, hit, (236) speaking of a missile: Ἀλλά κεν ἡ στέρνων ἡ νηδύος ἀντιάσειεν. *Il.* xiii. 290.

ἀντιάζειν, elongated form of the preceding word, rare in prose: Οὔτε τοῦ τάφου ἀντιάσας οὔτε γόων παρ' ἡμῶν. *Soph. Electr.* 869.

ὑπαντᾶν, to meet, encounter with: Νῦν δ' ἀνδρῶν ἀγαθῶν παιδὸς ὑπαντήσας. *Soph. Phil.* 718.

δῆειν, very rare, found only in the present with a future signification: Ἐπεὶ οὐκέτι δῆετε τέκμωρ Ἰλίου. *Il.* ix. 418.

ἐξιχνεύειν, to discover the trace; to track; investigare: Ἐξιχνεύσατε τὸν θηλύμορφον ξένον. *Eur. Bacch.* 352. Θηρευτικὰς κύνας πολλὰς ἐξήγαγεν, αἱ τοὺς πολεμίους ἐξιχνεύουσαι, τοὺς πλείστους αὐτῶν ἐθήρευον. *Polyæn.* iv. 2, 16.

κιχάνειν, fr. χέω or χάω, rather than fr. κίω, 1. to reach, hit: Ἡὲ μὲν, ἥε σε δουρὶ κιχήσομαι. *Il.* x. 370. 2. To meet with, come upon, find: Μή σε, γέρον, κοίλῃσιν ἐγὼ παρὰ νηυσὶ κιχείω. *Il.* i. 26.

κύρειν [and κυρεῖν, see Lexicon], to try to attain, get, &c.; Homer uses it in speaking of the lion falling upon the prey which it prowls after, to fall upon, come upon, get hold of, attain: Ὡστε λέων ἐχάρη μεγάλῃ ἐπὶ σώματι κύρσας. *Il.* iii. 23. In the tragic writers, to obtain possession of, to have, in the same sense as τυγχάνειν, from which it seems to differ, merely in being used in verse only, whereas τυγχάνειν is equally used in prose: Βίον δὲ λφόνος ὑμᾶς κυρῆσαι τοῦ φυτεύσαντος πατρός. *Soph. Œd. R.* 1492.

τέτμειν, fr. τέμνω, to come close to a person, to meet in the way, to find without searching long: Ἐνθ' ὅγε Νέστορ' ἔτετμε. *Il.* iv. 293.

τυγχάνειν, prop. to hit, reach an object aimed at, implying always a degree of chance independent of the skill of the aimer: Τὸν μὲν ἄρ' Ἀτρεΐδης . . . ἔσταότ' ἐγχεί νύξε, κατὰ κληῖδα τυχήσας. *Il.* v. 579. Hence, fig. to find by chance, light upon, to meet with (obtain); reperire: Εἵποιμ' ὥς παρὰ σεῖο τυχῶν φιλότῃτος ἀπάσης ἔρχομαι. *Od.* xv. 157.

## 237.

εὐχή, ἥς (ῆ), prayer of entreaty: Τίνας οὖν εὐχὰς ὑπο- 237 λαμβάνειν' εὐχέσθαι τοῖς θεοῖς τὸν Φίλιππον ὅτ' ἔσπενδεν, ἡ τοὺς Θηβαίους; *Dem. de Legat.* 381, 10.

εὐχολή, ἥς (ῆ), vow: Εἴτ' ἄρ' ὅγ' εὐχολῆς ἐπιμέμφεται εἴθ' ἐκατόμβῃς. *Il.* i. 65.



(237) εὐγμα, ατος (τό), *vow, wish*: Κάμῶν ἀκούσας' εὐγμάτων. *Æsch. Sept.* 246.

αἵτησις, εως (ή), *request, requisition or demand*: Πλὴν οὔτε ἐς Ἀθήνας, οὔτε ἐς Λακεδαίμονα ἀπέπεμπε ἐπὶ γῆς αἵτησιν, τῇ δὲ ἄλλῃ πάντῃ. *Herodot.* vii. 32.

ἄρά, ᾶς (ή), 1. *prayer*: Ζεὺς ἀράων ἀίων Νηληϊάδαο γέροντος. *Il.* xv. 378. 2. More frequently *imprecation*, especially in the plural: Τὰς σὰς ἀκούων οὐ μενεῖ τοιάσδ' ἀράς. *Soph. Œd. R.* 295.

δέησις, εως (ή), *demand, request, entreaty, in general*: Πολλὰς δὲ δεήσεις καὶ χάριτας καί, νῆ Δί', ἀπειλὰς ὑπομείνας. *Dem. in Mid.* 515, 17.

ἱκεσία, ας (ή), fr. ἱκέτης, *prayer of the suppliant, supplication*: Ἐπεὶ σε μήτηρ παρθενῶνας ἐκλιπεῖν μέθηκε . . . . στράτευμ' ἰδεῖν ἀργεῖον ἱκεσίαισι σαῖς. *Eur. Phœn.* 91. [In prose, *Plut. D. Hal.*]

λιτή, ῆς (ή), this word, apparently of Ionic origin, is found first in Homer, and in Herodotus, and has been admitted by Pindar and the tragic writers; it is used only in the plural: Τοὺς δ' ἐπεὶ εὐχολῆσι λιτῆσί τε ἔθνεα νεκρῶν ἐλλισάμην. *Od.* xi. 34. The beautiful personification of prayers in the *Iliad* (ix. 502) is well known.

προσευχή, ῆς (ή), in the O. and N. T. *prayer to God*, in a very wide sense, and in speaking of the body of prayers composing the public worship of the Church: Προσευχὴ δὲ ἦν ἐκτενὲς γινομένη ὑπὸ τῆς Ἐκκλησίας πρὸς τὸν Θεὸν ὑπὲρ αὐτοῦ. *Act. Apost.* xii. 5.

## Z.

### 238.

238 ζήλος, ου (ό), fr. ζέω, prop. *ardent desire, desire to imitate the examples we set before us, desire to possess the same advantages as others*; hence, in Hesiod, 1. *envy*: Ζήλος δ' ἀνθρώποισιν οἷζυροῖσιν ἅπασιν δυσκέλαδος, κακόχαρτος ὁμαρτήσῃ στυγερώπῃς. *Hesiod. Oper.* 178. 2. *Jealousy*, but in moderation, acc. to Aristotle [*emulation*]: Διὸ

καὶ ἐπιεικές ἐστὶν ὁ ζῆλος καὶ ἐπιεικῶν, τὸ δὲ φθονεῖν φαῦλον (238) καὶ φαύλων. *Aristot. Rhet. ii. 11.*

ζηλοτυπία, ας (ή), the sentiment of *jealousy*, based upon hatred, and more especially the *jealousy* of love [*rivalry*]: Διὰ τὴν μυθολογουμένην πρὸς Ἄρη ζηλοτυπίαν τοῦ Ἡφαίστου δι' Ἀφροδίτην. *Plut. Quæst. Rom. 47.* By ext., *jealousy* in those who are engaged in the same pursuit [*rivalry*]: Ὑπὸ φθόνου τῆς παρὰ βασιλεῖ τιμῆς, καὶ τῆς κατὰ τὴν τέχνην ζηλοτυπίας (*professional jealousy*). *Luc. de Calumn. 2.*

βασκανία, ας (ή), *malevolence in words, slander, envious, malevolent discourse; detrectatio*: Μὴ μέγα λέγε, μή τις ἡμῖν βασκανία περιτρέψῃ τὸν λόγον τὸν μέλλοντα λέγεσθαι. *Plat. Phæd. 95, b.*

ἐπιχαιρεκακία, ας (ή), *malicious joy felt at the suffering or misfortunes of others*: Νέμεσις δὲ μεσότης φθόνου καὶ ἐπιχαιρεκακίας· εἰσὶ δὲ περὶ λύπην καὶ ἡδονὴν τὰς ἐπὶ τοῖς συμβαίνουσι τοῖς πέλας γινομένας· ὁ μὲν γὰρ νεμεσητικὸς λυπεῖται ἐπὶ τοῖς ἀναξίως εὖ πράττονσιν, ὁ δὲ φθονερός ὑπερβάλλων τοῦτον ἐπὶ πᾶσι λυπεῖται, ὁ δ' ἐπιχαιρέκακος τοσοῦτον ἑλλείπει τοῦ λυπεῖσθαι ὥστε καὶ χαίρειν. *Aristot. Eth. Nic. ii. 7.*

νέμεσις, εως (ή) (νέμω), *indignation*; a sentiment compared in the passage just quoted with that of envy, and which Aristotle further defines thus: Εἰ γὰρ ἐστὶ τὸ νεμεσᾶν λυπεῖσθαι ἐπὶ τῷ φαινόμενῳ ἀναξίως εὐπραγεῖν. *Rhet. ii. 9.* (*If indignation consists in the vexation we feel, when a person possesses advantages which we do not consider him to deserve.*)

φθόνος, ου (ό), *envy*, the mean feeling, which causes us to be pained at the welfare of another; the jealous (*le jaloux* [but *jealousy* with us is usually the *bad* feeling]) man endeavours to obtain the same advantages as his equals, the envious one uses all his efforts to deprive them of theirs. Envy is thus defined by Aristotle: Ἔστιν ὁ φθόνος λύπη τις ἐπὶ εὐπραγίᾳ φαινόμενῃ τῶν εἰρημένων ἀγαθῶν περὶ τοὺς ὁμοίους, μὴ ἵνα τι αὐτῷ, ἀλλὰ δι' ἐκείνους. *Aristot. Rhet. ii. 10.*

ζητεῖν, *to seek*, in general, speaking of that which is 239 wished for, or is wanting, or which we stand in need of:

(239) Ἐμὲ δ' ἔξοκα πάντων ζήτει. *Il.* xiv. 258. Hence, *to ask for, have need of, require*, in Herodotus: Τὴν ἑτέραν τῶν ἡμερέων παίζειν πᾶσαν ἵνα δὴ μὴ ζητέοιεν σιτία. *Herodot.* i. 94. The Attic writers use it with an infinitive, in the sense of *to endeavour, to strive, to wish* (to do something): Ὅτιν' ζητεῖς τοῦτ' ἀναπείθειν ἡμᾶς, ὥς ἔστιν ἀμείνων πενία πλούτου. *Aristoph. Plut.* 573.

**δίξασθαι**, an Ionic verb of the same family as *δίειν, δίεσθαι*, to pursue; hence, *to search, search carefully, to make enquiry, get information*, in Homer and Herodotus: Πάνδαρον ἀντίθεον διζημένην εἶπον ἐφεύροι. *Il.* iv. 88. Πέμπουσι ἐς Κρήτην ἀγγέλους, διζημένους εἴ τις Κρητῶν ἢ μετοίκων ἀπιγμένος εἴη ἐς Λιβύην. *Herodot.* iv. 151.

**διφᾶν**. Homer uses the word specially in speaking of the diver taking shell-fish: Ἀνὴρ ὅδε τήθεα διφῶν. *Il.* xvi. 747.

**ἐρευνᾶν** (ἐρέω), *to search by asking; quærerere*: Οἱ δ' ἐς βῆσσαν ἵκανον ἐπακτῆρες, πρὸ δ' ἄρ' αὐτῶν ἵχνι' ἐρευνῶντες κύνες ἦισαν. *Od.* xix. 435. Fig., *to search carefully, to seek for, or search out, to endeavour to find*: Τὸν μέγιστον θεὸν καὶ ὄλον τὸν κόσμον φαμέν οὔτε ζητεῖν δεῖν, οὔτε πολυπραγμονεῖν, τὰς αἰτίας ἐρευνῶντας. *Plat. Legg.* vii. 821, a.

**ἐξερευνᾶν**, a compound of the preceding word, implies deeper research, resulting in success, *to search and find*: Πάντα γὰρ ἐξερευνῶντες ὑπὸ λαμπάδων καὶ πανταχοῦ φῶς ἐπιφέροντες. *Plut. Lucull.* 19.

**θηρεύειν**, fr. θήρα, prop. *to hunt, to run after*, is used sometimes fig. [like our *to hunt for*] for *seeking, searching for; aucupari*: Οὐκ αἰσχύνῃ, τηλικοῦτος ὢν, ὀνόματα θηρέων; *Plat. Gorg.* 489.

**ἰχνεύειν**, fr. ἵχνος, prop. *to follow the trace, to track; vestigare*, speaking of dogs: Λῦσαι μίαν κύνα, ἥτις ἂν ἡ σοφωτάτη ἰχνεύειν. *Xen. Cyneg.* 6, 13. Fig.: Ἰχνεύοντες δὲ παρ' ἑαυτῶν ἀνευρίσκουν τὴν τοῦ σφετέρου θεοῦ φύσιν. *Plat. Phædr.* 252, e.

**ἰχνοσκοπεῖν**, *to examine or search for the track*: Ἰχνοσκοποῦντι καὶ στιβέοντι διὰ τῶν εὐλόγων τὸ μέλλον ὁμοίός ἐστι. *Plut. de Pyth.* 10.

**μαίεσθαι**, from the primitive μάω, an Homeric verb, also used by Æschylus and Sophocles, is used of an eager and rapid motion towards an object, *to seek with eagerness*: Ἄλλ' οὐ γάρ σφιν ἐφαίνετο κέρδιον εἶναι μαίεσθαι προτέρω. *Od.* xiv. 358.



**ματεύειν** and **μαστεύειν**, of the same family with **μαίεσθαι**, *to search*, (239) in Homer: Ἐγγὺς ἀνὴρ—οὐ δὲ θά ματεύσομεν. *Il.* xiv. 110. These two forms have been equally used by the tragic writers: Πατέρα ματεύων. *Soph. Phil.* 1194. Δαῖός θ' οὐμὸς πόσις τὸν ἐκτεθέντα παῖδα μαστεύων μαθεῖν εἰ μή κέτ' εἴη. *Eur. Phœn.* 36.

**στιβεύειν**, fr. **στίβος**, *to follow or look for footmarks; to track*, prop. and fig.: Ὁ δὲ λέων αἰὲ βαδίζει συνεστραμμένοις τοῖς ποσίν, ἐντὸς ἀποκρύπτων τοὺς ὄνυχας, ἵνα μὴ τριβόμενοι τὴν ἀκμὴν ἀπαμβλύνωσι, μήτε καταλίπωσιν εὐπορίαν τοῖς στιβεύουσιν. *Plut. de Solert. Anim.* 10.

## 240.

**ζυγόν**, οὗ (τό), seldom **ζυγός** (ὁ), from **ζευγνύω**, the *yoke*; hence, by 240 similitude, this name was given to whatever connected or held together two things: for instance, the beam, at the two ends of which hung the scales of the balance, and, by ext., the whole balance itself. But the use of the words in these senses is later than Homer, being found for the first time in Æschylus: Σὸν δ' ἐπίπαν ζυγὸν ταλάντων· τί δ' ἄνεν σίθεν θνατοῖσι τέλειόν ἐστιν; *Suppl.* 819. In later authors it is found for the most part in the plural **ζυγά**: Τὸ μὲν κάτω ῥέπον ἐν τοῖς ζυγοῖς βαρὺ, τὸ δὲ ἄνω κοῦφον. *Plat. de Just.* 393, g. [In Sing. Pl. (*Prot.* 356, b; *Tim.* 63, b. *Rep.* 8, 550, e); *Dem.* 1461, 17. *Pseud-Aristot. Quæst. Mech.*, cap. 1; and τὸ ζυγόν, cap. 2, init.].

**ζυγοσταθμός**, οὗ (ὁ), fr. **ζυγός** and **σταθμός**, *balance*, in Plutarch: Μήτε νομίζωμεν τοὺς ἄλλους ἀστέρας ὥσπερ ἐν ζυγοσταθμοῦ διαφορᾷ ῥέψαντας, ἐν οἷς εἰσι γεγονέναι τόποις. *Plut. de Fac. Lun.* 15.

**ζυγοτρυτάνη**, ης (ῆ), from **ζυγός** and **τρυτάνη**, *balance*, used only by lexicon-writers.

**πλάστιγξ**, γος (ῆ), fr. **πλάσσω**, *scale* of the balance: Σπαρτίους ἡρτημένην πλάστιγγα πρόσθε. *Aristoph. Pac.* 1243. Ἴθι νῦν παρ-ίστασθον παρὰ τῇ πλάστιγγ'. *Aristoph. Ran.* 1424. [In *Pseud-Arist. Quæst. Mech.*, cap. 2, it is the *beam*.]

**σταθμός**, οὗ (ὁ), fr. **ἵστημι**, prop. *weight* for the purpose of weighing anything: Ὡστε τάλαντα γυνὴ χερνήτης ἀληθής, ἥ τε σταθμὸν ἔχουσα καὶ εἴριον, ἀμφὶς ἀνέλκει ἰσάζουσ', ἵνα παισὶν ἀεικέα μισθὸν ἄρῃται. *Il.* xii. 432. In later authors, it is more common in the plural neuter: Ζυγὰ μόνον οὐ (*tantum non*) καὶ σταθμὰ ἔχων ἅπαντα ἐπώλει. *Dem. in Arist.* 784, 9. Acc. to Hesychius and Pollux, **σταθμός** has also, by ext., been used for *balance*; and it may be thus

(240) rendered in the following verse of Aristophanes: Τοῦπος νῦν λέγετον εἰς τὸν σταθμόν. *Aristoph. Ran.* 1381.

σταχάνη, ης (ῆ), fr. ἴστημι, Doric word, found only in the proverb quoted by Suidas: Δικαιότερος σταχάνης.

τάλαντον, ου (τό), fr. τλῆναι, *scale* of a balance, always in the plural in the *Iliad*: hence, by ext., *balance*: Καί τοτε δὴ χρύσεια πατήρ ἐτίταινε τάλαντα. *Il.* viii. 69. Æschylus uses it in the singular in the passage lately quoted.

τρυτάνη, ης (ῆ), fr. τρύω, the *tongue* of the balance; hence, by ext., *balance*, as in Latin *trutina*: Εἴθ' ἡ μισρὰ φάλαιν' ἔχουσα τρυτάνην ἴστη βόειον δημόν. *Aristoph. Vesp.* 39.

## 241.

241 ζώνη, ης (ῆ), fr. ζώννυμι, *girdle* for either sex, with this difference, however, that, when used of warriors, ζώνη signifies, in the *Iliad*, merely that part of the body where the girdle, called by Homer ζωστήρ, was worn; hence the girth, the waist: Κρείων Ἀγαμέμνων ὄμματα καὶ κεφαλὴν ἵκελος Διὶ τερπικεραύνῳ, Ἄρει δὲ ζώνην, στέρνον δὲ Ποσειδάωνι. *Il.* ii. 478. In the *Odyssey*, however, ζώνη is found used for the woman's girdle [it is used of *Juno's* girdle; *Il.* 14, 181]: Περὶ δὲ ζώνην βάλετ' ἱζῦϊ καλήν, χρυσεῖην. *Od.* v. 231. Hence comes the phrase λύειν ζώνην, *to unloose the girdle* of a woman, for *marrying* her: Ἀὔσε δὲ παρθενίην ζώνην. *Od.* xi. 244. In modern writers ζώνη is also used for the belt or girdle of the man, principally that in which travellers put their money: Ζώνην χαλκοῦς ἔχουσιν ὑπεζωσμένου διέτηξε τὸ νόμισμα πᾶν. *Plut. Quæst. Conv.* ii. 2. [The term *modern* is indefinite: it occurs in *Pl. Hipp. Min.* 368, c; and (of a *soldier's* belt) *Xen. An.* 4, 7, 16.]

ζώνιον, ου (τό), *small girdle*, and principally a woman's *girdle*, acc. to Ammonius: Μόλις γὰρ εὖρον ἐν σκότῳ τὸ ζώνιον. *Aristoph. Lysistr.* 72.

ζῶμα or ζῶσμα, ατος (τό), prop. that which girds; in some pieces of armour of the Homeric age, it was the lower part of the cuirass, covering the belly and the sides of the body, as far as the thighs (see Θώραξ): Οὐκ ἐν καιρίῳ ὁξὺ πάγη βέλους, ἀλλὰ παροιθεν εἰρύσατο ζωστήρ τε παναίολος, ἡδ' ὑπένερθεν ζῶμά τε, καὶ μίτρην, τὴν χαλκῆες κάμον ἄνδρες. *Il.* iv. 185. Ζῶμα, further, was the girdle or *covering round the loins* [subligaculum], which those who ran in the circus used anciently to wear, and which was after-

wards called *περίζωμα*: Ζῶμα δὲ οἱ πρῶτον παρακάββαλεν. (241)  
*Il.* iv. 187.

ζωστήρ, ἦρος (ὅ), in the *Iliad*, a large girdle, which the warriors wore over the cuirass to keep the different parts of it fast, and to cover the belly and reins: Αὐτὴ δ' αὖτ' ἴθυνεν ὅθι ζωστήρος ὀχῆες χρύσειοι σύνεχον. *Il.* iv. 132. In the *Odyssey*, the girdle which fastened the robe or tunic: Ὡς εἰπὼν, ζωστήρι θοῶς συνέεργε χιτῶνα. *Od.* xiv. 72. Sometimes for ζώνη: Τεκεῖν μὲν οὖν Λητῶ τοὺς παῖδας ἐνταῦθα οὐ φασι, λίσασθαι δὲ τὸν ζωστήρα ὡς τεζομένην. *Pausan.* *Att.* 31, 1. All the translators have improperly rendered ζωστήρ by *balteus*, *sword-belt*, which is called τελαμών in Homer.

ζῶστρον, ον (τό), fr. ζώννυμι, any thing that serves to gird, a *girdle*: Ἡμιόνους καὶ ἄμαξαν ἐφοπλίσαι ἥ κεν ἄγῃσι ζῶστρον τε καὶ πέπλους καὶ ῥήγεα σιγαλόεντα. *Od.* vi. 38.

περίζωμα, ατος (τό), acc. to the Scholiast on Homer, the *waist-band*, or *covering round the loins* of the athletes, called ζῶμα by Homer; was also called περίζωμα (*Schol. Hom.* ψ. 683). This waist-band was worn apparently by the runners only; acc. to the Scholiast, it was worn in the Olympic games up to the fifteenth Olympiad, when an athlete, named Orsippus, embarrassed by the coming off of his waist-band, fell, and lost the prize. This circumstance caused the discontinuance of the band, and, since that time, the runners appeared in the stadium naked, like the other athletes. Pausanias relates the matter differently: Orsippus, he says, was the victor, and, in fact, owed the victory to this very accident, which was of his own contriving: Δοκῶ δέ οἱ καὶ ἐν Ὀλυμπίᾳ τὸ περίζωμα ἐκόντι περιρυσθῆναι, γίνονται ὡς ἀνδρὸς περιεζωσμένου δραμεῖν ῥάων ἐστὶν ἀνὴρ γυμνός. *Paus.* i. 44. In Plutarch, *cook's apron*: Οἱ λόγοι σου περιζώματος ὄζονσι. *Plut. Apophth. reg.* 182, d.

περιζώστρα, ας (ῆ), any thing that serves to gird, and, particularly acc. to Pollux, the *girth*, or band passed round the belly: Τὸ δὲ περὶ τῇ κοιλίᾳ ζῶσμα, περίζωμα ἢ περιζώστραν ὠνομάζον. *Poll.* vii. 65.

κεστός, οῦ (ὅ), participial from κεντέω, pricked or pinked, embroidered; the epithet of ἱμάς, *small worked or embroidered band*, the name of the famous girdle of Venus, in



- (241) Homer: Ἡ καὶ ἀπὸ στήθεσφιν ἐλύσατο κεστὸν ἱμάντα ποικίλον. *Il.* xiv. 214. In modern writers *κεστός* is used substantively with ellipse of *ἱμάς*: Τὸν τῆς Ἡρας καλλωπισμὸν ἐπὶ τὸν Δία, καὶ τὴν περὶ τὸν κεστὸν γοητείαν. *Plut. de aud. Poet.* 4. Hence the use of the word *cestos* or *cestus* by Latin poets of the middle ages, in the sense of *ζώνη*, *girdle*. Virgil has also Latinized it under the form of *cestus*, *us*, using it for the *cestus* of the boxer. The ancient grammarians quoted by Vossius derive the word from *cædere*, whence the majority of editors have written it improperly *cæstus* [*cæstus*, Wagner].

*μίτρα*, ας (ῆ), fr. *μίτος*, thread, prop. *what is woven of thread or cloth of thread*. In the *Iliad*, it is a sort of defensive band, which the warriors carried under the *ζῶμα* below the cuirass; it was formed of cloth of wool, covered over with sheets of brass or iron, and reaching down upon the thighs: Ἐπέρεισε δὲ Παλλὰς Ἀθήνη νείατον ἐς κενεῶνα, ὅθι ζωννύσκετο *μίτρη*ν. *Il.* v. 857. Hence comes the adjective *ἀμιτροχίτων*, on the signification of which commentators are not agreed: Σαρπηδῶν δ' ὥς οὖν ἴδ' ἀμιτροχίτωνας ἑταίρους χέρσ' ὑπὸ Πατρόκλοιο Μενoitιάδαο δαμέντας . . . . *Il.* xvi. 419. The epithet *ἀμιτροχίτων*, found only in this passage of the *Iliad*, is characteristic, as are all the Homeric epithets, and describes the manner in which the Lycians were armed. According to the scholia of Venice, the Lycians wore the cuirass without the *μίτρα*. This explanation is the more probable, as it is supported by two passages in the same book. In verse 465, the companion of Sarpedon is wounded in the lower belly, whence it may be gathered that the Lycians had no *μίτρα*. Farther on (verse 663) Patroclus spoils Sarpedon of his brazen armour, and sends it to his ships. These two passages prove the ancient scholia to be in error, which would represent the Lycians as *having neither cuirass nor μίτρα*; an explanation which M. Dugas-Montbel should not have adopted. The Latin translation *acinctos* is no happier. *Μίτρα* is seldom used for *ζώνη* in more recent writers: Ὡς ἐπὶ μούνην *μίτρη*ν πρῶτον ἔλυσα καὶ ὕστατον. *Ap. Rh.* i. 287.

*στροφίον*, ου (τό), fr. *στροφός*, narrow band or girdle, worn by women under the bosom: Χάλα ταχέως τὸ στροφίον. *Aristoph. Thesm.* 645.

ταινία, ας (ἡ), fr. τείνειν, piece of woven work of different substances used for waist-bands, *band, narrow band, ribband*; in Pollux, narrow band which the women wore under the breast: Τὸ δὲ τῶν μαστῶν τῶν γυναικείων ζῶσμα, ταινίαν ὠνόμαζον, καὶ ταινίδιον. vii. 65.

## 242.

ζῶον, ου (τό), fr. ζάω, prop. that which has life, *animal*, 242 in general: "Ὡσπερ γὰρ καὶ τελεωθὲν βέλτιστον τῶν ζῶων ἄνθρωπος ἐστίν, οὕτω καὶ χωρισθὲν νόμον καὶ δίκης χείριστον πάντων. *Aristot. Pol. i. 2, 15.*

ἄλογον, ου (τό), neuter, taken absolutely with ellipse of ζῶον, ordinarily signifies the *animal devoid of reason*, the *brute*: "Ἀτε δὴ οὖν οὐ πάνν τι σοφὸς ὦν ὁ Ἐπιμηθεὺς ἔλαθεν αὐτὸν καταναλώσας τὰς δυνάμεις εἰς τὰ ἄλογα. *Plat. Protag. 321, c.*

βόσκημα, ατος (τό), fr. βόσκειν, *beast which pastures; pecus*: Δούλῳ δ' ἀκρατεῖ ἐπιτρέψαιμεν ἂν ἢ βοσκήματα ἢ ταμειῖα ἢ ἔργων ἐπίστασιν; *Xen. Mem. i. 5, 2.*

βοτόν, ου (τό), *beast at pasture*: "Ὅς οὐ προτιμῶν ὥσπερ εἰ βοτοῦ μόρον . . . ἔθυσεν αὐτοῦ παῖδα. *Æsch. Agam. 1415.*

δάκος, εος (τό), *beast that bites*, and the *bite* itself: Θηρὸς, ἐχθίστου δάκου εἰκὼ φέροντα πολεμίας ἐπ' ἀσπίδος. *Æsch. Theb. 558.*

δάκετον, ου (τό), fr. δάκνω, *beast that bites*, and whose bite is dangerous, *venomous beast*: Ἐρπετά τε καὶ δάκετα πάνθ' ὅσα περ ἐστίν ὑπ' ἐμᾶς πτέρυγος ἐν φοναῖς ὀλλυται. *Aristoph. Av. 1069.*

θήρ, ηρός (ό), Æolic φήρ, whence the Latin *fera*; *beast*, principally *wild beast*, in Homer, speaking of the lion and the wolf: Θηρὸς ἀκούσαντες κρατερόφρονος, ὅστε καθ' ὕλην ἔρχεται δι' ὕρεσφι. *Il. x. 184.*

θηρίον, ου (τό), diminutive of the preceding word, but only in form, and it is used as synonymous with it in verse, and more frequently in prose; 1. *game, beast that is hunted*: Ἄλλ' ἦν ἐμὲ ἐκπέμπης ἐπὶ θήραν σὺν τῷ θείῳ, νομιῷ ὅσα ἂν ἴδω θηρία σέ μοι ταῦτα τρέφειν. *Xen. Cyr. i. 4, 5.* 2. *Beast, brute*, in opp. to ἄνθρωπος: Ὁ δὲ μὴ δυνάμενος κοινωνεῖν ἢ μηδὲν δεόμενος δι' αὐτάρκειαν, οὐθὲν μέρος πόλεως, ὥστε ἢ θηρίον ἢ θεός. *Aristot. Pol. i. 2.* Seldom in the diminutive.

(242) tive sense; Theocritus, however, uses it of the bee: "Ὅττι γε τυτθὸν θηρίον ἐντὶ μέλισσα. *Theocr.* xix. 6.

κνώδαλον, ου (τό) fr. κινεῖν and ἄλς, acc. to Eustathius, prop. *sea-monster*, and, by ext., used of every other kind of ferocious or dangerous beast: Κνώδαλ' ὅσ' ἡπειρος πολλὰ τρέφει ἡδὲ θάλασσα. *Hesiod. Theog.* 582. [Cf. 244. Related to κινεῖν, but having nothing to do with ἄλς: it is applied to *gnats, serpents, &c.* in later writers in prose. *Pl. Ax.* 365, c, of *worms.*]

κτῆνος, εος (τό), acc. to the Etymologicum Magnum, from κτάω, to kill, because under this name every kind of beast was comprehended that was killed for sacrifice, or for food; or better from κτάομαι, because the principal riches of all nomad tribe consisted in beasts; *cattle*, seldom in the singular, and then in a collective sense: Καὶ οὐδὲν ἦν λαβεῖν εἰ μὴ ὄς καὶ βοῦς, ἢ ἄλλο τι κτῆνος τὸ πῦρ διαπεφευγός. *Xen. Anab.* v. 2, 3. More frequently in the plural, κτήνεα, *beasts*: Τὰ δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέφετο. *Xen. Anab.* iv. 5, 19.

τέρας, ατος (τό), *monster*, of the nature of a prodigy: Αὐτῷ δὲ σὺν κλύδωνι καὶ τρικυμῖα κῦμ' ἐξέθηκε ταῦρον, ἄγριον τέρας. *Eur. Hipp.* 1214.

ὑποζύγιον, ου (τό), fr. ζυγον, prop. *beast under the yoke*, or harnessed; *draught-beast, beast of burden*: Σχολαίαν γὰρ ἐποιοῦντο τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια. *Xen. Anab.* iv. 1, 10.

φορβάς, ἄδος (ή), *at pasture, out at grass*, in opp. to τροφίας, ου, kept up in the stable [of oxen, *stall-fed*. *Plut. Æmil.* 33]: Τῶν δ' ἵππων αἱ μὲν φορβάδες ἄνοσοι τῶν ἄλλων ἀρρώστημάτων εἰσὶ πλὴν ποδάγρας. *Aristot. Hist. An.* viii. 24.

## H.

### 243.

243 ἦ, is very frequently used by Homer for ἔφη, in the third person only, with this difference, that ἦ is placed at the head of the sentence: ἦ, καὶ κυανέησιν ἐπ' ὀφρύσι νεῦσε



Κρονίων. *Il.* i. 538. The three persons, ἦν, ἦς, ἦ, are (243) also of constant use in Attic prose in familiar conversation; Plato uses them often in his dialogues with a demonstrative pronoun, but always after the discourse has begun: Ἡ καὶ δύναισθ' ἄν, ἦ δ' ὅς, πεῖσαι μὴ ἀκούοντας; *Plat. Pol.* i. 327 c. In general there is a marked use of ἦ in animated dialogue, in interruptions, and repetitions.

ἔφη, is always preceded by one or more words, and without a pronoun: Ὡς ἄρ' ἔφη, Τρῶες δὲ μάλα σχεδὸν ἦλυνθον αὐτῶν. *Il.* v. 607. Ἐγὼ σοι, ἔφη, νῆ τὸν Δία, ἐρῶ . . . *Plat. Pol.* i. 328, e.

ἔφασκον, Ionic and Attic form of ἔφη, implying at the same time affirmation, *I declared, I affirmed; aiebam*: Ἀλλὰ μ' ἔφασκες Ἀχιλλῆος θείοιο κουριδίην ἄλοχον θήσειν. *Il.* xix. 297.

ἔφησα, first aorist, and scarcely in use: it is found neither in Homer, nor the Attic writers. Pindar uses it, with the same notion of affirmation that ἔφασκον has, under the Doric form φᾶσε: Τὸν ἐχθρότατον φᾶσέ νιν δώσειν μόρον. *Pind. Nem.* i. 99.

## 244.

ἡλίθιος (ὁ, ἡ), fr. ἡλεός, *foolish, stupid*: Τὸν γάρ τοι 244  
 ῥαψωδὸς οἶδα τὰ μὲν ἔπη ἀκριβοῦντας, αὐτοὺς δὲ πάνυ  
 ἡλιθίους ὄντας. *Xen. Mem.* iv. 2, 10. [See 111.]

ἄπλοῦς, ἦ, *simple, fig.*: Ἀπλοῦς δὲ ἡγοῦνται τοὺς νοῦν οὐκ ἔχοντας. *Isocr. ad Nicocl.* [who is speaking of the abuse of words that properly had a good meaning. Cf. ἄνδρα ἄπλοῦν καὶ γενναῖον. *Pl. Rep.* ii. 361, b: *sincere, without guile.*]

βεκκεσέληνος (ὁ), a comic word coined by Aristophanes, *old fool, old dotard*: Ὡ μῶρέ σου, καὶ Κρονίων ὄζων καὶ βεκκεσέληνε. *Aristoph. Nub.* 398.

βλάξ, κός (ὁ), prop. Fr. LACHE [*slack*], hence *weak*; hence *silly fellow*: Δέδοικα, ἔφη, μὴ παντάπασι βλάξ τις καὶ ἡλίθιος γένωμαι. *Xen. Cyr.* i. 4, 12. [I presume that M. Pillon hints at an etymological relationship between *lache* and βλάξ (*laxus, lax*); but cf. *Buttm. Lexil.* and *Liddell and Scott.*]

βλιτομάμμας (ὁ), or *spinach-eater*, lit. *orach-eater* (*orach*,

- (244) an insipid pot-herb), a comic word coined by Aristophanes to describe a silly fellow: Τοῖς Ἰπποκράτους νίεσιν εἴξεις καὶ σε καλοῦσι βλιτομάμμαν. *Aristoph. Nub.* 1001.

ἐμβρόντητος (ὁ, ἡ) [prop. = *attonitus*], Fr. *étourdi*; *stupidus*: Τοὺς δ' ὀλίγον ἔλαττον (*who have a little less folly than the μαινόμενοι*), ἡλιθίους τε καὶ ἐμβροντήτους. *Plat. Alcib.* 2, 140, c. [The word seems to me much stronger than *étourdi*, implying *moon-struck* folly; either *gaping idiocy* or *perverse infatuation*: ἐμβρόντητε εἶτα νῦν λέγεις; *Dem.* 308, 5: Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικοῦντας καὶ οὕτως ἐάλω (ἡ πόλις). *Xen. An.* 3, 4, 12.]

εὐήθης (ὁ, ἡ), *good, simple man, simple-hearted, simple-minded*: Εὐήθεε εἶφη εἶναι τὸ οἶεσθαι . . . . *Xen. Mem.* iv. 2, 2.

θηρίον, ου (τό), *beast, animal, fig.*: ὦ δειλότατον σὺ θηρίον. *Aristoph. Plut.* 439.

κέφφος, ου (ό), a sea-bird, which, according to the Scholiast on Aristophanes, fed upon the foam of the sea, and which children easily caught with foam; hence, *fig.*, *booby, noddy, blockhead*, in Aristophanes: Οὐ γὰρ προσήκει τὴν ἐμαντοῦ μοι πόλιν εὐεργετεῖν, ὦ κέφφε; *Aristoph. Plut.* 912.

κνώδαλον, ου (τό), *beast*, with the idea of viciousness rather than stupidity associated with it, *evil, mischievous beast*: ὦ Ζεῦ, τί ποτε χρησόμεθα τοῖσδε τοῖς κνωδαλοῖς; *Aristoph. Lys.* 477. [Cf. 243.]

μάταιος, αῖα (μάτην), *vain*; hence, *fig.*, *empty-headed fellow, ass*, in Lucian: Οἷα ὁ μάταιος ἐκεῖνος ἐποίει. *Luc. Merc. Cond.* 14.

σκαιός (ὁ, ἡ), *unknowing, awkward, unmannerly*, answers exactly to the French *gauche*, prop. and *fig.*: Ἐγὼ γὰρ οὐχ οὕτω δήπου σκαιός εἰμι ἄνθρωπος οὐδ' ἀλόγιστος, ὥστε . . . . *Dem. in Boeot.* 996.

## 245.

- 245 ἡμέρα, ας (ἡ), and poet. ἡμαρ, ατος (τό), fr. ἡμερος, in Homer, *day*, in opp. to night; *dies*: Ἀλλὰ κύνας μὲν ἄλαλκε Διὸς θυγάτηρ Ἀφροδίτη ἡματα καὶ νύκτας. *Il.* xxiii. 186. More frequently for the *civil day*, the number of hours called a *day*, in the division of time: Ἀλλ' ὅτε δὴ μῆνές τε καὶ ἡμέραι ἐξετελεῦντο. *Od.* xi. 293. Very seldom

the *light of the day*: Ἐπεὶ δὲ ἡμέρα ὑπεφαίνετο. *Xen. Cyrop.* (245) iv. 5, 14.

αὐγή, ἥς (ῆ), fr. ἄω, *bright light* of the sun or of a fire: Ἀμφὶ δὲ χαλκὸς ἐλάμπετο εἰκελὸς αὐγῇ ἢ πυρὸς αἰθομένοιο, ἢ ἡελίου ἀνιόντος. *Il.* xxii. 134.

ἔως, ἔω (ῆ), Ionic ἡώς, the *bright light* which precedes the rising of the sun, personified by the poets under the name of Aurora, whose genealogy is thus given by Hesiod: Θεία δ' ἡελιόν τε μέγαν, λαμπράν τε σελήνην, ἣν θ' ἢ πάντεσσιν ἐπιχθονίοισι φαίνειν γείνατο. *Theog.* 371.

ἥλιοι, ὧν (οί), plural of ἥλιος, *suns*. It is found in Euripides, used for *days*: Ἡλίους δὲ μυρίους μόγις διελθών. *Eur. Helen.* 660. The Latins have used *soles* in the same sense: *Cantando puerum memini me condere soles.* *Virg. Ecl.* ix. 52.

φάος, εὖς (τό), *light of day*, for the civil *day*, even in the tragic writers: Κρίνει φάος τὸ μέλλον. *Eur. Phœn.* 1326.

φῶς, φωτός (τό), contracted from φάος, and used in prose, *light of the day*, *day*, in opp. to night: Ἐπεὶ δὲ φῶς ἐγένετο. *Xen. An.* vi. 3, 1.

φαῦσις, εὖς (ῆ), *action of giving light*, of *shining*, in the Sept.; *lucentia*: Καὶ ἔστωσαν εἰς φαῦσιν ἐν τῷ στερεώματι τοῦ οὐρανοῦ. *Genes.* i. 15.

φέγγος, εὖς (τό), fr. φάος, 1. *light*, *brightness*, in general, *lustre*: Τῇλε δὲ φέγγος ἀπὸ χροὸς ἀθανάτοιο λάμπε θεῆς. *Hymn. Cerer.* 279. 2. In Euripides, the civil *day*: Νῦν δ' ὑπὲρ μητρὸς φίλης Ἐκάβης αἰσσω σῶμ' ἐρημώσας ἐμόν, τριταῖον ἤδη φέγγος αἰωρούμενος. *Hecub.* 33.

## 246.

ῆς, second person of the imperfect of the verb εἶμι; 246

ῆσθα, the same person, with the addition of the syllable *θα*, which, in the Æolic dialect, has the force of *σύ, tu*; both signify *thou wast*: Δηΐφοβ', ἦ μὲν μοι τὸ πάρος πολὺ φίλτατος ῆσθα. *Il.* xxii. 233. Acc. to Mœris, the form ῆσθα, though used by the Ionians, has remained in the pure Attic, probably that ῆς might not be confounded with ῆς, second person of the subjunctive. On this ground, the ancient reading ῆς has been changed into ῆσθα by modern critics, in the following passage of Euripides: Ταπεινὸς ῆσθα πάσης δεξιᾶς προσθιγγάνων. *Eur. Iph. A.* 339. The



- (246) form  $\eta\varsigma$  is found only in Lucian, Plutarch, and later authors: Ποῦ γὰρ  $\eta\varsigma$ , ὦ Κικέρων, τὸν χρόνον τοῦτον; *Plut. Cicer.* 6.

## 247.

- 247  $\eta\sigma\acute{\upsilon}\chi\iota\omicron\varsigma$  (ὁ, ἡ), and  $\eta\sigma\upsilon\chi\omicron\varsigma$  (ὁ, ἡ), acc. to some, from  $\eta\mu\alpha\iota$ , acc. to others from  $\eta\kappa\alpha$ , *quiet, not making any noise*. Acc. to some grammarians it is in the neuter, taken adverbially in this passage of the Iliad: 'Ησύχιον δ' ἄρα μιν πολέμον ἔκπεμπε νέεσθαι. *Il.* xxi. 598. Opposed to  $\tau\alpha\chi\acute{\upsilon}\varsigma$  in Plato, *staid, leisurely, quiet*: Ἡ οὐδαμοῦ ἡμῖν ἡ πάνυ που ὀλιγαρχοῦ αἱ ἡσύχαι πράξεις ἐν τῷ βίῳ καλλίους ἐφάνησαν ἢ αἱ ταχῆαί τε καὶ ἰσχυραί. *Plat. Charm.* 160, d.

$\eta\sigma\upsilon\chi\alpha\iota\omicron\varsigma$ , αἰα, and  $\eta\sigma\acute{\upsilon}\chi\iota\mu\omicron\varsigma$ ,  $\eta$ , *poetic*: Ἀσύχιμον ἡμέραν ὁπότε τελευτάσομεν. *Pind. Olymp.* ii. 58.

$\acute{\alpha}\kappa\upsilon\mu\omicron\varsigma$  (ὁ, ἡ), synonyme of the preceding word: Διὸς ὁ παῖς μοχθήσας τὸν ἄκμῳν θῆκεν βίοντον βοροῖς. *Eur. Herc. fur.* 689.

$\acute{\alpha}\kappa\upsilon\mu\omega\varsigma$  (ὁ, ἡ), fr.  $\kappa\upsilon\mu\alpha$ , *that which is without wave or billow*; hence *calm, tranquil*, prop. and fig.: Ἡ γὰρ θάλασσα εὐθὺς ἄκῳμων ἐγένετο. *Lucian.* i. 326.

$\acute{\alpha}\kappa\upsilon\mu\alpha\tau\omicron\varsigma$  (ὁ, ἡ), fr.  $\kappa\upsilon\mu\alpha\acute{\iota}\nu\omega$ , *not tossed by waves*, or as the waves are: Νῦν δ' αὖ ψαμάθοις ἐπ' ἄκῳμάντοισι πῶλων ἔρασαι. *Eur. Hipp.* 235. Hence, fig., *tranquil*: Διὰ πάσης ἡλικίας ἔλεων καὶ ἄκῳμαντος τῆς ψυχῆς ἐτήρησα τὴν διάθεσιν. *Synes. Ep.* 194, a.

$\acute{\alpha}\mu\acute{\epsilon}\rho\iota\mu\omicron\varsigma$  (ὁ, ἡ), fr.  $\mu\acute{\epsilon}\rho\iota\mu\alpha$ , *without care, without trouble*: Ἐχεις γάμον; οὐκ ἄμΰρΰνος ἔσσειαι. *Anthol.* i. 13, 3. Ὑμᾶς ἄμΰρΰμους ποιήσομεν. *N. T. Matth.* xxviii. 14. In Sophocles all the commentators [not all. Herm. adopts ὁ μὴ ἔχων μΰρΰμαν καὶ φροντίδα ὦν ἔφην. *Triclin.*] have rendered this word by *neglectus, that which nobody troubles himself about, neglected*; the first interpretation of the Scholiast seems better,  $\mu\omicron\lambda\upsilon\mu\acute{\epsilon}\rho\iota\mu\omicron\varsigma$ , and it may be thus translated: Κεῖμαι δ' ἄμΰρΰμος οὕτως. *Soph. Aj.* 1225. *I am thus weighed down under a load of cares.*

$\acute{\alpha}\sigma\acute{\alpha}\lambda\epsilon\upsilon\tau\omicron\varsigma$  (ὁ, ἡ), not agitated, as the sea is, fig., in Euripides: Καὶ τὸ φρονεῖν ἄσάλευτόν τε μένει καὶ συνέχει δῶματα. *Eur. Bacch.* 390.

$\acute{\alpha}\tau\omicron\mu\acute{\epsilon}\mu\eta\varsigma$  (ὁ, ἡ), and  $\acute{\alpha}\tau\omicron\mu\acute{\epsilon}\mu\alpha\iota\omicron\varsigma$ , αἰα, fr.  $\acute{\alpha}$  and  $\tau\acute{\rho}\acute{\epsilon}\mu\omega$ , *that which does not tremble, which does not stir, not agitated*. Ἀτΰρΰμῆς is only found in Homer under the adverbial form  $\acute{\alpha}\tau\omicron\mu\acute{\epsilon}\mu\alpha\varsigma$ , or  $\acute{\alpha}\tau\omicron\mu\acute{\epsilon}\mu\alpha$  before a consonant: Ἀτΰρΰμας ἦσο. *Il.* ii. 200. It is found, again, as an adjective in

the poets posterior to Homer: Οὐκ ἀτρεμέα θρῆνον αἰάζετε, ὦ γέροντες. *Eur. Herc. fur.* 1055. Ὡς ἀτρεμαῖα κέντρα καὶ σῶφρονα πῶλοις μεταφέρων ἰθύνει! *Eur. Phœniss.* 182.

γαληνός (ὁ, ἡ), fr. γαλήνη, *calm*, speaking of the sea: Καὶ ὑμεῖς, ὦ τρίτωνες, διαπορθμεύσατε τὴν Λητῶ ἐς αὐτήν, καὶ γαληνὰ ἅπαντα ἔστω. *Luc. Dial. Mar.* x. Euripides uses it fig., *gentle*: Πρὶν μὲν εἰς ξένους γαληνὸς ἦσθα καὶ φιλοκτίρμων ἀεὶ. *Iph. Taur.* 345.

ἔκκλητος (ὁ, ἡ), and Epic εὐκκλητος, has probably a common origin with ἔκων, which is derived from ἔκω, Ionic for ἔχω, *one who acts at his own will, one who does a thing quietly*: Ἐπειτα δὲ καὶ τὰ ἔκκλητοι νεκροὺς ἀμπεδίον συλήσετε τεθνηῶτας. *Il.* vi. 70. Speaking of the sea, in Hesiod, *tranquil*: Τῆμος δ' εὐκρινέες αὔραι καὶ πόντος ἀπήμων εὐκκλητος. *Hesiod. Oper.* 668.

εὐδῖος (ὁ, ἡ), fr. εὖ and Διός, genitive of Ζεύς, *serene, calm*, speaking of the weather: Ἐκ δ' Ἀρκετοὶ τ' ἐφάνησαν, Ὀνῶν τ' ἀνὰ μέσσον Φάτνη, σημαίνουσα τὰ πρὸς πλόον εὐδία πάντα. *Theocr. Id.* xxii. 19.

ἡρεμος (ὁ, ἡ), and ἡρεμαῖος, αἴα, *tranquil, quiet*; the first is only found in the comparative: Καὶ οἷγε ἄνθρωποι ὡσαύτως ἡρεμέστεροι γίγονται, στερισκόμενοι ταύτης τῆς ἐπιθυμίας. *Xen. Cyr.* vii. 5, 63. It is used also in the plural neuter, as an adverb: Ἐχε ἡρέμα. *Plat. Crat.* 399, e. Καὶ ὅς ἀκούσας ἐγέλασέ τε ἡρέμα καὶ φησι. *Plat. Phæd.* 84, d. Ἐν ᾧ [βίῳ] ὀλίγα ἑκάτερα καὶ σμικρὰ καὶ ἡρεμαῖα. *Plat. Legg.* v. 733, c.

## 248.

ἡχή, ἡς (ἡ), fr. ἄχω, *sound, noise*, principally reflected or repeated 248  
*sound*; in Homer, *noise* of the cries of combatants, or of the tossing of waves: Ἡχὴ δ' ἀμφοτέρων ἔκετ' αἰθέρα. *Il.* xiii. 837.

ἦχος, ου (ὁ), more modern form, and used by some prose writers: Τοῖος γὰρ ἀπ' ἄσπιδος ἔβραχεν ἦχος. *Callim. in Del.* 140.

ἡχώ, ἡχόος (ἡ), form less ancient than ἡχή, and is more specially used of the *repetition of sound* reflected by a foreign body, *ECHO*: Πέτρας ὀρείας παῖς λέλακ' ἀνὰ στρατὸν ἡχώ, διδοῦσα θόρυβον. *Eur. Hec.* 1099. The echo personified by the poets under the figure of a nymph of the mountains: Μοῦνη δ' ἠνεμόεσσα, βοὴν ἀδίδακτος ἰοῦσα, Ἰδαίων ὀρέων ἀντίθροος ἔαχεν Ἡχώ. *Coluth.* 116.

ἄραβος, ου (ὁ), fr. ἀράσσω, *sharp and loud sound* produced by the collision of two bodies, *chattering* of the teeth caused by terror, in Homer: Ἀραβος δὲ διὰ στόμα γίνετ' ὀδόντων. *Il.* x. 375.

- (248) **βόμβος**, ου (ὅ), word formed by onomatopy; Homer only uses the verb *βομβέω*, which expresses the noise made by a helmet of brass falling on the ground (*Il.* xiii. 530), by a stone flying in the air. The substantive is found only in authors posterior to Homer, *buzzing* or *humming sound*, *deep dull sound*, *murmuring* of the waves: *Μαινομένων ροθίων πολυήχεα βόμβον ἀκούων. Musæ. 242.*

**βρόμος**, ου (ὅ), fr. *βρέμω*, 1. agitated noise, *roaring, crackling*, specially used of fire, in Homer: *Οὔτε πυρὸς τόσσοι γε πέλει βρόμος αἰθομένοιο, οὔρεος ἐν βήσσης. Il. xiv. 396.* Homer uses the word *βρέμω*, in speaking of waves (*Il.* ii. 210). 2. *Sound* of wind instruments, in the Homeric hymns: *Καὶ ἱμερόεις βρόμος αὐλῶν. Hom. Hymn. Merc. 451.* 3. *Sound* of the wind, in Aristotle: *Εἰληθὲν δὲ πνεῦμα ἐν νέφει παχεῖ τε καὶ νοτερῷ, . . . βρόμον καὶ πάταγον ἀπειργάσατο μέγαν. Aristot. de Mund. 4, 17.*

**δοῦπος**, ου (ὅ), word formed by onomatopy, or, acc. to others, of the same family as *τύπτω*, *noise* of a falling body, particularly of a fall of water: *Ὡς δ' ὅτε χεῖμαρροι ποταμοὶ κατ' ὄρεσφι ῥέοντες, ἐς μισγάγκειαν συμβάλλετον ὄβριμον ὕδωρ . . . τῶν δὲ τε τηλόσε δοῦπον ἐν οὔρεσιν ἔκλυε ποιμήν. Il. iv. 452.*

**καναχή**, ῆς (ῆ), sound repeated with *clatter, chattering* of the teeth striking one against the other, noise of the gallop of mules, of brass struck, in Homer: *Περὶ κροτάφοισι φαεινὴ πῆληξ βαλλομένη καναχὴν ἔχε. Il. xvi. 105.*

**κόμπος**, ου (ὅ), fr. *κόπτω*, *noise* of two bodies striking together, as the tusks of the boar, in the Iliad: *Ὑπαὶ δέ τε κόμπος ὀδόντων γίνεται. Il. xi. 417.* In the Odyssey, the noise of dancers' steps: *Ὠρχείσθην δ' ἡ' πειτα ποτὶ χθονί . . . πολλὺς δ' ὑπὸ κόμπος ὀρώρει. Od. viii. 380.*

**κόναβος**, ου (ὅ), fr. *κόπτω*, *sound* of a thing when split or broken, acc. to Eustathius: *Κακὸς κόναβος κατὰ νῆας ὀρώρει ἀνδρῶν ὀλλυμένων, νηῶν θ' ἄμα ἀγνυμέναν. Od. x. 122.*

**κρότος**, ου (ὅ), fr. *κρούω*, noise made, the shock of two bodies driven one against the other; hence, principally, *clapping* of the hands, *applauding*: *Καὶ κρότον χειρῶν πολύν. Aristoph. Ran. 157.* [Also in prose.]

**κτύπος**, ου (ὅ), fr. *τύπτω*, noise of steps, in Homer: *Ὑπὸ δὲ κτύπος ὤρνυτο ποσσὶν ἀνδρῶν. Il. xix. 362.*



**ὄρυμαγδός**, οὖ (ὀ). Grammarians derive this word from *ὀρύσσω*, for (248) *ὀράσσω*; in Homer, the noise of a river that has overflowed its banks, and is carrying rocks along with it, and rooting up trees; of two armies engaged, tumultuous noise of the mass, or of the cries of the combatants; in general, *great noise, uproar*: Ἐκ δ' ἔσσυτο λαός, πεζοὶ θ' ἰππῆές τε πολὺς δ' ὄρυμαγδὸς ὀρώρει. *Il.* ii. 810.

**ὄτοβος**, ου (ὀ), a word formed, acc. to the scholiast on Sophocles, from *ὠτῶν βοή*, but better referred to onomatopy, *noise of waves in a storm; roaring of thunder*, in Hesiod, &c.: Ὀτοβος δ' ἄπλητος ὀρώρει. *Theog.* 709. It is also found used for the sound of instruments, in Sophocles: Οὔτε γλυκὺν αὐλῶν ὄτοβον. *Soph. Aj.* 1221. [Pape compares the Germ. *toben*. In prose, *Luc.*]

**πάταγος**, ου (ὀ), fr. *πατάσσω*, 1. *noise of two bodies striking against each other, chattering of teeth*, in Homer: Πάταγος δέ τε γίνετ' ὀδόντων. *Il.* xiii. 283. 2. *Noise*, in general: Ἐθεον ἔξω, βοῇ τε καὶ πατάγῳ χρεώμενοι. *Herodot.* iii. 79.

**πίτυλος**, ου (ὀ), fr. *πίπτω*, or, acc. to others, for *τύπιλος*, from *τύπτω*, *noise produced by a repeated or measured motion*, as that of oars: Καὶ μὴν νεώς γε πίτυλος εὐήρης πάρα. *Eur. Iph. T.* 1050. *Noise, plash of a liquid falling drop by drop, clang or clashing of arms, clatter of repeated blows.* Æschylus, by a bold and beautiful figure, uses this word to express the blows struck on the breast in sign of grief (*Theb.* 860); and Euripides, exaggerating the metaphor, applies it to a torrent of tears (*Hippol.* 1464). [Probably onomatop. *L.* and *S.*—Pape suggests a relationship to *πίττω* or *πίτυς*.]

**φλοῖσβος**, ου (ὀ), prop. *noise of waters, roaring of waves*, as is plain from the epithet *πολύφλοισβος*, which Homer gives to the sea (*Il.* i. 34); hence, by ext., *tumult of battle*: Ἀλλ' ἄγετ' ἐκ φλοῖσβοιο σωσόμεν ἐσθλὸν ἑταῖρον. *Il.* v. 469.

**ψόφος**, ου (ὀ), 1. *noise resulting from the shock of two dry bodies, more generally noise*: Ἡ πεσοῦσα ψόφον ἐποίησε. *Thuc.* iii. 22. 2. *Sound produced by the friction of the air*, in Aristotle: Ὁ γὰρ ψόφος, τρίψις τοῦ ἔσω πνεύματός ἐστιν. *Aristot. Hist. An.* iv. 9. [The τοῦ ἔσω πν. relates to *insects* only. Aristotle there distinguishes between *φωνή*, any sound produced by the throat; (*φάρυγξ*); *διάλεκτος*, *articulate speech*; *ψόφος* any *noise or sound*; in the case of *insects*, as made in any way; by the friction of the air inside their bodies, the friction of the long hind legs of the locust, &c.]

## Θ.

## 249.

249 **θαλάμη**, ης (ή), and more commonly in the plural **θαλάμαι**, *beds, haunts*, principally of fishes, and of shell-fish: Νέμονται δὲ οἱ κάραβοι τὰ ἰχθύδια θηρεύοντες παρὰ τὰς θαλάμας· καὶ γὰρ ἐν τοῖς πελάγεσιν καὶ ἐν τοῖς τοιούτοις γίνονται τόποις, οἷον ἂν ὦσι τραχεῖς καὶ λιθωδεῖς· ἐν τοιούτοις γὰρ ποιοῦνται τὰς θαλάμας. *Aristot. Hist. An.* viii. 4.

**ἱλεός**, οὔ (ό), fr. εἰλέω, hole of a reptile, of a serpent: Ἰλεόν, οὐκ οἴκησιν. *Theocr. Id.* xv. 9. [And under the form εἰλυός in *Xen. Cyr.* 5, 16, of hiding places to which hares run when frightened by dogs.]

**ἱλύός**, οὔ (ό), another form of the preceding word, in *Callimachus*: Ἰλυοὺς ἐβάλοντο κινώπετα. *Callim. in Jon.* 25.

**κοίτη**, ης (ή), *bed*, seldom *bird's nest*, in *Euripides*: Λείπουνσι πτῆνοι Παρνάσου κοίτας. *Eur. Ion.* 155.

**κοιταῖον**, ου (τό), *bed* (or *nest*), speaking of that of the hedge-hog: Τὸ δὲ κοιταῖον αὐτῶν ὅπας ἔχει δύο, τὴν μὲν πρὸς νότον, τὴν δὲ πρὸς βορρᾶν βλέπουσαν. *Plut. de Solert. An.* 16.

**φωλεός**, οὔ (ό), *cave, den* of a wild beast, of the bear: Ὡσπερ ἄρκτων φωλεοῖς ἢ χεῖαις δρακόντων ἢ μυχοῖς κητῶν, τοῖς τῶν θεῶν μεγάροις ἢ ἀνακτόροις προσιόντες. *Plut. de Superst.* 9. [Also in *Aristot.* it is especially the den, hole, &c. where they take their *winter-sleep*, φωλοῦσι.]

**χειά**, ᾱς (ή), *crevice, hole*, specially of serpents: Ἐλισσόμενος περὶ χειῶ. *Il.* xxii. 95.

## 250.

250 **θάλασσα**, ης (ή), acc. to some from ἄλλομαι, acc. to others from ἅλς, or σάλος, the sea, in general: Ἀργεῖοι φεύζονται ἐπ' εὐρέα νῶτα θαλάσσης; *Il.* ii. 159.

**ἅλς**, ἁλός (ή), fr. ἄλς (ό), salt, acc. to the majority of grammarians, who consider this meaning as the most ancient; but, although the procuring salt from sea-water has been known from the remotest antiquity, it seems more natural to suppose the original meaning of the word to have been that of sea; in the *Iliad* and the *Odyssey*, as often as θάλασσα, the *salt-wave*, the *briny-wave*, the *sea*; *sal*: Νῆα μέλαιναν ἐρύσσομεν εἰς ἅλα δῖαν. *Il.* i. 141.

**λαῖτμα** (τό), with ἁλός, *gulf, abyss* of the sea: Τὸν μὲν Ταλθύβιος

πολιῆς ἄλός ἐς μέγα λαῖτμα ῥίψ'. *Il.* xix. 267. Sometimes alone in (250)  
the *Odyssey*, and later poets: Νηυσὶ θεῶσιν τοίγε πεποιθότες ὠκείρουν,  
λαῖτμα μίγ' ἐκπερόωσι. *Od.* vii. 35.

λίμνη, ἡς (ή), acc. to Eustathius, from λίαν μένειν, to stay ever;  
but better, acc. to others, from λείβειν: *stagnant water, lake, marsh*;  
in Homer and the tragic writers, for the sea: "Ενθορε μείλανι πόντῳ,  
ἐπεστονάχῃσε δὲ λίμνῃ. *Il.* xxiv. 79.

οἶδμα, ατος (τό), fr. οἰδέω, prop., *swelling*; hence, *wave, billow*: Οἱ  
δ' ἄνεμοι πάλιν αὐτίς ἔβαν οἰκόνδε νέεσθαι θρηῖκιον κατὰ πόντον· ὁ  
δ' ἔστενε ν οἶδματι θύων. *Il.* xxiii. 230.

πέλαγος, εος (τό), formed from πλάξ, prop. the surface of  
the sea, the more open and extended part of the sea, the main;  
in the poets, *the watery plain*; answers to *æquor*, in Latin:  
Νῦν δ' ἄλός ἐν πελάγεσσι θεῶν ἐξέμμορε τιμῆς. *Od.* v. 335.  
In prose it is used to signify a portion of the sea, a par-  
ticular sea: "Ρέουσα δ' ἡ θάλαττα φαίνεται κατὰ τὰς στενό-  
τητας εἶπον διὰ τὴν περιέχουσαν γῆν εἰς μικρὸν ἐκ μεγάλου  
συνάγεται πελάγους. *Aristot. Meteor.* ii. 1.

πόντος, ου (ό), acc. to the grammarians, from πνέω or  
from πόνος, but it is more probable that it is of the same  
family as βένθος and βύθος, prop. *bottom*, principally of the  
sea, with ἄλός or θαλάσσης, and sometimes alone (*Il.* ii.  
210), *gulf, abyss* of the sea; hence, *the deep sea*, in the  
poets, *altum et pontus*: Οὐδέ μιν ἔσχεν πόντος ἄλός πολιῆς,  
ὁ πολέας ἀέκοντας ἐρύκει. *Il.* xxi. 59. In a geographical  
sense, particularly in prose, πόντος is used with a local  
adjective, to denote a particular sea, as Πόντος "Αξεινος, in  
Pindar (*Pyth.* iv. 362), literally, the *inhospitable sea*, after-  
wards called, antiphrastically, Πόντος Εὐξεινος, the Euxine  
(*hospitable*) Sea, now the Black Sea. Πόντος alone is found  
in this sense in Herodotus: "Εοῦσαν ὀρεινὴν τε χώραν καὶ  
προκειμένην τὸ ἐς Πόντον, νέμεται τὸ Ταυρικὸν ἔθνος.  
*Herodot.* iv. 99.

ὕγρη, ἡς (ή), feminine of the adjective ὑγρός, *wet, liquid*, is some-  
times used alone by the poets with ellipse of the substantive for θάλασσα,  
in opp. to ξηρά, or τραφερά, or γαῖα, the land, *the wet or watery plain*:  
Αὐτίκ' ἔπειθ' ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα, ἀμβρόσια, χρύσεια,  
τά μιν φέρον ἡμὲν ἐφ' ὑγρὴν, ἥδ' ἐπ' ἀπίρονα γαῖαν. *Il.* xxiv. 340.

ὠκεανός, οῦ (ό). The Greeks, who referred every thing  
to their own language, derived this word from ὠκέως  
νάειν: Bochart, with more reason, considers it a derivation  
from the Phœnician *og*, the radicals of which appear again  
in Ὠγήν, preserved by Hesychius. In the Homeric cos-



(250) mography, the ocean is a boundless and rapid river, the waters of which surround the whole earth. Out of its bosom rise the heavenly bodies, and sink to rest in its bed: Ἐν δ' ἐτίθει ποταμοῖο μέγα σθένος Ὠκεανοῖο. *Il.* xviii. 606. It was the name of the Atlantic Sea, even in the time of Aristotle: Πέλαγος δὲ τὸ μὲν ἔξω τῆς οἰκουμένης, Ἀτλαντικὸν καλεῖται καὶ Ὠκεανός, περιρρέον ἡμᾶς. *Aristot. de Mund.* 3, 8.

## 251.

251 θάνατος, ου (ὁ), *death*, in general: Οὐδ' ἂν ἄποινα διδούς θάνατον φύγοι. *Theogn.* 727.

δαίμων, ονος (ὁ), *destiny, fate, for death*, in Homer: Πάρος τοι δαίμονα δώσω. *Il.* viii. 166.

κῆρ, ρός (ῆ), in the *Iliad*, the personification of violent death, an inferior deity that ever accompanies the man predestined so to die; *fate*, sometimes for *death* itself: Κῆρα δ' ἐγὼ τότε δέξομαι ὅππότε κεν δῇ Ζεὺς ἐθέλῃ τελέσαι. *Il.* xviii. 115.

μοῖρα, ας (ῆ), *prop. part*; hence, *destiny personified*, Parca, with the implied idea of death, in several passages in the poets: Ἀλλὰ ἐ Μοῖρ' ἐδάμασσε. *Il.* xviii. 119. [In prose *fate, lot*: esp. *θεία μοῖρα*. In *Pl. Phæd.* 236, A. *θανάτου μοίρας*].

μόρος, ου (ὁ), *fated lot or share*, by euphemism for death, in Homer; *mors*: Κλαῖε μόρον οὐ παιδός. *Il.* xxiv. 85. Hence, in a more precise sense, in Pindar, and the poets posterior to him, *death*: Αἰθων δὲ κεραυνὸς ἐνέσκηψεν μόρον. *Pyth.* iii. 105. [In prose very late. *Diod. Zon.* 9 (vii. 404.)]

οἶτος, ου (ὁ), fr. οἶω, to carry, that which is borne or submitted to, *destiny*, by euphemism for *death*: Ὅς μοι καλὰ τὸν οἶτον ἀπότμου παῖδος ἔνισπες. *Il.* xxiv. 388.

ὄλεθρος, ου (ὁ), *loss, death*: Ἡ τις Ἀχαιῶν ῥίψει χειρὸς ἐλὼν ἀπὸ πύργου, λυγρὸν ὄλεθρον. *Il.* xxiv. 735.

πότμος, ου (ὁ), *destiny*, sometimes *death*, in the poets posterior to Homer: Ὅτι πότμον Ἄρης ἔμιξεν. *Pind. Isthm.* vi. 35.

τελευτή, ῆς (ῆ), *end*, with and even without βίου, *end of life*: Δῆλον ὅτι ἐξέσται μοι τῇ τελευτῇ χρῆσθαι, ἢ ῥύστη μὲν ὑπὸ τῶν τούτου ἐπιμεληθέντων κέκριται. *Xen. Apol.* i. 7.

φθορά, ᾶς (ῆ), *loss, destruction*, in consequence of a scourge, such as the plague: Οὐδὲ φθορὰ οὕτως ἀνθρώπων οὐδαμοῦ ἐμνημονεύετο γενέσθαι. *Thuc.* ii. 47.

## 252.

θάρος, εος (τό), fr. θέρω, *to warm*, prop. *heat, ardor*. 252  
 This word is only employed fig., and, acc. to the Venetian Scholia, it seems that the different schools of philosophers gave their own peculiar definitions of it. The Stoics defined it by a deliberate *confidence* in a man's own powers, which prevents all fear of danger; the Peripatetics, *hope* of not being exposed to any danger; the Academicians and the Eretrians, *excess of confidence*, of courage; the Epicureans and the School of Cyrene, *constancy* in undergoing evil and dangers, by the aid of reflection and reasoning. 1. In Homer, in poetry and prose, *resolution, confidence, courage, boldness*: Μεστὸν στράτευμα προθυμίας, φιλοτιμίας, ῥώμης, θάρσους. *Xen. Cyr.* iii. 3, 26. 2. In Homer, and poetry only, and taken in a bad sense, *assurance, audacity, insolence*: Τίπτ' αὖ, ὧ κυνόμνια, θεοὺς ἔριδι ξυνελαύνεις θάρσος ἄητον ἔχουσα; *Il.* xxi. 394. [See 91.]

θράσος, εος (τό), formed by metathesis from θάρσος. According to Ammonius, and the best grammarians, θάρσος is the feeling that results from a sense of one's own powers, in opposition to φόβος, and signifies *confidence, resolution*; whereas θράσος is the feeling unconnected with any such sense, *audacity, temerity*. This observation is inapplicable to the Homeric poems, and to the tragic poets, who use θράσος, as θάρσος, in a good or bad sense, *audacity, resolution, courage*: Τὸν δ' οὐπὲρ ἔχει θράσος, ὅς κεν ἴδῃται. *Il.* xiv. 416. Ὑπεστὶ μοι θράσος ἀδυνάμων κλύουσιν ἀρτίως ὀνειράτων. *Soph. Electr.* 479. It is in Plato that we find the first traces of the form θράσος used in a bad sense: Τὸ γὰρ τὴν τοῦ βελτίονος δόξαν μὴ φοβεῖσθαι διὰ θράσος, τοῦτ' αὐτό ἐστι σχεδὸν ἡ πονηρὰ ἀναισχυντία. *Legg.* iii. 701, b. It is not till very much later, that this use of the word obtains distinctly. Thus Plutarch contrasts the two forms θάρσος and θράσος: Μία γὰρ ἀπειρία καὶ θράσος γεννᾷ, καὶ θάρσος ἀφαιρεῖται. *Plut. Compar. Pericl. et Fab.*

θαρσαλεότης, ητος (ή), daring disposition; hence, *boldness*, in Plutarch: Ὁ Αἰμίλιος ὀρθῶς λογιζόμενος ἀνδρίας καὶ θαρσαλεότητος ἀνθρώποις οὐ πρὸς ὄπλου καὶ σαρίσσης χρῆσιν εἶναι μόνον, ἀλλὰ . . . . *Plut. Æmil.* 36.

θρασύτης, ητος (ή), fr. θρασύς, *character of boldness, of*

- (252) *assurance* : Δέον ἂν εἴη τὸ μελετᾶν ὥς ἥκιστα εἶναι ἀναισχύντους τε καὶ θρασύτητος γέμοντας, φοβερὸν δὲ εἰς τό τι τολμᾶν ἐκάστοτε λέγειν ἢ πάσχειν ἢ καὶ δρᾶν αἰσχροῦν ὅτιοῦν. *Plat. Legg. i. 649, c.*

ἱταμότης, ητος (ή), fr. ἱταμός, character of the rash, the daring man; hence, *daring*, in a good sense : Δριμύτητος δὲ καὶ τινος ἱταμότητος ὀξείας καὶ πρακτικῆς ἐνδεῖται. *Plat. Polit. 311, a.* It may be rendered by *temerity*, *recklessness*, in the following passage of Plutarch : Καὶ τὴν πλεονεξίαν αὐτοῦ καὶ τὴν ἱταμότητα καὶ θράσος ὁρῶντες. *Plut. Nic. 2.*

ἱταμία, ας (ή), pride, presumption, in the Sept. : Ἰταμία καρδίας σου. *Jerem. xlix. 15.*

λαμυρία, ας (ή), fr. λαμυρός, *impudence* : "Ἐνιοι δοκοῦσιν δειλίας καὶ μαλακίας ἀπωτάτω τίθεσθαι τὸν τρόπον, ἂν ἔγγιστα φαίνωνται λαμυρίας καὶ θρασύτητος. *Plut. de Adulat. et Am. Discr. 25.*

## 253.

- 253 θαυμάζειν (θαῦμα), prop. *to see with astonishment, to be astonished* : Ἡμεῖς δ' ἐσταότες θαυμάζομεν οἶον ἐτύχθη. *Il. ii. 320.* According to the grammarians, this verb used 1. with a genitive, conveys the notion of blame, reprimand, so we use *admire* ironically : Τοῦτο μὲν πρῶτον θαυμάζω Μελίτου ὅτω ποτὲ γνούς λέγει. *Xen. Apol. 11.* 2. With the accusative, it signifies *admire*, in the sense of praising : Ἐπὶ μὲν τοίνυν ἐπῶν ποιήσει "Ὀμηρον ἔγωγε μάλιστα τεθαύμακα. *Xen. Mem. i. 4, 2.*

θῆεσθαι, Epic, *to behold or see with astonishment* : Θηοῖό κεν αὐτὸς ἐπελθών. *Il. xxiv. 418.*

ἄγασθαι, *to admire* : Πάντα μὲν ταῦτα θαυμάζω ἐπὶ τῷ κάλλει, πολὺ δὲ μᾶλλον ἄγαμαι τοῦ καταμετρήσαντός σοι καὶ διατάξαντος. *Xen. Œcon. 4, 21.*

θαμβεῖν, *to be surprised, astonished* : Θάμβησεν δ' Ἀχιλεὺς. *Il. i. 199.*

τέθηπα, perfect of a defective verb, *to be stupified*, sometimes in consequence of fright : Θυμός μοι ἐνὶ στήθεσσι τέθηπεν. *Od. xxiii. 103.*

## 254.

- 254 θεομαχία, ας (ή), *combat of the gods themselves one with another* : Καὶ θεομαχίας ὅσας "Ὀμηρος πεποίηκεν. *Plat. Pol. ii. 378, d.*



θεημαχία, ας (ή), *combat against a god*, according to Ammonius ; an opinion, however, which has no other authority for it. (254)

## 255.

θεός, οὔ (ὁ, ἡ), *god, goddess* ; Homer and the poets use also the feminine θεά, *goddess* : Ἀντίκ' ἐγὼ πρῶτος κελόμην θεὸν ἰλάσκεσθαι. *Il.* ii. 386. In Plato, in the singular, ὁ Θεός, *God, the Supreme Being* : Παρὰ τῷ Θεῷ αὕτη ἐστὶν ἡ ἀκριβεστάτη δεσποτεία, καὶ αὕτη ἡ ἀκριβεστάτη ἐπιστήμη. *Plat. Parmen.* 134, d. 255

θεῖον, ου (τό), neuter of θεῖος, prop. *that which is divine*, the Divinity, divine Providence : Γνώσῃ τὸ θεῖον, ὅτι τοσοῦτον καὶ τοιωτὸν ἐστὶ, ὥσθ' ἅμα πάντα ὁρᾶν, καὶ πάντα ἀκούειν, καὶ πανταχοῦ παρεῖναι, καὶ ἅμα πάντων ἐπιμελεῖσθαι. *Xen. Mem.* i. 4, 18.

ἀθάνατος (ὁ, ἡ), *immortal* ; the poets frequently use it in the plural, the word θεοί being understood, for the *immortal gods* : Μαίων Αἰμονίδης ἐπιείκελος ἀθανάτοισιν. *Il.* iv. 394.

δαίμων, ονος (ὁ), fr. δαήμων, *having knowledge*, or, according to others, fr. δαίω, *to distribute* : the supreme *intelligence* which governs the world, 1. *Providence, Destiny*, in Homer : Εἰσόκε δαίμων ἅμμε διακρίνη. *Il.* vii. 291. 2. In a more precise sense, sometimes for θεός, in Homer : Ἡ δ' Οὐλυμπόνδε βεβήκει δῶματ' ἐς αἰγιόχοιο Διός, μετὰ δαίμονας ἄλλους. *Il.* i. 221. 3. In Plato, *genius*, or intermediate *divinity* between the gods and men, or a kind of *guardian angel* attached to each man from his birth to his death ; it is the name which he gives to love : Τί οὖν ἂν εἴη ὁ Ἔρως ; θνητός ; Ἡκιστά γε. Ἀλλὰ τί μήν ; Ὡς περ τὰ πρότερα μεταξὺ θνητοῦ καὶ ἀθανάτου. Τί οὖν ; Δαίμων μέγας ; καὶ γὰρ πᾶν τὸ δαιμόνιον μεταξὺ ἐστὶ θεοῦ τε καὶ θνητοῦ. *Plat. Conv.* 202, c. 4. In the N. T., the evil spirit, the Devil, DEMON : Καὶ διαρρήσσω τὰ δεσμά, ἡλαύνητο ὑπὸ τοῦ δαίμονος εἰς τὰς ἐρήμους. *Luc.* viii. 29.

δαιμόνιον, ου (τό), neuter of δαιμόνιος, taken substantively, *that which is of the divine nature* ; *that which is divine, divinity* ; expresses something more vague than δαίμων. In a special sense, but one, in fact, equally vague, it is used by Plato and Xenophon of the *genius* or *familiar*

(255) *demon*, by whom Socrates professed to be inspired, and whose voice directed all his actions: Ἡ γὰρ εἰωθυῖά μοι μαντικὴ ἢ τοῦ δαιμονίου, ἐν μὲν τῷ πρόσθεν χρόνῳ παντὶ πάννυ πυκνὴ αἰεὶ ἦν. *Plat. Apol. Socrat.* 31. Xenophon uses it in the sense of ὁ θεός, as well as Plato: Δέξω δὲ πρῶτον ἃ ποτε αὐτοῦ ἤκουσα περὶ τοῦ δαιμονίου διαλεγομένου πρὸς Ἀριστόδημον. *Xen. Mem.* i. 4, 2. In the N. T. it is the name of the false gods of the Heathen, in opp. to the true God; sometimes devils: Ἐξελθόντα δὲ τὰ δαιμόνια ἀπὸ τοῦ ἀνθρώπου, εἰσῆλθεν εἰς τοὺς χοίρους. *N. T. Luc.* viii. 33.

*κρείττων*, *ονος* (ὁ), fr. *κράτος*, prop. *stronger*; hence, *better*. The plural, οἱ *κρείττονες*, is sometimes used by the Attic writers for οἱ θεοί, *the gods*: Τάχ' οὖν ἂν καὶ σοὶ τις οὗτος τῶν κρειπτόνων συνέποιτο. *Plat. Soph.* 216, b.

*μάκαρ*, *αρος* (ὁ, ἡ), fr. *μακρός*, according to Aristotle, a more reasonable etymology than that of Eustathius, who derives the word from ὁ μὴ κηρὶ ὑποκείμενος: one who is not subject to death; hence, *immortal*, in opp. to *θνητός*, and the epithet of the gods, in Homer and the poets: in the *Odyssey* and in Pindar it is taken substantively with ellipse of θεοί: Ἀλλὰ κέλεισθαί μιν μακάρων μέγαν ὄρκον ὁμόσσαι. *Od.* x. 299.

*δλύμπιος* (ὁ, ἡ), fr. *Ὀλυμπος*, *Olympian*, epithet of Jupiter, *Ζεύς*, whose name is sometimes understood in Homer: Ὡς κέν οἱ αὖθι γαῖα χάνοι, μέγα γάρ μιν Ὀλύμπιος ἔτρεφε πῆμα Τρωσὶ τε καὶ Πριάμφ μεγαλήτορι τοῖό τε παῖσιν. *Il.* vi. 282.

*οὐρανίων*, *ωνος* (ὁ, ἡ), fr. *οὐρανός*, prop. *heavenly*, one who is from heaven, or in heaven, is the epithet of the gods in Homer, and frequently used as a substantive with ellipse of θεός: Τίς νύ σε τοιάδ' ἔρέξε, φίλον τέκος, οὐραγιῶνων; *Il.* v. 373.

*ἐπουράνιος* (ὁ, ἡ), fr. *οὐρανός*, one who is in heaven, sometimes in the poets in the plural, οἱ ἐπουράνιοι, *the inhabitants of heaven, the gods*: Τί δ' ἔμοι τὸν ἐπουραγιῶν βασιλῆα ἀνταθλον νίκης τῆς ἐν ἔρωτι λαβεῖν; *Anthol. Meleagr.* xiv. 3.

*πόποι* (οἱ). The Dryopes used the word *πόπος* for θεός; according to Eustathius, *πόποι* is for *ἔποποι*; others derive it from *πέπων* and *πόπανον*, which would give it the meaning of *mites, boni*; very probably it is but a word formed by onomatopy, similar to *πάπαι*. In fact, the word has remained as an interjection, and most frequently expresses grief or indignation: ὦ πόποι, Ἐννοσίγαιε, οἶον ἔειπες; *Il.* vii. 455.

## 256.

θεράπαινα, ης (ή), feminine of θεράπων, *woman who serves, maid-servant*: Αἱ θεράπαιναι λαβοῦσαι αὐτὴν ἀπηγόν εἰς τὴν ἀρμάμαξαν. *Xen. Cyr. vi. 4, 4.*

θεράπνη, ης (ή), abridged and poet. form of the preceding word: Κοῦραι Δηλιάδες, Ἑκατηβελέταο θεράπναι. *Hom. Hymn. Apoll. 157.*

ἄβρα, ας (ή), *young female slave, waiting-maid*: Τοῦ δὲ Κλωδίου φήσαντος ἄβραν περιμένειν Πομπηίας. *Plut. Cæsar. 10.*

αἰχμαλωτίς, ἰδος (ή), feminine of αἰχμαλωτός, used sometimes as a substantive, with ellipse of γυνή, *taken in war, captive*: Σέ τοι, τὸν ἐκ τῆς αἰχμαλωτίδος, λέγω. *Soph. Aj. 1245.*

ἀμφίπολος, ου (ό, ή), fr. ἀμφί and πολέω, prop. one who comes and goes about (another); who is in attendance, always feminine in Homer: Ἡ ἀμφίπολος, *woman, woman in waiting, lady's-maid, femme de chambre* of princesses, or wives of great people, without any other notion than that of constant attendance; in which particular the word differs from δμωή, which radically involves the notion of slavery. Besides this difference inherent in the two words, others may be noticed in the use which Homer makes of them; ἀμφίπολος seems to denote the highest condition of household service, and one of a very intimate nature. Such attendants form the retinue of Helen and Penelope, and are employed at the loom. It is the name of the female attendant on Andromache: Ἀμα δ' ἀμφίπολος κίεν αὐτῇ, παῖδ' ἐπὶ κόλπον ἔχουσα. *Il. vi. 399.* Farther on, the same person is called *nurse, τῆν* (v. 467). There is nothing in Homer to show whether they were slaves or not; later, they were slaves, at least in the time of Herodotus, who uses the word in opposition to ἐλευθέρα, *free-woman*: Ἀπέδυσέ σφεας πάσας ὁμοίως τὰς τ' ἐλευθέρας καὶ τὰς ἀμφιπόλους. *Herod. v. 92.*

δμωή, ῆς (ή), feminine of δμώς, prop. *subdued*; hence, *captive*, with and without γυνή, *female slave*, reduced to slavery by the conquerors, or born of a slave. Such were the women who attended upon Achilles and Patroclus: Δμωαὶ δ' ἄς Ἀχιλεὺς λῆτισταο Πάτροκλός τε. *Il. xviii. 28.* In the Iliad and the Odyssey, they have to do all the household work of the family, such as making the beds, preparing and serving



(256) the meals, bringing water to ordinary guests or strangers for washing; where the guests were of note and consequence, this office was performed for them by the daughters of their host, as a mark of distinction; thus, in the *Odyssey*, Telemachus is washed and rubbed with oil by the hand of the beautiful Polycasta herself, the youngest of Nestor's daughters (*Od.* iii. 464).

**δμῳίς**, ἴδος (ή), another form more peculiar to the Tragic writers: *Δαῶν ἐν χώρῳ τάσσεσθε, φίλαι δμῳίδες.* *Æschyl. Suppl.* 955.

**δούλη**, ης (ή), feminine of *δοῦλος*, *female slave*: *Εἰσόκε σ' ἦ ἄλοχον ποιήσεται, ἦ ὅγε δούλην.* *Il.* iii. 409.

**δράστειρα**, and, under the Ionic form, **δρήστειρα**, ας (ή), feminine of *δραστήρ*, *she who serves with zeal, activity*: *Ἀμφίπολοι δ' ἄρα κεδναὶ ἐνὶ μεγάροισι πίνοντο τέσσαρες, αἱ οἱ δῶμα κάτα δρήστειραι ἔασι.* *Od.* x. 348.

**ἐπωπίς**, ἴδος (ή), fr. *ἔπομαι*, very rare, *female attendant*: *Βριμῷ τρίμορφος θήσεται σ' ἐπωπίδα.* *Lyc.* 1176.

**θυγάτηρ**, ατρός (ή), *daughter*, was sometimes used in debased Greek, as *fille* in French, to signify *maid-servant*, *femme de chambre*: *Πέμπε δὲ τοῖς γάμοις τῇ παιδὶ θυγατέρας τέτταρας ὁμήλικας.* *Phalar. Epist.* 360.

**λάτρις**, ἴδος (ή), poet. in Euripides in the feminine, for *δούλη*: *Σὺ δ' αὖ λαβοῦσ' ἀγγεῖον, ἀρχαία λάτρι, βάψασ' ἐνεγκε δεῦρο ποντίας ἁλός.* *Eur. Hecub.* 609.

**ὀπαδός** (ὁ, ή), and **ὀπάων**, ονος (ὁ, ή), fr. *ἔπομαι*, *one who follows, one who accompanies*. Euripides uses these two forms as feminine substantives, for *attendant, woman, slave*: *Ἄλλ' ἢδ' ὀπαδῶν ἐκ δόμων τις ἔρχεται δακρυρροῦσα.* *Eur. Alc.* 137. *Χωρεῖτ' εἰς δόμους, ὀπάονες, κομίζετ' αὐτήν.* *Eur. Troad.* 886.

**παῖς**, **παῖδος** (ή), *young female slave, maid*: *Κορώνῃ χεῖρα πρόσδοτε κριθῶν τῇ παιδὶ τοῦ Ἀπόλλωνος.* *Athen.* viii. 359.

**ταμία**, ας (ή), feminine of *ταμίας*, *female slave who had the charge of the larder in the house of the rich and great, as the cellarist in convents, house-keeper, female steward*. *Σῆτον δ' αἰδοίῃ ταμίῃ παρέθηκε φέρουσα.* *Od.* x. 371.

## 257.

257 **θήρα**, ας (ή) fr. *θήρ*, *pursuit of wild animals, chase of game*, in general; *Ὡς δ' ὅτε καρχαρόδοντε δῶν κύνε εἰδότε θήρης ἢ κεμάδ' ἠὲ λαγῶν ἐπείγετον. . . .* *Il.* x. 360. By ext. *the game so taken, prey*, prop. and fig.: *Χωρεῖ δέ, θήρα*

δυσπότμῳ γαυρουμένη, τειχέων ἔξω τῶνδ'. *Eur. Bacch.* (257) 1144.

ἄγρα, ας (ῆ), for the first time in the *Odyssey*, where it signifies game taken of all kinds, fish, &c., *prey, whatever has been taken*, in general: Καὶ δὴ ἄγρην ἐφέπεσκον ἀλητεύοντες ἀνάγκη, ἰχθῦς, ὄρνιθάς τε, φίλας ὅ τι χεῖρας ἵκοιτο. *Od.* xii. 330. Hence, by ext., *action, or manner of taking* or pursuing wild animals; hence, *hunting, sporting, the chase* in general: "Αγραι τῶν κροκοδείλων πολλαὶ καὶ παντοῖαι. *Herodot.* ii. 70.

ἀγρεσία, ας (ῆ), more recent form of ἄγρα, in poetry: 'Εκ δ' αὐτ' ἀγρεσίης πολλάκι πολλὰ καμών. . . . *Call. Fragm.* 21.

ἐλαφηβολία, ας (ῆ), *stag-hunt*: Μηδ' ἐλαφηβολίην, μηδ' εὖστοχίην ἐριδαίνειν. *Call. in Dian.* 262.

θήρευσις, εως (ῆ), *action of chasing game*; hence, the *chase of game* in *Plato*: Πεζῶν δὲ μόνον θήρευσίς τε καὶ ἄγρα λοιπὴ τοῖς παρ' ἡμῖν ἀθληταῖς. *Legg.* vii. 824.

θηρευτική, ῆς (ῆ), feminine of θηρευτικός, *of or belonging to the chase of game*: Τέχνη θηρευτική. *Plat. Soph.* 223, b. Sometimes used as a substantive, with ellipse of τέχνη: Καὶ στρατηγικῆς καὶ ξυμπάσης ἡστινοσοῦν θηρευτικῆς. *Plat. Polit.* 299, d.

θηροσύνη, ῆς (ῆ), *skilfulness in the chase, art of the chase*, in the *Alexandrine* poets: Καὶ σε δεχέσθω θηροσύνης μετὰ μόχθον ἐμὸν λέχος. *Nonn. Dionys.* xvi. 134.

κυνηγέσιον, ου (τό), *management of dogs (in hunting)*: hence, 1. *pack of hounds with huntsmen, &c.*: Λυδῶν μέντοι λογάδας καὶ τὸ κυνηγέσιον πᾶν συμπέμψω. *Herodot.* i. 36. Hence, 2. *hunting with hounds*: Οὗ δὴ χάριν κυνηγέσια καὶ τὴν ἄλλην θήραν οὐχ ἥττον ἐπιτηδεύειν δεῖ τὸν ἡβῶντα ἢ τῆς ἄλλης ἡδονῆς. *Plat. Legg.* vi. 763, b. [So *Xen.* and also in *pl.* μαθηταὶ κυνηγεσίων. *Ven.* 1.]

κυνηγία, ας (ῆ), *management of dogs*; hence, *hunting with hounds, coursing*: Τερπνὸν ἐκ κυναγίας τράπεζα πλήρης. *Eur. Hippol.* 109. The plural has been used by more modern prose writers: Τινὲς μὲν γὰρ ἐν ταῖς κυνηγαίαις εἰσὶ τολμηροί. *Polyb.* iv. 8, 9.

κυνήγια, ων (τά), plural neuter, in *Polybius*, for the preceding word: Περὶ τε τὰς ἐν τοῖς κυνηγίοις κακοπαθείας καὶ τόλμας. *Polyb.* x. 25, 4.

- (257) **κυνηλασία, ας (ή) (ἐλαύνω)**, literally, *action of setting or slipping dogs to the chase*: **Καί ἐ κυνηλασίην τε καὶ εὐστοχίην ἐδίδαξας.** *Call.* iii. 205.

## 258.

- 258 **θήs, θητός (ό)**, feminine, **θῆσσα**, an adjective often taken substantively, as *mercenary* in English, free person who let himself out for a time, and served for wages: **Ἡ ἐοὶ αὐτοῦ θῆτες τε δμῶές τε.** *Od.* iv. 644. In the plural, **θῆτες**, *labourers*, the name of the fourth class of citizens at Athens, comprehending all the poor and labouring part, who, according to the laws of Solon, could not fill any civil office: **Οἱ δὲ λοιποὶ πάντες ἐκαλοῦντο θῆτες, οἷς οὐδεμίαν ἀρχὴν ἔδωκεν ἄρχειν.** *Plut. Sol.* 18.

**διάκονος (ό, ή)**, one who serves, *servant*, principally at table, and who was not a slave: **Κύκλωπι δειπνων ἀνοσίων διάκονος.** *Eur. Cycl.* 31.

**εἰλως, ωτος (ό)**, or **εἰλώτης, ου (ό)**, Helot, name of the ancient inhabitants of Helos, a town of Messenia, who were conquered by the Lacedæmonians, reduced to slavery, and from that time attached to the soil: **Πλεῖστοι δὲ τῶν Εἰλώτων ἐγένοντο οἱ τῶν παλαιῶν Μεσσηνίων τότε δουλωθέντων ἀπόγονοι, ἧ καὶ Μεσσήνιοι ἐκλήθησαν οἱ πάντες.** *Thuc.* i. 101. [More prob. a verbal of *passive* formation connected with the obsolete root of ἐλεῖν.]

**ἐργολάβος (ό, ή)**, one who undertakes any business or work for another for a certain payment or salary, *undertaker of works, contractor; redeptor*: **Ἐργολάβος μὲν ἦν τοῦ ἀγάλματος.** *Plut. Pericl.* 31.

**ἐρίθος, (ό, ή)**, fr. ἔριον, prop. *one who is a wool-worker*, principally in the feminine, *worker in wool*: **Ποῖαί σφ' ἐπόνασαν ἔριθοι;** *Theoc. Id.* xv. 80. By ext., in the masculine principally, labourer who works for hire, and who is engaged for a certain time only, and for extraordinary works, *day-labourer, a reaper*, in Homer: **Ἐνθαδ' ἔριθοι ἡμῶν ὀξείας δρεπάνας ἐν χερσὶν ἔχοντες.** *Il.* xviii. 550.

**κάρ, αρός (ό)**, *Carian*, inhabitant of Caria, in Asia Minor. According to Ælian (*Hist. An.* xii. 30), the Carians were the first who served as mercenaries in the wars of other nations, so that Carian and mercenary



became synonymous terms. Hence the proverb : 'Εν τῷ (258) Καρὶ κινδυνεύειν. *Eur. Cycl.* 650, "to brave the danger in a Carian's skin;" in other words, "to expose a hired substitute to danger instead of yourself," a worthless fellow, that is, whose loss is of no consequence.

μίσθιος, (ὁ, ἡ), fr. μισθός, *hireling, hired servant*, one who works for wages; sometimes used as a substantive in the N. T. : Ποίησόν με ὡς ἓνα τῶν μισθίων σου. *Luc. xv.* 19. [*Plut. Lyc.* 16].

μισθωτός, ἡ (μισθώω), prop. *one engaged for wages, hireling*, sometimes used as a substantive : Μισθοὺς μισθωτοῖς, δούλοις . . . ἀποτίνειν. *Plat. Legg.* v. 742. [Also a mercenary soldier. *Th.* 5, 6, &c.]

μισθοφόρος (ὁ, ἡ), prop. *adjective, one who receives wages, who is hired*; chiefly in speaking of soldiers, in the historians : Παρακολουθούντων τῶν πελταστῶν, οἳ ἦσαν μισθοφόροι τοῖς Θηβαίοις (*who were in the pay of the Thebans*). *Xen. Hellen.* v. 4, 54.

ὑπόμισθος (ὁ, ἡ), fr. μισθός, *under engagement for wages, hired* : Ἐργάζομαι τὴν γῆν, ὑπόμισθος ὀβολῶν τεσσάρων. *Luc. Tim.* iii.

πενέστης, ου (ὁ), *Penest, labourer*, the name given by the Thessalians to their peasantry, who were the descendants of an ancient people, whose history Athenæus has preserved (vi. 18); they were conquered by their neighbours, who settled themselves on their lands, deprived them of all civil rights, and reduced them to the state of poor dependants, without, however, considering them absolute slaves; in which respect they differed from the Helots : 'Αλλ' ἐν Θετταλίᾳ μετὰ Προμηθέως δημοκρατίαν κατεσκεύαζε, καὶ τοὺς πενέστας ὥπλιζεν ἐπὶ τοὺς δεσπότας. *Xen. Hell.* ii. 3, 36.

## 259.

θίς, ἰνός (ὁ and ἡ), fr. τίθημι, the primitive meaning of 259 the word seems to be *mass, heap* : Πολὺς δ' ἄμφ' ὅστεόφιν θίς ἀνδρῶν πυθομένων. *Od.* xii. 45. Hence, with the genitive ἄμμου, which is found sometimes expressed (*Herod.* iii. 26), and sometimes understood, *heap* or *mass of sand*; and by ext. sand heaped on the shore, sand-down : Ὡς δ' ὅθ' ὑπὸ φρικὸς Βορέῳ ἀναπάλλεται ἰχθὺς θιν'

- (259) ἐπὶ φυκίοντι. *Il.* xxiii. 693. According to these two Homeric passages, in which alone the gender of the word is determined by an epithet, we may presume that the form *θίς*, which is the more ancient, was originally masculine in both meanings, in Homer, and in the Epic Poets, who have imitated him. *θίν*, the more modern form, is more generally used in the feminine in Attic poetry, and in the masculine in the more modern prose writers, where it signifies *heap of sand, sand-bank, sea-sand, sand-down, land made by the washing up of the sand, sometimes bottom of the sea*: Κυλινδει βυσσόθεν κελαινὰν θίνα. *Soph. Antig.* 591. According to Eustathius, *θίς* (ὁ) has the sense of *mass, heap*; whereas the form *θίν* (ἡ), from *θείνω, to strike*, is a different word, signifying particularly the *shore* of the sea. This observation is contradicted by many passages in the poets, and we may conclude from this, with all respect to the grammarians, that these two forms are but one and the same word, as is the case with many others like them, such as *ρίς* and *ρίν*, *ἄκτις* and *ἄκτιν*, &c. [Cf. 51.]

*θημών*, ὦνος (ὁ), fr. *τίθημι, heap*, principally of corn, straw, *stack*: Ὡς δ' ἄνεμος ζαῆς ἡίων *θημῶνα* τινάξει καρφαλίων. *Od.* v. 368.

*θημωνία*, ας (ἡ), a rare synonyme of *θημών*, in the Sept. and the Fathers: Κόπρον *θημωνία*. *Chrysost.* in *Matth.* 690.

*θωμός*, οὔ (ὁ), Attic for *θημών*, in prose: Ἐὰν δὲ *θερισθεῖς* εἰς *θωμούς* *συντεθῇ* ὁ *πυρός*, ἄδρότερος καὶ *βελτίων* γίνεται. *Theophr. Caus. Pl.* 4, 15.

*σωρός*, οὔ (ὁ), *heap, quantity together* of corn, of grain: Ὅτε τ' ἱδρις *σωρὸν* ἀμᾶται. *Hesiod. Oper.* 14. Hence, *heap, pile*, in general: Σωρὸν *χρημάτων* ἔχοντα. *Aristoph. Plut.* 269. [*σωροὶ σίτου, ξύλων, λίθων, νεκρῶν. Xen. Hell.* iv. 4, 12.]

- 260 *θύειν*, prop. in ancient times, to *burn* incense in honour of the gods, or a portion of the meat prepared for the feast before commencing it: Θεοῖσι δὲ *θύσαι* ἀνώγει Πάτροκλον, ὦν ἑταῖρον, ὁ δ' ἐν πυρὶ βάλλε *θυηλάς*. *Il.* ix. 219. It followed from this custom, which, according to Heyne, was the origin of sacrifices, that *θύειν* came to signify *to slay*

the victims offered in sacrifice, certain parts of which were (260) burnt on the altar; hence, in general, *to sacrifice*.

**θύεσθαι**, according to the grammarians this middle verb specially signified to *slay a victim in sacrifice*, or cause it to be slain, in order to draw omens from it; hence, *to sacrifice*: 'Ο δὲ Κῦρος ἐθύετο ἐπὶ τῇ πορείᾳ. *Cyr.* ii. 4, 13.

**ἐναγίζειν**, to make offerings and funeral libations, especially in honour of the heroes [parentare]: Τῷ 'Ολυμπίῳ θύουσι ὡς ἀθανάτῳ, τῷ δ' ἐτέρῳ ὡς ἥρωϊ ἐναγίζουσι. *Herodot.* ii. 44.

**ἔρδειν**, and by transposition of letters **ῥέζειν**, poet. prop. to do, to accomplish, hence, *to sacrifice*, to slay in sacrifice: "Ερδον δ' 'Απόλλων τελέησας ἐκατόμβας. *Il.* i. 315. [Cf. Lat. *facere*, *operari*.]

**θυηπολεῖν**, to make or offer sacrifices: Καθ' ἃς θυηπολοῦσι. *Plat. Polit.* ii. 364, e.

**ιερεύειν**, to sacrifice, in general: Αὐτὰρ ὁ βοῦν ἱέρευσεν ἄναξ ἀνδρῶν Ἀγαμέμνων. *Il.* ii. 402. [Very rare and late in prose. *Philo.* 2, p. 34, 5.]

**ιεροῦν**, to consecrate, to perform duly the sacred ceremonies: Ἀθηναῖοι Δηλίους ἀνέστησαν ἐκ Δήλου, ἡγησάμενοι, κατὰ παλαιάν τινα αἰτίαν, οὐ καθαρὸν ὄντας ἱερῶσθαι. *Thuc.* v. 1.

**ιερουργεῖν**, to perform a sacred work, or a sacrifice, seldom *to sacrifice*, to slay in sacrifice, in the middle voice in Plutarch: Αὐτὸς πρὸ τῆς σκηνῆς μετὰ τοῦ μάντεως Ἀριστάνδρου διέτριβεν ἱερουργίας τινὰς ἀπορρήτους ἱερουργούμενος. *Plut. Alex.* 31.

**καλλιερεῖν**, to offer a sacrifice of good omen, to have the victims favorable; *litare*: Ἐπεὶ δ' ἐκαλλιέρησε. *Xen. Cyr.* iii. 3, 11.

**μηλοσφαγεῖν**, to slay on the altar, or sacrifice, a sheep, or sheep: Καὶ μηλοσφαγεῖ θεοῖσιν ἔμμην' ἱερὰ τοῖς σωτηρίοις. *Soph. Electr.* 272.

**ὀλοκαυτοῦν**, prop. to burn the victim whole, to offer a holocaust: Ἐθυσαν τῷ Διὶ, καὶ ὠλοκαύτωσαν τοὺς ταύρους. *Xen. Cyr.* viii. 3, 11.

**σφάζειν**, to cut the throat of the victim [*jugulare*], after having struck it, and turned it back to let the blood flow:



(260)<sup>7</sup> Ἡ καὶ ἀναΐξας ὄϊν ἄργυφον ὥκους Ἀχιλλεύς σφάζ. *Il.* xxiv. 621.

## 261.

261 θύλακοι, ὦν (οἱ), *trowsers* or loose pantaloons of the Persians, acc. to the Scholiast on Aristophanes: Εἴτα δ' ἐσπόμεσθα θυinnάζοντες εἰς τοὺς θυλάκους. *Aristoph. Vesp.* 1082.

ἀναξυρίς, ἰδος (ῆ), and principally in the plural, ἀναξυρίδες, long and loose trowsers of the Persians, and of the Asiatics generally; particularly those who dwelt in the cold countries and in the mountains: Οἱ σκυτίνας μὲν ἀναξυρίδας, σκυτίνην δὲ τὴν ἄλλην ἐσθῆτα φορέουσι. *Herodot.* i. 71. [These and the βράκαι were tighter than the θύλακοι. *L.* and *S.*]

βράκαι, ὦν (οἱ), long and loose leggings of the Gauls; *braccæ*; [braies, Fr.; *trews*, *breeks*, Sc.; *breeches*, Ang.]: Χρῶνται . . . καὶ ἀναξυρίσιν ἃς ἐκείνοι βράκας προσαγορεύουσιν. *Diod. Sic.* v. 30.

περισκελές, ἑος (τό), *trowsers* of the Levites, in the Sept.: Καὶ περισκελές λινούν ἔσται ἐπὶ τοῦ χρωτὸς αὐτοῦ. *Levit.* xvi. 4.

περισκελῖς, ἰδος (ῆ), sort of *trowsers* or *wide drawers* worn by women: Τῶν δὲ πλείστων γυναικῶν ἂν ὑποδήματα διάχρυσα περιέλης, καὶ ψέλλια καὶ περισκελίδας καὶ πορφύραν, καὶ μαργαρίτας, ἔνδον μένουσιν. *Plut. Conj. præc.*

## 262.

262 θύρα, ας (ῆ), the wood work which makes the door itself; hence, 1. chamber-door, house-door only; singular and plural, in the *Iliad* and the *Odyssey*: Θύραι δ' εὐεργέες εἰσὶ δικλίδες. *Od.* xvii. 269. 2. Thence, in general, *opening*, *entry*, *outlet*: Δύω δὲ τέ οἱ θύραι εἰσίν. *Od.* xiii. 109. According to the grammarians, the singular θύρα must be understood only of the wood-work that closes up the door-way, and the plural θύραι of the opening or door-way itself, but this subtle distinction is contradicted by the usage of the words; on the contrary, we see θύραι employed both in the *Iliad* and the *Odyssey*, as in the

passage above, for the folds of the door. It may be (262) observed, however, that the Attic prose writers more commonly use the singular in the phrases *to knock at the door, to open or shut the door*: Κόψας τὴν θύραν (*Xen. Hell.* v. 4, 7); Ἀνεωγμένη θύρα (*Plat. Conv.* 174, e.): while they used the plural only, when the sentence expressed nothing more than the general notion attached to the word *doors*: Ἐπὶ πλουσίων θύρας ἰόντες (*Plat. Polit.* ii. 7); or in the figurative sense: Ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. *Xen. Anab.* vi. 5, 23. The phrase αἱ θύραι βασιλέως, in Xenophon (*Anab.* ii. 1, 6), signifies particularly *the court of the king of Persia*. We have preserved this phrase in the title we give to the court of the Grand Signor, that of the Ottoman Porte. The very use we make of the word *court*, meaning thereby the king's palace, is equally remarkable.

θύρετρον, ον (τό), poet. for θύρα, and only in the plural: Πρίν με κατὰ πρηνὲς βαλέειν Πριάμοιο μέλαθρον αἰθαλόεν, πρῆσαι δὲ πυρὸς δῆϊοιο θύρετρα. *Il.* ii. 415.

κλεισιάδες, ων (αἱ), and κλισιάδες (αἱ), *shutters*; hence, *the folds or leaves of a great gate*: Μεγάλαι κλισιάδες ἀναπεπτέαται ἐς τὸν Πελοπόννησον τῷ Πέρσῃ. *Herodot.* ix. 9.

πύλη, ης (ῆ), prop. *fold* of a gate, in Homer and Herodotus: Καὶ ὀλίγον τι παρακλίναντες τὴν ἑτέραν πύλην. *Herodot.* iii. 156. In the plural, πύλαι, *the two folds*; hence, *gate with double folds*, or, generally, *gate*, in Homer, and the poets, and also in prose writers, in speaking of a single gate, but only of the gate of a town, or rampart, in which respect it differs from θύρα: Εἶατο δημογέροντες ἐπὶ Σκαιῇσι πύλησι. *Il.* iii. 149. Πύλαι ἀνεωγμένοι ἦσαν τῶν τειχῶν. *Xen. Cyr.* vii. 4. 4. In Sophocles and Euripides for the house door: Πρὸς τὰδ' εὖ φυλάσσετε κλείθροισι καὶ μοχλοῖσι δωμαίων πύλας. *Eur. Andr.* 951. In the plural πύλαι, *pass, defiles*, which are the pass out of one country into another, and that pass in particular known also by the name of Θερμόπυλαι, Thermopylæ: Τὴν μὲν οὖν ἀρόδον Πύλας καλοῦσι, καὶ Στένα καὶ Θερμοπύλας· ἔστι γὰρ καὶ θέρμα πλησίον ὕδατα. *Strab.* ix. 186.

πύλωμα, ατος (τό), fr. πυλώω, properly, *the being closed by means of a gate*; hence, *gate*, in general, in the Tragic

(262) writers : Καλῶς ἔχει τὰ πλεῖστ' ἐν ἑξ πυλώμασι. *Æsch. Sept.* 801.

πυλῶν, ὦνος (ὅ), Ionic πυλεών, from πύλη, ordinarily *vestibule* ; may be understood of the threshold of the gate, and by ext., *gate of entrance, great gate*, in the poet Oppian : 'Ρίμφ' ἔθορεν, πυλεῶνα διαπτάμενος θανάτοιο. *Oppian. Cyn.* iii. 419. Πυλεὼν θανάτοιο is a phrase analogous to that which Homer often uses in the same sense : Πύλαι Ἀΐδαο. *Il.* xxiii. 71. *The gate of Hell.*

σανίς, ἰδος (ή), in the plural, σανίδες, ων (αί), in Homer, 1. the *boards* of wood which form the folds or leaves of a door or gate : Ὑψηλαί τε πύλαι, σανίδες τ' ἐπὶ τῆς ἀραρυῖαι, μακραί, ἐϋξεσται, ἐζευγμένοι. *Il.* xviii. 275. 2. *The folds* or leaves themselves : Οὐδὲ πύλησιν εὖρ' ἐπικεκλιμένας σανίδας. *Il.* xii. 121. The singular is only found in the *Sept.*

## 263.

263 θώραξ, ἄκος (ὅ). The anatomical meaning of this word is unknown to the Homeric poems ; it is found for the first time in Hippocrates and Aristotle, for the thorax, or all that part of the body which the cuirass covers, the *trunk* of the man ; but the signification of it is different at different periods. In Aristotle : Τὸ ἀπὸ ἀνχένος μεχρὶ αἰδοίων κύτος, ὃ καλεῖται θώραξ. *Arist. Hist. An.* i. 7. Its extent is more limited in Galen and in medical writers of a later date : Τὸ τοίνυν ὑπὸ τῶν πλευρῶν ἀφορίζομενον ἐφ' ἑκάτερον, πρόσω μὲν ἐπὶ τὰ στέρνα τε καὶ τὰς φρένας ἐξικνούμενον, ὀπίσω δ' ἐπὶ τὴν ῥάχιν κατακαμπτόμενον, ἅπαν τοῦτο τὸ κύτος ἔθος τοῖς ἰατροῖς ἐστὶν ὀνομάζειν θώρακα. *Galen. de Usu Part.* vi. 2.

στέρνον, ου (τό), fr. στέρεος, is the bony part of the chest in Homer, and particularly the bone which is situated in the centre, the *STERNUM* ; speaking of men, it is the external part of the *breast*, plural or singular, the *breast* in animals : "Ον ῥά ποτ' αὐτὸς ὑπὸ στέρνοιο τυχήσας. . . *Il.* iv. 106. Hence, more generally, in Homer (*Il.* iii. 194) and the tragic writers for the whole breast in both sexes : Ἰδού, τόδ' εἰ μὲν στέρνον παίειν προθυμῇ, παῖσον. *Eur. Hec.* 563. In later medical writers the *sternum*, the *breast-bone* : Τὸ δὲ μεταξὺ τούτων [πλευρῶν] στῆθος· καὶ τὸ μεσαίτατον αὐτοῦ στέρνον, μέχρι τοῦ χόνδρου, ὑφ' ὃν τὸ στόμα τῆς κοιλίας. *Galen. Introd.*



στήθος, εος (τό), fr. ἴστημι, in Homer the upper part of (263) the *breast* in its full extent, speaking both of animals and men; in poetry and in prose, *breast* of animals: Παρ' ὤμων, ὅθι κληῖς ἀποέργει ἀνχένα τε στήθος τε. *Il.* viii. 326. Often, and particularly in the plural, the region which contains the heart, the liver, and the lungs, in Homer: "Εκτορί τ' αὐτῷ θυμὸς ἐνὶ στήθεσσι πάτασσεν. *Il.* vii. 216. Sometimes the *bosom* in women: Στήθεά θ' ἰμερόεντα. *Il.* iii. 397. In Hippocrates, the bone called sternum by medical writers from the time of Galen: Στήθος δὲ ἔοικεν οὐ τὸ σύμπαν λέγειν χωρίον ὅσον ἐν τοῖς πρόσω τοῦ θώρακὸς ἐστίν, ἀλλὰ τὸ μέσον ὁστοῦν, ἐν ᾧ διαρθροῦνται πλευραί, ὃ καλοῦσιν ἰδίως οἱ μετ' αὐτὸν ἱατροὶ στέρνον. *Galen. Exeg.*

## 264.

θώραξ, ακος (ὁ), upper part of the *cuirass* or *corslet* of 264 the Homeric warriors, composed of two pieces of metal, one of which covered the breast, and the other the back; each of these two pieces, called γύαλον, was fastened on the two sides of the body by buckles (περόνη), and enclosed it completely. Upon the θώραξ, which reached just below the navel, came another piece called ζῶμα, or girdle (*Pausan.* x. 26), which covered the lower stomach and the reins; to that was attached the μίτρα [cf. 241], or petticoat of arms, which reached down below the knees. Most frequently θώραξ is to be understood by ext. of the whole cuirass: Δεύτερον αὖ θώρηκα περὶ στήθεσσι ἐδυνεν. *Il.* xi. 19.

ζῶμα, ατος (τό), prop. *girdle*, and specially the iron band fastened to the bottom of the θώραξ, as we have just noticed [see plate on p. 162 of *Rich*]: Λῦσε δὲ οἱ ζωστήρα παναίολον ἥδ' ὑπένερθεν ζῶμά τε καὶ μίτρην. *Il.* iv. 216. In these lines, ζῶμα must be understood of the whole cuirass, θώραξ, according to Aristarchus quoted by the Scholiast (*ad Il.* iv. 216).

χιτών, ὠνος (ὁ), ordinarily *tunic*; accompanied with many epithets, this word is sometimes a periphrasis of θώραξ, in Homer (*Il.* xiii. 439); it is found sometimes, but rarely, alone, as synonymous with θώραξ: Ἐκτόρεον δὲ χιτῶνα περὶ στήθεσσι δαΐξαι χαλκῷ ῥωγαλέον. *Il.* ii. 415.

- (264) στολάς, ἄδος (ή), and, in the Doric dialect, σπολάς, a sort of leather jerkin or coat for light-armed troops, cuirass: Τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς στολάδος εἰς τὰς πλευράς. *Xen. An.* iv. 1, 18 [and iii. 3, 20. = θώραξ ἐκ δέρματος κατὰ τοὺς ὤμους ἐφαπτόμενος. *Poll.* vii. 70].

## I.

## 265.

- 265 ἴδιος, ἰα, *proper* and *peculiar* to an individual, to a species, *special*, *private*, *peculiar*: Πρῆξις δ' ἡδ' ἰδίῃ, οὐ δήμιος, ἣν ἀγορεύσω. *Od.* iii. 82. It is more frequently opp. to κοινός and δημόσιος, in the prose writers: Καὶ τὰ πλοῖα πάντα, καὶ τὰ δημόσια καὶ τὰ ἴδια. *Plat. Gorg.* 469, e. In Attic writers it is frequently found in conjunction with the pronouns, as *own* in English: Περὶ τῶν ὑμετέρων ἰδίων. *Dem. Legat.* 439. Hence its use as a possessive pronoun in later writers, and in modern Greek: Κελεύει ὁ Ἀντωνῖνος τῷ ἰδίῳ στρατῷ ἐπιδραμεῖν καὶ φονεῦν τοὺς βαρβάρους. *Herodian.* iv. 11, 8.

κύριος, ἰα, fr. κύρος, *proper*, speaking of a name: Τῷ τε κυρίῳ αὐτοῦ ὀνόματι προσθέντες Ἀφρικανόν. *Herodian.* vii. 5, 19.

οἰκεῖος, εἰα (οἶκος), *of* or *belonging to the house*, *domestic*, is opposed to πολιτικός or to κοινός: Ἐνὶ τῇ τοῖς αὐτοῖς οἰκείῳ ἅμα καὶ πολιτικῶν ἐπιμέλεια. *Thuc.* ii. 40. Hence, *belonging in particular* to a species, to a family, while ἴδιος expresses that which belongs in particular to an individual: Οἰκειότερος γὰρ αὐταῖς ὁ πόνος, ἴδιος, ἄλλ' οὐ κοινὸς ὢν μετὰ τοῦ σώματος. *Plat. Pol.* vii. 535, b.

## 266.

- 266 ἱερεῖον, ου (τό), thing or animal dedicated to religious uses; hence, *victim*: Καὶ ἱερείων πολλὴν ἀφθονίαν ἐνόμιζε γενήσεσθαι. *Xen. Cyr.* i. 4, 17. Acc. to Mœris, ἱερεῖον was the Attic term for the general word θῦμα.

ἱερόν, ου (τό), in the singular signifies sacred place, consecrated spot; very seldom *sacrifice* or *victim*: "Ὁφρ' ἱρόν

ἑτοιμασσαίαιτ' Ἀθήνη. *Il.* xi. 571. Ordinarily, in the plural, (266) τὰ ἱερά, in poetry and prose, 1. *sacrifices, sacred ceremonies*: Ὅφρ' ἡμῖν Ἑκάεργον ἰλάσσεαι ἱερά ῥέξας. *Il.* i. 147. 2. The *victims*: Καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις. *Xen. Cyr.* i. 6, 2.

ἄργμα, ατος (τό), fr. ἄρχω, plural in the *Odyssey*, *first-fruits*: Ἡ ῥα καὶ ἄργματα θῦσε θεοῖς. *Od.* xiv. 446.

ἀπαρχή, ἥς (ή), more commonly in the plural, *first-fruits* of the produce of the earth, which were offered to the gods, and laid upon the tombs of the dead: Ὅσα τε ἡ γῆ ἡμῶν ἀνεδίδου ὥρατα, πάντων ἀπαρχὰς ἐπιφέροντες. *Thuc.* iii. 58.

θυηλή, ἥς (ή), fr. θύω, in the *Iliad*, portion of the cooked meats, which were burnt in honour of the gods, before commencing the meal or feast, *primitiæ*: Ὁ δ' ἐν πυρὶ βάλλε θυηλάς. *Il.* ix. 220. Hence *victim* or *sacrifice*, in general: Φοινία δὲ χεῖρ στάζει θυηλῆς Ἄρειος. *Soph. Electr.* 1422.

θῦμα, ατος (τό), prop., what is burnt in honour of the gods upon the altar; whence it was subsequently applied to every kind of *victim*, and, in a yet wider acceptance, of *offering*: Οὗτος δ', ἐπεὶ περ πόλις ἀναγκάζει τάδε, θεῶ γενέσθω θῦμα. *Eur. Iph. T.* 600.

θυμίαμα, ατος (τό), *perfume* of the incense burnt upon the altars: Πόλις δ' ὁμοῦ μὲν θυμιαμάτων γέμει. *Soph. Œd. R.* 4. [Also in *Pl. Rep.* ii. 373, a.]

θύος, εος (τό), fr. θύω, that which was burnt in honour of the gods, *incense, perfume*: Ἐπὶ δ' ἀγλαὰ μηρία καίειν, ἄλλοτε δὲ σπονδῶσι θύεσσι τε ἰλάσκεσθαι. *Hes. Oper.* 335.

θυσία, ας (ή), *sacrifice, victim*: Ὁ μὲν γε Σκύθης, καὶ πάσας τὰς θυσίας ἀφείς καὶ ἡγησάμενος ταπεινάς, αὐτοὺς ἀνθρώπους τῇ Ἀρτέμιδι παρίστησι. *Luc. de Sacrific.* ad fin.

ὀλοκαύτωμα, ατος (τό), fr. ὀλοκαυτόω, a verb found only in Xenophon, *victim* that was burnt whole, *HOLOCAUST*: Καὶ θύσετε ἐπ' αὐτοῦ τὰ ὀλοκαυτώματα ὑμῶν. *Exod.* xx. 24.

ὀλοκαύτωσις, εως (ή), *action of burning the victim whole*: *HOLOCAUST*: Πᾶσαι αἱ βόες εἰς ὀλοκαύτωσιν. *Numer.* vii. 87.

σφάγιον, ου (τό), fr. σφάζω, beast killed (by cutting the throat) in sacrifice; hence *victim*, and particularly *victim so killed*, the parts cut off, or the entrails of the victim, from



(266) which the auguries were taken: Καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι τὰ ἱερὰ καὶ τὰ σφάγια καλὰ εἶη. *Xen. Anab.* i. 8, 15.

χρηστήριον, ου (τό) [poet. in this sense], prop. the *sacrifice* or *victim* offered by the person who consulted the oracle: Ἀνδρῶν τὰδ' ἐστὶ σφάγια καὶ χρηστήρια θεοῖσιν ἔρδειν. *Æsch. Sept.* 230. The more general sense of *offering* is given it in Sophocles (*Aj.* 220), a line which seems to be a reminiscence of *Æschylus*.

## 267.

267 ἱερεὺς, ἕως (ὁ), fr. ἱερός, *priest*, in general, he who offered the sacrifices, and declared the will of the gods as manifested by the victims, in poetry and prose; *sacerdos*: Ἀλλ' ἄγε δὴ τινα μάντιν ἐρείομεν ἢ ἱερεῖα. *Il.* i. 62.

ἀμφιπόλος (ὁ, ἡ), poet., *one who serves*; hence *minister, priest, priestess*: Τὰς ἐλαφοκτόνου θεᾶς ἀμφίπολον κούραν. *Eur. Iph. T.* 1114.

ἄρητήρ, ἦρος (ὁ) [ᾱ], prop. *one that prays*; hence *priest*: Ἀλλ' ἔνεκ' ἀρητῆρος, ὃν ἡτίμησ' Ἀγαμέμνων. *Il.* i. 94.

διάκονος, ου (ὁ), prop. *one who serves*; in the N. T., *DEACON* of the primitive Church, whose office it was to distribute the alms: Σὺν ἐπισκόποις καὶ διακόνοις. *Philipp.* i. 1.

ἐπίσκοπος, ου (ὁ), prop. *inspector*; in the primitive Christian Church, the name of the successors of the Apostles, *BISHOP*: Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι. *N. T. Tit.* i. 7.

θυτήρ, ἦρος (ὁ), fr.θύω, *one who sacrifices, a sacrificer*: Οἷδ', ὥς θυτήρ γε πολλὰ δὴ σταθεὶς ἄνω. *Soph. Trach.* 1194.

θύτης, ου (ὁ), Herodian uses this word for the Latin *arusrex*: Τούς τε πανταχόθεν μάγους καὶ ἀστρονόμους τε καὶ θύτας μετεπέμπετο. *Herodian.* iv. 12, 6.

θυηπόλος (ὁ, ἡ), poet., name of the *priests* of lower rank, who burnt the incense upon the altar: Οὐ καταβαλεῖς τὰ κώδι', ὦ θυηπόλη; *Aristoph. Pac.* 1124. Dionysius of Halicarnassus uses this name of the Vestals among the Romans: Αἱ καλοῦνται ἀπὸ τῆς θεᾶς ἣν θεραπεύουσιν Ἑστιάδες, αὐτὸς πρῶτος ἱερὸν ἰδρυσάμενος Ῥωμαίοις Ἑστίας, καὶ παρθένους ἀποδείξας αὐτῇ θυηπόλους. *Dion. H. Ant. Rom.* ii. 64.

θυοσκόος (ὁ, ἡ), *diviner*; *arusrex*: Ἡ οἱ μάντιές εἰσι, θυοσκόοι, ἢ ἱερεῖς. *Il.* xxiv. 221.

ἱερογραμματεὺς, ἕως (ὁ), prop. sacred scribe, the name (267) given by the Greeks to a class of learned Egyptian priests, who wrote in hieroglyphic, or hierotic, characters, the history of the gods, and various theological and scientific treatises: Τὴν ἱερατικὴν, ἣ χρῶνται οἱ ἱερογραμματεῖς. *Clem. Alex. Strom.* v. 657. Acc. to Lucian, their office was to explain the mysteries of religion: "Ὡς περ Αἰγυπτίων οἱ καλούμενοι ἱερογραμματεῖς, Ἀσσυρίων δὲ καὶ Ἀράβων οἱ ἐξηγηταὶ τῶν μύθων. *Luc. Macrob.* 4.

ἱεροθύτης, ου (ὁ), fr. ἱερός and θύτης, a *sacrificer*, in Pausanias: Ἱερεία δὲ σφίσιν ἐστὶν ἡ δρῶσα, σὺν δὲ αὐτῇ καὶ τῶν ἱεροθυτῶν καλουμένων ὁ νεώτατος. *Paus.* viii. 42, 12.

ἱερομνήμων, ονος (ὁ). The HIEROMNEMON at Byzantium was the chief magistrate, considered in his office of superintendent of public worship and sacred rites, as the archon at Athens, the consul at Rome, and, like them, he gave his name to the year: Ἐπὶ ἱερομνάμονος Βουσπορίχῳ. *Dem. de Coron. in Byzant. decret.* 27. Dionysius of Halicarnassus gives this name to the *Pontifices* of the Romans: Ὡς ἂν οἱ ἱερομνήμονες ἐξηγῶνται. *Ant. R.* viii. 55.

ἱεροποιός (ὁ, ἡ), fr. ποιέω, prop. *one who offers sacrifices*; used as a substantive, ὁ ἱεροποιός, *master of the sacred ceremonies*, was the name of ten magistrates at Athens chosen by lot; their office was to regulate the festivals, the ceremonies, and the sacrifices, to choose the victims, and to assist at the examination which the aruspices made of the sacred entrails, in order to prevent fraud, adds the Scholiast, on the part of the diviners: Οἱ λοιποὶ τὰς πομπὰς πέμπουσιν ὑμῖν μετὰ τῶν ἱεροποιῶν. *Dem. Philipp.* i. 26.

ἱεροφάντης, ου (ὁ), fr. ἱερός and φαίνω, he who exhibits the sacred things, HIEROPHANT, priest of Ceres, who presided at the initiations of the mysteries of Eleusis, and explained the mysteries to the initiated. The Hierophant took the vow of celibacy, and was always chosen out of the family of the Eumolpidæ, one of the first in Athens, in which family this dignity continued for 1200 years: Ὁ δὲ μέγιστος τῶν ποντιφίκων, οἷον ἐξηγητοῦ καὶ προφήτου, μᾶλλον δὲ ἱεροφάντου τάξιν ἐπέχει. *Plut. Num.* 9.

λειτουργός (ὁ, ἡ), *one who serves, minister of worship*:

(267) Ἄλλ' οἷς δίκαιόν ἐστι ταῦτα λειτουργοῖς θεῶν ἀνατιθέντες.  
*Plut. de Oracul. def. 13.*

μάγος, ου (ὁ), a Persian word, MAGUS, name of an ancient people, who, according to Herodotus (1, 101), were a part of the nation of the Medes. From the time of Zoroaster, the reformer of the religion of the Persians, the name of Magi was that of an order of priests who were in the highest esteem among the ancient Persians, and to whom was entrusted not only the superintendence of their religious worship in general, but even the education of their princes :  
 Ἄνευ γὰρ δὴ μάγου οὐ σφι νόμος ἐστὶ θυσίας ποιέεσθαι.  
*Herodot. i. 132.*

μηλοθύτης, ου (ὁ), prop. *he who sacrifices sheep*, epithet of the altar as well as of the priest in Euripides ; hence, *priest*, in general :  
 Θεῶν δ' ἐπ' ἐσχάρας οὐκ ἔχω ἐπὶ τίνα μηλοθύτην πορευθῶ. *Eur. Alc. 118.*

πρεσβύτερος, ου (ὁ), *elder ; presbyter* ; hence, *PRIEST* ; in the primitive Christian Church, the elders or presbyters were appointed by the Apostles :  
 Χειροτονήσαντες δὲ αὐτοῖς πρεσβυτέρους κατ' ἐκκλησίαν, προσευξάμενοι μετὰ νηστειῶν.  
*Act. Apost. xiv. 23.*

## 268.

268 *ιέρως*, ρά, fr. *ἱημι*, because formerly every thing, the origin or cause of which was unknown, was considered as *sent* by the Deity. Thus, in Homer and the ancient poets, *ιέρως* is the epithet of the day-light, of rivers, of barley, the first food of man, all which, being acknowledged blessings to man, gave him the first notion of the Deity :  
 Γίγνονται δ' ἄρα ταίγ' ἐκ τε κρηνέων ἀπὸ τ' ἀλσέων ἐκ θ' ἱερῶν ποταμῶν. *Od. x. 351.* Hence, *consecrated, sacred* :  
 Ἱεροὺς κατὰ βωμούς. *Il. ii. 305.*

ἀβέβηλος (ὁ, ἡ), that which cannot or ought not to be approached, *inaccessible*, access to which is forbidden by religion, *inviolable*, speaking of temples and places that served as asylums of refuge :  
 Ἔστι δούλῳ φεύξιμος βωμός, ἔστι καὶ λησταῖς ἀβέβηλα πολλὰ τῶν ἱερῶν. *Plut. de Superst. 4.*

ἄγιος, ἰα (ἄγιος), word unknown to Homer, and very rare



in ancient poetry and prose ; properly, *pure*, with reference (268) to moral purity ; hence it seems to have been chosen by the ecclesiastical writers of the O. T. and N. T. in preference to *ἱερός* : 1. *holy* : "Ἀγιοὶ γίνεσθε, ὅτι ἐγὼ ἅγιός εἰμι. *N. T.* 1 *Petr.* i. 16. 2. Very often, in speaking of things, *holy* for *consecrated*, *sacred* : 'Ὡς πρόβατα ἅγια. *Ezech.* xxxvi. 38.

*ἄθικτος* (ὁ, ἡ), that which cannot be touched, *inviolable*, speaking of a consecrated place : "Ἀθικτος οὐδ' οἰκητός, αἱ γὰρ ἔμφοβοι θεαί σφ' ἔχουσι. *Soph. Œd. Col.* 39.

*ῥῆσιος*, *ία*, that which is permitted, or rather that which is not forbidden by religion, by the divine law, which is not consecrated, speaking of things and of places, the use of which, or the approach to which, were not forbidden by religion, *lawful*, *permitted*, in opp. to *ἱερός*, *sacred*, *consecrated*, and in this case it is sometimes rendered by *profane* : 'Ες ὀλιγοῖαν ἐτράποντο καὶ ἱερῶν καὶ ὁσίων ὁμοίως. *Thuc.* ii. 52. [*des choses licites et sacrées* (Pillon) : *of things sacred and profane* (Mr. Dale). Cf. δι' οὗ (νόμου) τῶν ἱερῶν μὲν χρημάτων τοὺς θεοὺς, τῶν ὁσίων δὲ τὴν πόλιν ἀποστερεῖ. *Dem.* 703, 1.]

*σεβάσμιος*, *ία*, *worthy of veneration*, *venerated* : 'Ἀφροδίτην ἔχουσι μάλα σεβάσμιον. *Plut. Amator.* 19.

*σεβαστός*, *ἡ*, *august*, *Augustus*, as the surname of the Roman emperors, in Plutarch and Greek writers of Roman history : Καῖσαρ ὁ πρῶτος ἐπικληθεὶς Σεβαστός. *Plut. Apophth. Cæs.* 1.

## 269.

*ἱμάτιον*, *ον* (τό), *prop. upper or outer garment*, often *garment*, *dress*, in general : 'Ἱμάτιά τ' ἀνδρεῖα καὶ γυναικεῖα. *Xen. Mem.* ii. 7, 5.

*ἱματισμός*, *οῦ* (ὁ), a complete *dress*, in Plutarch [so in *Polyb.* 6, 15, 4] : Ταῖς δὲ θυγατράσιν αὐτοῦ ἱματισμὸν πολυτελεῖ Διονυσίου τοῦ τυράννου Σικελίας πέμψαντος. *Pseudo-Plut. Apophth. Lac. Archid.* 7.

*εἶμα*, *ατος* (τό), *clothing*, *clothes*, in general, in the plural : Εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἶματα δύσω. *Il.* ii. 261.

*ἐνδύμα*, *ατος* (τό), that which a man puts on, *garment*, in the Sept. and the N. T. : Εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἐνδύμα γάμου. *Matth.* xxii. 11.

- (269) ἔσθημα, ατος (τό), a verbal in the old Attic : [ὅταν . . .] εἰσίδω δ' ἔσθήματα φοροῦντ' ἐκείνῳ ταυτά. *Soph. Electr.* 269. [*Th.* iii. 58.]

ἔσθης, ἡτος (ή), fr. ἔννυμι, *clothing, clothes, dress ; vestis* : Μετρία δ' αὖ ἔσθῃτι, καὶ ἐς τὸν νῦν τρόπον, πρῶτοι Λακεδαιμόνιοι ἐχρήσαντο. *Thuc.* i. 6. [In the *Od.* collectively : and so still in *Xen. An.* 3, 1, 18, κτήνη, χρυσόν, ἔσθῃτα.—Not a *single* garment ; though with ref. to the dress of persons generally we meet with the pl. as ἐν Πέρσαις πολὺ καὶ ἔσθῃτες φανλότεραι καὶ δίαται εὐτελέστεραι. *Xen. Cyr.* 1, 3, 2.] *Pape.*

ἔσθης, εως (ή), *garment*, in the N. T. : Δύο ἄνδρες ἐπέστησαν αὐταῖς ἐν ἔσθήσεσιν ἀστραπτούσαις. *Luc.* xxiv. 4.

ἔσθος, ου (ό), poet. form of ἔσθης : Τοῦ δ' οὔτι μελάντερον ἔπλετο ἔσθος. *Il.* xxiv. 94.

περιβόλαιον, ου (τό), poet. *covering, wrapping* : Θανάτου τάδ' ἤδη περιβόλαι' ἀνημμέθα. *Eur. Herc. fur.* 549.

στολή, ἡς (ή), fr. στέλλω, *accoutrement, attire* : Λησταῖς ἐοικότας καὶ τὸ πλῆθος καὶ τὰς στολάς. *Xen. Cyr.* ii. 4, 17.

## 270.

- 270 ἱστορικός, ου (ό), *skilful historian* : Ἀλλὰ ταῦτα μὲν ἀνακείσθω τῇ Ἰύβα χάριτι, τοῦ πάντων ἱστορικωτάτου βασιλέων. *Plut. Sertor.* 9. [Properly an *adj.* = *scientific*. Pl. *Soph.* 267, e. = *historical*. *Plut.*]

ἱστοριογράφος, ου (ό), *historian* who writes the history of past times ; *historian* : Τίς οὐκ ἂν θαυμάσειε τὴν ἀπειρίαν καὶ τὴν ἄγνοιαν τῆς κοινῆς ἐννοίας . . . ἣν μάλιστα δεῖ παρὰ τοῖς ἱστοριογράφοις ὑπάρχειν ; *Polyb.* ii. 62, 2.

συγγραφεύς, εως (ό), *contemporaneous writer or historian*, who writes the history of his own times [this limitation is probably unfounded] : Ἀλλὰ γὰρ τῶν μὲν μεγάλων πόλεων, εἴ τι καλὸν ἔπραξαν, ἅπαντες οἱ συγγραφεῖς μέμνηνται. *Xen. Hell.* vii. 2, 1.

## 271.

- 271 ἰταλός, ου (ό), an *Italian* : Οὐδ' αὖ, ὅτι Ἰβηρ ὁ Τραϊανός, ἀλλ' οὐκ Ἰταλός, οὐδ' Ἰταλιώτης ἦν (not an *Italian* by birth, nor of a family that had afterwards settled in Italy). *Dion. Cass.* lxxviii. 4.

ἰταλιώτης, ου (ὁ), an *Italiot*, or inhabitant of Magna (271) Græcia (not of an original Italian family): Καὶ Ἰταλιῶται Πυθαγόραν, καὶ Λαμψακηνοὶ Ἀναξαγόραν ξένον ὄντα ἔθαψαν καὶ τιμῶσιν ἔτι καὶ νῦν. *Aristot. Rhetor. ii. 23.*

## K.

## 272.

καθαρός, ρά, fr. καθαίρειν, *clean, neat*; hence, *pure*, prop. 272 and fig.: Καθαρὰ χροὶ εἴμαθ' ἑλουῖσα. *Od. xvii. 48.*

ἀκίβδηλος (ὁ, ἡ), *not adulterated*, in speaking of coined money, of good alloy: Ὁ δὲ ἀλλαπτόμενος ἢ νόμισμα ἀντὶ νομίματος ἢ καὶ τῶν ἄλλων ζώων ὅτιοῦν ἢ καὶ μὴ ζώων ἀκίβδηλον πᾶν διδότη καὶ δεχέσθω τῷ νόμῳ ξυνεπόμενος. *Plat. Legg. xi. 916, d.* [Improp. *without fraud*. *Hdt. 9, 7, 1.*]

ἄκρατος (ὁ, ἡ), *unmixed, pure*, in speaking of wine: Ἀκρητον θεῖον ποτὸν ἐντὸς ἔχοντες. *Od. ii. 341.* [By no means *only* of wine: e. g. ἄκρατος νοῦς, *pure intellect*. *Xen. Cyr. 8, 7, 20*; also improp. *pure, absolute*, e. g. ἐλευθερία. *Pl. &c.*]

ζωρός (ὁ, ἡ), poet. *pure* [shear, *neat*], in speaking of wine: Ζωρότερον δὲ κέραϊε, δέπας δ' ἐντυνον ἐκάστω. *Il. ix. 203.*

## 273.

καίειν, *to burn*, in speaking of the action of fire, to consume by fire in all the senses of the *transitive* verb to *burn* in English: Τὸ μὲν πῦρ τοὺς ἀπτομένους καίει. *Xen. Cyr. v. 1, 5.* With πῦρ, *to light or kindle* a fire, to make a fire: Καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον. *Xen. Anab. iv. 4, 8.*

αἶθειν [*act. to light, kindle*, πῦρ. *Hdt. 4, 145*: δαλόν. *Æsch. Ag. 1410*] in the passive; *to burn, to be on fire*, in the participle in Homer, epithet of a torch: Ὅτε μὴ αὐτὸς γε Κρονίων ἐμβάλοι αἰθόμενον δαλὸν νήεσσι θοῇσιν. *Il. xiii. 320.* [πᾶσα ἡ χώρα αἶθεσθαι ἐδόκει. *Xen. An. 6, 3, 19.*] Fig.: Αἶθεσθαι τῷ ἔρωτι. *Xen. Cyr. v. 1, 8.*

αἰθαλοῦν, *to reduce to ashes, to consume*: Μὴ σ' αἰθαλώσῃ πολὺ-καπνον στόγος πέπλους. *Eur. Electr. 1133.*

ἀνθρακοῦν (ἀνθραξ), *to reduce to coal, to calcine*: Καίπερ κεραυνῷ Ζηνὸς ἡνθρακωμένος. *Æsch. Prom. 372.*



(273) αὔειν, *to light, kindle*; *urere*: "ἵνα μή ποθεν ἄλλοθεν αὔοι. *Od.* v. 490.

δαίειν, *to light a fire*: Πρῶτα μὲν ἐν πεδίῳ πῦρ δαίετο. *Il.* xxi. 343.

θύειν, *to burn*, in speaking of perfumes, and later, of victims offered in sacrifice to the gods: Ἡ ῥα καὶ ἄργματα θύσε. *Od.* xiv. 446.

καυματίζειν, *to burn*, speaking of the heat of the sun: Ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη. *Matth.* xiii. 6.

πρήθειν [and πιμπράναι], *to set on fire, to burn*: Πρήσω πόλιν. *Æsch.* Sept. 434.

πυροῦν, *to set fire to, to burn*: Οὐ πρότερον παύσομαι πρὶν ἢ ἔλω τε καὶ πυρώσω τὰς Ἀθήνας. *Herodot.* vii. 8.

τεφροῦν (τέφρα), *to reduce to ashes*, in the Alexandrine poets: Τεφρώσας γυνὴ Λημναίῳ πυρί. *Lyc.* Alex. 227.

φλέγειν, *to take fire, blaze, throw out flames of fire*, speaking of a fire: Τὸ δὲ φλέγει ἀκάματον πῦρ. *Il.* xxi. 13. [Also *trans.* φλέγων ἀκτῖσιν ἥλιος χθόνα. *Æsch.* Pers. 364; also *to cause to blaze up, or fire up*, *prop.* and *fig.*]

φλεγέθειν, poet. frequentative of the preceding word: Ἡύτε πῦρ τότ' ἐπεσσύμενον πόλιν ἀνδρῶν ὄρμενον ἐξαίφνης φλεγέθει. *Il.* xvii. 738.

φλεγμαίνειν (φλέγμα), *to be inflamed, to have inflammation*, speaking medically: "Ὅσα δὲ φλεγμαίνειν λέγεται τοῦ σώματος, ἀπὸ τοῦ κάεσθαί τε καὶ φλέγεσθαι διὰ χολὴν γέγονε πάντα. *Plat.* Tim. 85, b.

φλογίζειν, poet. *to set on fire, envelop in flames*: Οὐδ' εἰ πυρφόρος ἀστεροπητῆς βροντᾶς αὐγαῖς μ' εἰσι φλογίζων. *Soph.* Phil. 1196.

## 274.

274 κακός, ἡ, deficient in such or such a physical or moral advantage; hence, generally, it is opposed to ἀγαθός in all its meanings, *prop.* and *fig.*; *bad, worthless*, as being useless, unfit, *not good*, specially in war; hence, *cowardly*: Καί τοι ἔγωγε οὐδὲν ἀνισώτερον νομίζω τῶν ἐν ἀνθρώποις εἶναι τοῦ τῶν ἴσων τόν τε κακὸν καὶ τὸν ἀγαθὸν ἀξιοῦσθαι. *Xen.* Cyr. ii. 2, 14.

κακοήθης (ὁ, ἡ), *vicious in character or habits, malicious*; *malignus*: Κακοήθης δ' ὢν, Αἰσχίνῃ. *Dem.* de Cor. 5.

κακομήχανος (ὁ, ἡ), *one who contrives or causes evil*: Δᾶερ ἐμεῖο, κυνὸς κακομηχάνου. *Il.* vi. 344.

κακόνους (ὁ, ἡ), *ill-disposed, entertaining ill-will* [*ill-* (274) *affected*; e. g. τῇ πόλει. *Th.* 6, 24]: Ἡ νομίζεις κακόνουν τὴν μητέρα σοι εἶναι; *Xen. Mem.* ii. 2, 9.

κακοπράγμων (ὁ, ἡ), *whose conduct is bad, an intriguer, a knave*: Οὐ μέντοι ἔπειθέ γε τὸ μὴ οὐ μεγαλοπράγμων τε καὶ κακοπράγμων. *Xen. Hell.* v. 2, 26.

κακοῦργος (ὁ, ἡ), *one who is a worker or causer of evil*: Ἀλλὰ κακοῦργος μὲν τῶν ἄλλων, ἑαυτοῦ δὲ πολὺ κακουργότερος. *Xen. Mem.* i. 5, 3. In an abstract sense, an *evil-doer, a malefactor*: Ἡ κακοῦργος ἐρευνῆσαι. *Xen. Cyr.* i. 2, 12.

κακοφυής (ὁ, ἡ), *of an evil nature, naturally bad*: Τοὺς δὲ κατὰ τὴν ψυχὴν κακοφυεῖς τε καὶ ἀνιάτους αὐτοὶ ἀποκτενοῦσιν. *Plat. Pol.* iii. 410, a.

βλαβερός, ρά (βλάβη), *hurtful, in opp. to ὠφέλιμος*: Λέγων ὅτι μωρὸς μὲν εἶη εἴ τις οἶεται μὴ μαθὼν τὰ τε ὠφέλιμα καὶ τὰ βλαβερά τῶν πραγμάτων διαγνώσεσθαι. *Xen. Mem.* iv. 1, 15.

λυμεών, ὦρος (ὁ), *destroyer*: Καὶ μᾶλλον ἐπιθυμοῦντες ἡγέμονες ἢ δεσπότες προσαγορεύεσθαι· καὶ σωτῆρες, ἀλλὰ μὴ λυμεῶνες ἀποκαλεῖσθαι. *Isocr. Paneg.* 22.

μοχθηρός, ρά (μόχθος), *depraved, corrupted*: Ἀλλ' ἐνίους ἐδόκουν καταμανθάνειν τῶν καλῶν τὰς μορφὰς πάννυ μοχθηροὺς ὄντας τὰς ψυχὰς. *Xen. Œcon.* 6, 16.

οὐτιδανός, ἡ, *good for nothing, mean, cowardly; nequam*: Δημοβόρος βασιλεὺς ἐπεὶ οὐτιδανοῖσιν ἀνάσσεις. *Pl.* i. 231.

πανοῦργος (ὁ, ἡ), *capable of any thing, in a bad sense, thoroughly wicked*: Προδόντες ἡμᾶς σὺν Τισσαφέρνει τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ. *Xen. Anab.* ii. 5, 12.

πονηρός, ἁ (πόνος), *one who causes or inflicts evil, pain, trouble; bad, in the sense of hurtful, dangerous*: Πονηρὰ τροφή. *Plat. Legg.* v. 735, b. Fig. and speaking of persons, it denotes rather the habit of evil, the constant disposition to do evil, *perverse, froward*; hence it is opposed to χρηστός and καλὸς κἀγαθός: Ἀλλ' εἰ ἀδύνατόν ἐστι πονηρὸν ὄντα καλοὺς κἀγαθοὺς φίλους κτῆσασθαι . . . . *Xen. Mem.* ii. 6, 20. In the prop. sense some grammarians accented the word πόνηρος. Ammonius, after Tryphon, very properly exposes this conceit, and, if we may trust him, this last mode of accenting the word was in use with the Attic writers in both senses of the word.

- (274) φαῦλος, *bad, worthless*, in the sense of incapable, without talent, *despicable*; *vilis*, in opp. to ἀγαθός: Ἐώρων γάρ, ἔφη ὁ Κριτόβουλος, ῥήτοράς τε φαύλους ἀγαθοῖς δημηγόροις φίλους ὄντας. *Xen. Mem. ii. 6, 20.*

φλαῦρος (ὁ, ἡ), *bad, evil*, in the sense of *abusive, injurious*, in speaking of a discourse: Καὶ μηδὲν εἶπης φλαῦρον ἀνδρας δεξιούς. *Aristoph. Nub. 832.*

## 275.

- 275 κακοῦν, to *ill-treat*, use ill: Ἐλθὼν γάρ ῥ' ἐκάκωσε βίην Ἑρακληΐῃ. *Il. xi. 690.*

κακοποιεῖν, to *do evil to*, to *injure*, in general: Δύνανται πολλὰ μὲν τὴν βασιλέως χώραν καταθέοντες κακοποιεῖν. *Xen. Mem. iii. 5, 26.*

κακουργεῖν, to *work or bring about evil*: Ὁ τι δ' ἂν κακουργῇ τις τοὺς ἐναντίους, δῆλον ὅτι παντὶ τούτῳ τοὺς συμμάχους κουφίζει. *Xen. Cyr. vi. 3, 24.*

κακύνειν is principally used in the passive, to *be culpable or cowardly*, base: Οὐκουν κακύνει τοῖσδε τοῖς βουλευμασιν; *Eur. Hec. 251.* [*Pl. Tim. 42, c. τρόπον ὃν κακύνοιτο* of soldiers, opp. to τὸ δέον ποιεῖν. *Xen. Cyr. 6, 3, 27*: usually c. acc. personæ: sts περί τινα of a country, it is to *ravage it*; e. g. τὴν Εὐβοίαν. *Th. 2, 32.*]

ἀδικεῖν (*ἄδικος*), prop. to *be unjust*; hence, in a wide sense, to *ill-treat, to hurt, to injure, to wrong*: Τοὺς γὰρ ξένους ἐξ οὗ ὃ τε Σίνρις καὶ ὁ Σκείρων καὶ ὁ Προκρούστης ἀπέθανον οὐδεὶς ἔτι ἀδικεῖ. *Xen. Mem. ii. 1, 14.*

βλάπτειν, to *hurt*, principally in war: Οὐ μὴν οὐδὲ ἀναισθήτως αὐτοὺς κελεύω τοὺς τε ξυμμάχους ἡμῶν ἐὰν βλάπτειν. *Thuc. i. 82.*

δηλεῖσθαι, to *destroy, to injure*; *lædere*: Οὐδέ ποτ' ἐν Φθίῃ ἐριβώλακι βωτιανείρῃ καρπὸν ἐδηλήσαντ'. *Il. i. 156.* [*In prose, Hdt. γῆν, στρατιήν, &c.*]

λυμαίνεσθαι (*λύμη*), used of acts of violence, of attacks upon persons and things, to *attack, to injure by words or actions*: Λυμαινομένη δὲ τῷ νεκρῷ, ἐπέλεγε τόδε. *Herodot. i. 214.* Hence, to *inflict evil*, i. e. to *harass, to worst* in war: Λυμαίνεσθαι τοὺς πολεμίους. *Xen. Cyr. vi. 3, 24.*

λωβᾶσθαι (*λώβη*), to *insult, to treat injuriously, to out-*



*rage*: Ἡ γὰρ ἄν, Ἀτρείδῃ, νῦν ὕστατα λωβήσαιο. *Il.* i. 232. (275)  
 [Often in *Hdt.* and common in *Pl.*: ὧ τὸ ἄδικον μὲν λωβᾶται, τὸ δὲ δίκαιον ὀνίνησιν. *Crit.* 47, e; λωβῶνται τοὺς νεούς. *Prot.* 318, d.]

πημαίνειν (πῆμα), *to damage, to worst, to persecute, to harass*: Μὴ δι' ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων πημαίνει Τρῶας. *Il.* xv. 41. [In *prose*, *Hdt.* *Pl.*-*Arist.* πημαίνει τὰ ὄμματα ὑγρότης. *Probl.* 31.]

## 276.

καλάμη, ης (ή), *stubble, straw of wheat, barley, &c.*; 276  
*calamus, stipula*: Τὸν δὲ νέον σῖτον σὺν τῇ καλάμῃ ἀποκείμενον. *Xen. An.* v. 4, 27.

ἄχνη, ης (ή), *fr. ἄ and ἔχω, any object without consistence, any thing light, hovering and driving about in the air, as chaff winnowed and set afloat in the air*: Ὡς δ' ἄνεμος ἄχνας φορεῖ ἱεράς κατ' ἀλῶας. *Il.* v. 499. [Cf. 110.]

ἄχῦρον, ον (τό), *stalk of the growing corn; hence, in the plural, straw*: Ἐξελόντες αὐτέων τὴν κοιλίην καὶ καθήραντες ἐμπιπλάσι ἀχύρων. *Herodot.* iv. 72. *Fig. dung*: Τοὺς γὰρ μετοίκους ἄχυρα τῶν ἀστῶν λέγω. *Aristoph. Ach.* 508. [I don't know on what authority M. Pillon founds this article. The meaning usually given is *chaff, husks.*]

κάρφος, εος (τό), *any dry and very light thing, particle of straw, chip of wood*: Κάρφος χαμᾶθέν νυν λαβὼν τὸν λύχρον πρόβυσον. *Aristoph. Vesp.* 249.

φρύγανον, ον (τό), *thin bit of dry wood, small stick, such as are collected for fuel*: Καὶ τὰμὺ κάρφη καὶ τὰ παρόντα φρύγανα. *Aristoph. Av.* 642.

## 277.

καλεῖν, 1. *to call for the purpose of bringing to you*: 277  
 Καὶ καλέσας τὸν Γωβρύαν. *Xen. Cyr.* v. 3, 3. 2. *To call, in the sense of denoting, naming*: Ἐξέρχονται δὲ τηνικαῦτα εἰς τοὺς γεραιτέρους ὄντας τε καὶ καλουμένους. *Xen. Cyr.* i. 2, 13.

ἄυτεῖν (ἄυτή), *to call shouting*: Καὶ αὐτεῖ πάντας ἀρίστους. *Il.* xi. 258.

ῥήπυειν, *to call with a loud voice*: Αὐτὰρ ὁ Κύκλωπας μεγάλ' ῥηπυεν. *Od.* ix. 399.

κικλήσκειν, a kind of, Ionic and Epic, frequentative of καλέω: Ἐρχεο· κικλήσκει σε πατήρ ἐμός, ὅφρα τι εἴπῃ. *Od.* xxii. 397.

- (277) λέγειν, *to say*, in the meaning and use given to the word in the participle *said*, said to be: "Ἡ τοὺς περὶ τὰ τοιαῦτ' αἰὲ προχέιρους ὄντας τοῖς πλείστοις λεγομένοις ἰατροῖς. *Plat. Legg.* ix. 857, d.

ὀνομάζειν, *to call by name, to name*: Διελέγοντο πρὸς ἀλλήλους, ὡς μνημονικὸς ὁ Κῦρος ὅποσους συνέταττε, πῶς ὀνομάζων ἐνετέλλετο. *Xen. Cyr.* v. 3, 17.

προσαγορεύειν, *to address in speech, to call by a name or title*: Τοῦ ἔνεκεν "Ὀμηρον οἶει τὸν Ἀγαμέμνονα προσ-  
αγορεῦσαι ποιμένα λαῶν; *Xen. Mem.* iii. 3, 1.

## 278.

- 278 καλός, καλή, *beautiful*, used of persons and things, in a very wide sense, prop. and fig.; hence, *good, honorable, fit, proper, useful, advantageous*, in opp. to κακός and αἰσχρός: Μάλα γάρ σ' ὀρώ καλόν τε μέγαν τε. *Od.* i. 301.

εἰδάλιμος, ἡ (εἶδος), *very beautiful*: Χωρὶς δ' αὐτε γυναῖκας, ἀμύ-  
μονα ἔργ' εἰδυίας τέσσαρας εἰδάλιμας. *Od.* xxiv. 279.

εὐειδής (ὁ, ἡ), fr. εἶδος, *beautiful* with reference to *form, shape, comely, fair, &c.*: Καὶ θεραπαίνας πολλὰς καὶ εὐει-  
δεῖς, καὶ οὐδὲ ταύτας ἡμελημένως ἐχούσας. *Xen. Mem.* iii. 11, 4.

εὐμορφος (ὁ, ἡ), fr. μορφή, *beautiful in face only, formosus*: Καὶ οὕτω αἱ εὐμορφοὶ τὰς ἀμόρφας καὶ ἐμπήρους ἐξεδί-  
δσαν. *Herodot.* i. 196.

εὐπρεπής (ὁ, ἡ), fr. πρέπω, *of beautiful appearance*, seldom when speaking of persons: Γυνὴ τὸ εἶδος εὐπρεπής. *Plut. Præc. conj.* 23.

εὐπρόσωπος (ὁ, ἡ) (πρόσωπον), 1. *beautiful in face*, hence, in general, *beautiful*, particularly among the Cretans, accord-  
ing to Aristotle: Τὸ γὰρ εὐειδὲς οἱ Κρητὲς εὐπρόσωπον  
καλοῦσιν. *De Poet.* 25, 16. 2. *One who has a beautiful mask*; hence, fig. *one of beautiful appearance, specious*:  
Ὑπεκρίναντο εὐπρόσωπα. *Herodot.* vii. 168.

καλλιπάρης (ὁ, ἡ), prop. *of beautiful cheeks*, epithet of women in  
Homer: Τῇσι θύρας ὦϊξε Θεανῶ καλλιπάρης. *Il.* vi. 298.

καλυκῶπις, ἰδος (ὁ, ἡ), *of complexion like the rose*, in the Homeric  
hymns: Τύχη τε καὶ Ὀκυρόη καλυκῶπις. *In Cer.* 420.

ῥαίος, αἴα (ῥα), that which is in its bloom, in all its

vigour, *full ripe*, speaking of fruits, and fig. of the age of (278) man; hence sometimes, *that which has the beauty of youth, beautiful*: Ὠραῖος ἔων καὶ καλός. *Pind. Ol. ix. 141.*

## 279.

κάμινος, ου (ὅ), *furnace, oven, smelting furnace*: Καὶ ἀπ' 279 οἰκιῶν περὶ τάργυρεϊα δημοσίων καὶ ἀπὸ καμίνων πρόσοδοι ἂν πολλαὶ γίγνουντο. *Xen. Vect. 4, 49.*

ἱπνός, οὔ (ὅ), *kitchen stove*; hence *kitchen*: Ὁ γὰρ πατήρ εἰς τὸν ἱπνὸν εἰσελήλυθεν. *Aristoph. Vesp. 139.*

κρίβανος, ου (ὅ), and Attic κρίβανος, *portable oven*, in which bread and pastry were cooked: Ἐν κλιβάνῳ διαφανεῖ πνίζαντες, οὕτω τρώγουσι. *Herodot. ii. 92.* Παρετίθει θ' ἡμῖν ὅλους ἐκ κριβάνου βοῦς. *Aristoph. Acharn. 86.*

πνιγεύς, ἑως (ὅ), *extinguisher* (a sort of cover to put out fire, *couvre-feu*), *oven, stove* for baths: Ἐνταῦθ' ἐνοικοῦσ' ἄνδρες οἱ τὸν οὐρανὸν λέγοντες ἀναπείθουσιν ὥς ἔστιν πνιγεύς. *Aristoph. Nub. 96.*

## 280.

κάπηλος, ου (ὅ), *retailer, sutler*: Πωλεῖν δὲ τοὺς καπήλους 280 καὶ ἐμπόρους, ὅτι ἔχει ἕκαστος πρᾶσιμον. *Xen. Cyr. iv. 5, 42.*

ἀγοραῖος, αῖα, *seller of small wares and provisions, huckster* [*M. Pillon adds marchand forain (?)*]: Ἐντεῦθεν τὰ μὲν ὦνια καὶ οἱ ἀγοραῖοι . . . ἀπελήλανται εἰς ἄλλον τόπον. *Xen. Cyr. i. 2, 3.*

ἔμπορος (ὅ, ἡ), *merchant, trader*: Καὶ γὰρ οἱ ἔμποροι χρήματα συλλέγειν ἱκανοί εἰσιν. *Xen. Mem. iii. 4, 2.*

## 281.

κορδία, ας (ἡ), fr. κέαρ, Epic κραδίη, *heart*: Τὴν δὲ δὴ 281 καρδίαν ἄμμα τῶν φλεβῶν καὶ πηγὴν τοῦ περιφερομένου κατὰ πάντα τὰ μέλη σφοδρῶς αἵματος. *Plat. Tim. 70, b.*

κῆρ, κῆρος (τό), and κέαρ, in Pindar and the tragic writers, *the heart*, prop. and fig.; *cor*: Χωόμενος κῆρ. *Il. i. 44.*

διάφραγμα, ατος (τό), synonyme of φρένες, the DIAPHRAGM in Galen (*Defin. ii. 238*), the name given it by the later medical writers, probably from the following passage in Plato: Τὰς φρένας διάφραγμα εἰς τὸ μέσον αὐτῶν τιθέντες. *Plat. Tim. 70, a.*



- (281) ἦτορ, ορος (τό), fr. ἄω, prop. *breath*, principle of life, of motion, and of the passions, *heart*; *animus*: Τί σφῶϊν ἐνὶ φρεσὶ μαίνεται ἦτορ; *Il.* viii. 413.

θυμός, οὔ (ό), the *heart*, as the principle of all the passions, the seat of which Homer sometimes places in the breast: Ὡς Αἰνεία θυμὸς ἐνὶ στήθεσσι γεγῆθει. *Il.* xiii. 494. And sometimes in the diaphragm: Πάντες ἓνα φρεσὶ θυμὸν ἔχοντες. *Il.* xiii. 487.

στέρνον, ον (τό), *breast*, in the poets, fig. for the *heart*: Οὕτω γάρ, ὦ παῖ, χρὴ διὰ στέρνων ἔχειν. *Soph. Ant.* 639. [In *pl.* of one person in *Xen. Cyr.* θώραξ περὶ τὰ στέρνα, 219.]

στήθος, εος (τό), *breast*, for the *heart* in the poets: Εἰστήκει μέγα πένθος ἐνὶ στήθεσσι. *Od.* x. 329.

φρήν, ενός (ή), plural φρένες, *diaphragm*; *præcordia*: Ἀλλ' ἔβαλ' ἐνθ' ἄρα τε φρένες ἔρχαται ἀμφ' ἀδινὸν κῆρ. *Il.* xvi. 481. In the singular, in poetry, for the *heart*: Χαρεῖν δὲ φρένα μήτηρ. *Il.* vi. 481.

## 282.

- 282 καῦμα, ατος (τό), *burning heat* of the sun, *excessive heat*: Μέχρις οὗ διὰ καῦμα οὐ δύνανται οἰκεῖν οἱ ἄνθρωποι. *Xen. An.* i. 7, 6.

αἶθος, ον (ό), and αἶθος, εος (τό), *heat*: Αἰθὼν τ' ἐξαμύνασθαι θεοῦ. *Eur. Suppl.* 208.

θάλπος, εος (τό), *heat*, in general: Ἀλλὰ ψύχη τε χειμῶνος καὶ θάλπη θέρους ἐθίζει καρτερεῖν. *Xen. Œc.* 5, 3.

θέρμανσις, εως (ή), the *making warm* or *hot*: Ἔστι δὲ οὐχ ἡ θερμότης κίνησις, ἀλλ' ἡ θέρμανσις. *Aristot. Metaph.* x. 11.

θερμασία, ας (ή), Attic form, less ancient than the following ones, in Xenophon: Τὸ γὰρ κινεῖσθαι καὶ ἀνδρίζεσθαι παρεῖχε θερμασίαν τινὰ καὶ ὑγρότητα. *Xen. An.* v. 8, 6.

θέρμη, ης (ή), fr. θερμός, *heat*, prop. and fig. *heat* caused by fever: Πρῶτον μὲν τῆς κεφαλῆς θέρμαι ἰσχυραί. *Thuc.* ii. 49.

θερμότης, ητος (ή), *heat*, *warmth* in general: Οὐ γὰρ θερμότητος, οἶμαι, ἔργον ψύχειν, ἀλλὰ τοῦ ἐναντίου. *Plat. Pol.* i. 335, c.

θερμωλή, ἥς (ῆ), Ionic, *heat of fever*, in Hippocrates: 'Ως (282) ἡ θερμωλή ἀνοιχθέντος τοῦ σώματος ὑπὸ τοῦ ἰδρωτός ἐξέλθῃ. *Hippocr. de Loc.* 418.

## 283.

κελεύειν, may be used equally, 1. of the inferior with 283 reference to the superior, *to exhort, to direct by recommending*; jubere: 'Επεὶ δὲ ὥρα ἦν οἱ τεταγμένοι προσιόντες λούσασθαι αὐτὸν ἐκέλευον. *Xen. Cyr.* viii. 7, 2. 2. Of the superior to the inferior, *to order*: Αὐτὰρ ὁ κηρύκεσσι λιγυφθόγγοισι κέλευσεν . . . . *Il.* vi. 324.

κέλεσθαι, synonyme of κελεύειν: 'Αλλ' ἐς μὲν Μενέλαον ἐγὼ κέλομαι καὶ ἄνωγα ἐλθεῖν. *Od.* iii. 317.

ἀνωγέαι, defective, in Homer, Herodotus, and the tragic writers, *to order, to advise, urge*: 'Ο δ' ἔπειτα θεοῖς εὐχεσθαι ἀνώγει πάσας ἐξείης. *Il.* vi. 240.

ἐντέλλεσθαι, *to command, to enjoin, to charge*: 'Εντειλάμενός οἱ ἀπὸ γλώσσης. *Herodot.* i. 123.

ἐπισκήπτειν, *to enjoin vivâ voce, to charge, recommend*: Καὶ δὴ ὑμῖν τάδε ἐπισκῆπτω. *Herodot.* iii. 65.

ἐπιστέλλειν, *to send word or orders by letter or messenger, to dispatch an order or orders*; hence, more generally, *to order*: Οἱ Ἐφοροὶ τῷ ναυάρχῳ ἐπέστειλαν. *Xen. Hellen.* iii. 1, 1.

ἐπιτάσσειν, *to prescribe, speaking of physicians*: 'Ως προθύμως τοὺς ἐπιτάζοντας ὃ τι χρὴ ποιεῖν καλοῦσι. *Xen. Cyr.* i. 6, 18. [Not peculiarly of physicians, but *to order generally*; it denotes a *command laid upon an inferior*. τάδε αὐτοῖσι ἐπιτάζον. *Hdt.* 1, 155; and also personally in pass. ναῦς ἐπετάχθησαν ποιῆσθαι, *were ordered to build ships.* *Th.* 2, 7.]

παραγγέλλειν, *to transmit an order, or the word of command given by the general*: Καὶ τῷ δευτέρῳ ἐκέλευσε ταῦτο τοῦτο παραγγεῖλαι. *Xen. Cyr.* ii. 4, 1.

προάγειν, *to drive or lead forward, to cause progress to be made by others towards a point, or in any matter*; *promovere*: Τεκμαιρόμενοι προτρέψασθαι μὲν ἀνθρώπους ἐπ' ἀρετὴν κράτιστον γεγονέναι, προαγαγεῖν δ' ἐπ' αὐτὴν οὐχ ἱκανόν. *Xen. Mem.* i. 4, 1.

προστάττειν, *to ordain, to order or direct, speaking of the*

(283) order established by providence, or by laws: "Ἐπειτα προστάττουσιν αὐτοῖς μὴ κλέπτειν. *Xen. Cyr. i. 2, 2.*

προτρέπειν, to turn in a forward direction; hence, to urge forward, to lead on: Ἐπισκεψώμεθα δὲ εἰ καὶ ἀλαζονείας ἀποτρέπων τοὺς συνόντας, ἀρετῆς ἐπιμελεῖσθαι προέτρεπεν. *Xen. Men. i. 7. 1.*

## 284.

284 κελῦφος, ου (ό), fr. καλύπτω, every kind of integument or outer covering, as bark of the tree, shell of the egg, &c. (*Aristot. Gener. An. ii. 6, 20*), shell of fish, shells of nuts, and other fruits of the same kind; pod of peas, beans, &c.: Τὰ γὰρ πλοῖα ἦν αὐτοῖς κελύφη καρῶν. *Luc. Ver. H. ii. 38.*

κελύφανον, ου (τό), according to the Scholiast on Lycophron, the thin skin which envelops the egg: Κελυφάνῳ στρόβιλον ὠστρακωμένην. *Lyc. 89.*

ἔλυτρον, ου (τό), every kind of envelope, as shell of the nut or oyster, follicule, capsule, or seed vessel; bow-case, sheath or shard of lepidopterous insects, in Aristotle: "Ἐτι δὲ τὰ μὲν ἔχει τῶν πτηνῶν ἔλυτρον τοῖς πτεροῖς. *Aristot. H. An. iv. 7.*

## 285.

285 κεραυνός, ου (ό), thunderbolt (the lightning which strikes the earth); fulmen: Τὸ δὲ ἀστράψαν, ἀραπυρωθέν, βιαίως ἄχροι τῆς γῆς διεκθέον κεραυνὸς καλεῖται. *Aristot. de Mund. 4, 19.*

ἀστραπή, ἥς (ή), fr. ἀστήρ, lightning (the flash); fulgur: Κατὰ δὲ τὴν τοῦ νέφους ἔκρηξιν πυρωθὲν τὸ πνεῦμα καὶ λάμψαν, ἀστραπή λέγεται. "Ὁ δὴ πρότερον τῆς βροντῆς προέπεσεν, ὕστερον γενόμενον. *Aristot. de Mund. 4, 18.*

ἀστεροπή and στεροπή, ἥς (ή), lightning (flash): Βῆ δ' ἔμεν ἀστεροπῇ ἐναλίγκιος. *Il. xiii. 242.* Λάμψ' ὥστε στεροπή πατρὸς Διός. *Il. xi. 66.*

βροντή, ἥς (ή), the noise of thunder, thunder, clap of thunder: Εἰληθὲν δὲ πνεῦμα ἐν νέφει παχεῖ τε καὶ νοτερῷ καὶ ἔξωθεν δι' αὐτοῦ ῥηγνύον βιαίως τὰ συνεχῆ πιλήματα τοῦ νέφους, βρόμον καὶ πάταγον ἀπειργάσατο μέγαν, βροντὴν λεγόμενον. *Aristot. de Mund. 4, 17.*



πρηστήρ, ἥρος (ὁ), meteor, *whirlwind or tornado* with (285 meteoric fire; Fr. prester: Ἐάν δὲ ἡμίπυρον ἦ [sc. τὸ ἀστράψαν] σφοδρὸν δὲ ἄλλως καὶ ἄθροον, πρηστήρ· ἔάν δὲ ἄπυρον ἦ παντελῶς, τυφών. *Aristot. de Mund.* 4, 19. [Cf. *Ar. Meteor.* 3, 1.]

σκηπτός, οὗ (ὁ), generic name of meteors that fall to the earth, in the treatise attributed to Aristotle: "Ἐκαστον δὲ τούτων [sc. κεραυνῶν, πρηστήρων, τυφώνων] κατασκήψαν εἰς τὴν γῆν σκηπτός ὀνομάζεται. *Aristot. de Mund.* 4, 19.

## 286.

κεφαλή, ἥς (ἡ), head, [also fig. =] CHIEF: Ὅμματα καὶ 286 κεφαλὴν ἱκελος Διὶ. *Il.* ii. 478.

βρέγμα, ατος (τό), the front part of the skull, from the beginning of the hair; *sinciput*: Τούτου [sc. τοῦ κρανίου] δὲ τὸ μὲν ἐμπρόσθιον, βρέγμα. *Aristot. Hist. An.* i. 7. [Τὸ περὶ τὸν ἐγκέφαλον ὀστοῦν. *Part. An.* 2, 7. 18.]

ἰνίον, ου (τό), the occiput, the hinder part of the head: Τὸ δ' ὀπίσθιον [sc. τοῦ κρανίου] ἰνίον. *Aristot. H. An.* i. 7.

κάρα and κάρη (τό), the head, in general: Ὑψοῦ δὲ κάρη ἔχει. *Il.* vi. 509.

κάρηνον, ου (τό), Epic, in the singular in the Homeric hymns: Ἡ δὲ . . . ἐσσυμένως ὥρουσεν ἀπ' ἀθανάτοιο κάρηνον. *Hymn. in Minerv.* xxviii. 8.

κόρση, ης (ἡ), in new Attic κόρρη, the two sides of the head, the part where the temples are: Ταυρέαν ἐπάταξε χορηγοῦντα ἐπὶ κόρρης. *Dem. in Mid.* 562, 9. For the whole head in the Alexandrine poets: Πάσσανα μὲν φορέουσι δέρην, μεγάλην δὲ τε κόρσην. *Opp. Cyn.* iii. 25.

κορυφή, ἥς (ἡ), highest point of the skull, top of the head: Μέσον δ' ἰνίου καὶ βρέγματος κορυφή. *Aristot. H. An.* i. 7. Hence *top*, *summit* of a mountain; *vertex*: Ἀκροτάτῃ κορυφῇ πολυδείραδος Οὐλύμποιο. *Il.* i. 499.

κρανίον, ου (τό), that part of the head which is covered with hair, the skull, CRANIUM: Κεφαλῆς μὲν οὖν μέρη, τὸ μὲν τριχωτὸν κρανίον καλεῖται. *Aristot. H. An.* i. 7.

κροτάφος, ου (ὁ), one of the temples: Ἡ δ' ἑτέροιο διὰ κροτάφοιο πέρησεν αἰχμὴ χαλκείη. *Il.* iv. 502.

## 287.

- 287 κηρύττειν (κήρυξ), *prop.*, 1. *to cry abroad, to proclaim, give public notice with the voice; call, summon*, in speaking of a herald, or public crier: Λαὸν κηρύσσοντες ἀγειρόντων κατὰ νῆας. *Il.* ii. 438. 2. *To sell by proclamation, by crier's notice, or by public auction*: Ἐπεκήρυττον ἄμα καὶ τὰ χρήματα καὶ τὰ σώματα. *Plut. Camil.* 8.

ἀποκηρύττειν, *to prohibit or interdict by public notice, to disinherit, drive away*: used of a father whom the law authorized to expel his son from his house, when he had reason to complain of his conduct: Ὁ νόμος τοὺς γονέας ποιεῖ κυρίους οὐ μόνον θέσθαι τοῦνομα ἐξ ἀρχῆς, ἀλλὰ καὶ πάλιν ἐξαλεῖψαι βούλωνται καὶ ἀποκηρῦξαι. *Dem. in Bæot.* 1006, 21.

ἐπικηρύττειν, *to cause proclamation to be made by the public crier of any public honour conferred, or penalty enacted*: Ἐπεκήρυξέ τε ὃς ἂν ἀλίσκῃται ἐς τὸ πέραν ἐπὶ διαπλέων θάνατον τὴν ζημίαν. *Xen. Hell.* i. 1, 15.

ἐπικηρυκεύεσθαι, *to send heralds or deputies as negotiators; used of cities or armies that sent deputies to treat of peace, or of other affairs*: Ἐπικηρυκεύονται τῷ Πρώτῳ καὶ πείθουσι τὸν ἄνθρωπον ἐνδοῦναι τὰ πράγματα αὐτοῖς. *Dem. in Zenoth.* 888.

κηρυκεύειν (κήρυξ), *to be a public crier or herald, to discharge the duty or office of herald, to proclaim*: Μὴ τὰ παρ' ἐκείνων ὀρθῶς ἀποπρεσβεύσας γένηται φανερός ἢ κηρυκεύσας. *Plat. Legg.* xii. 941, a.

## 288.

- 288 κιβωτός, οὔ (ἡ), *chest of wood, strong-box*: Ἐσβάλλετέ τ' ἐς τὰς κιβωτοὺς μετὰ τῶν μῆλων. *Aristoph. Vesp.* 1056.

κάλαθος, ου (ὁ), *small basket, corbeille of the French*: Φερέτω κάλαθον ταχύ τις πτερῶν. *Aristoph. Av.* 1325.

κάνεον, ου (τό), *basket of reed, or twisted rush, small basket in which the sacred barley was carried; canistrum*: Τὸ κανοῦν πάρεστ' ὅλας ἔχον. *Aristoph. Pac.* 948.

κίστη, ης (ἡ), *small basket* of twisted rush or osier, or (288) the bark of the lime-tree, according to Theophrastus. According to the Scholiast, it was particularly used for provisions: Παῖ, φέρ' ἔξω δεῦρο τὴν κίστην ἐμοί. *Aristoph. Ach.* 1099. [But also for *clothes*. *Aristoph. Eq.* 1211.]

κόφινος, ου (ὁ), *basket* for fruits or other things: Ἄρ' οὔν, ἔφη, καὶ κόφινος κοπροφόρος καλὸν ἐστι; *Xen. Mem.* iii. 8, 6.

λάρναξ, ακος (ἡ and ὁ), in Attic writers, *chest, box*, used of coffins, in Thucydides: Λάρνακας κυπαρισσίνας ἄγουσιν ἄμαξαι. *Thuc.* ii. 34.

τάλαρος, ου (ὁ), *basket, small basket* [of wicker-work]: Πλεκτοῖς ἐν ταλάροισι φέρον μελιηδέα καρπὸν. *Il.* xviii. 568. [Cf. *συκαμίνων τάλαρος*. *Arist. Rhet.* 3, 11. Often for *cheeses*, the whey running from it. *Ar. Ran.* 560, &c.; and = *hen-coop*. *Tim. Phlias. ap. Athen.* 22, d.]

χηλός, οὔ (ἡ), *chest* or *press*, where clothes were kept: Εἴματα μὲν δὴ ξείνῳ ἐϋξέστη ἐνὶ χηλῷ. *Od.* xiii. 10.

## 289.

κιθαριστής, οὔ (ὁ), he who plays on the harp, *harper*: 289 Ἐκ γὰρ Μουσῶν καὶ Ἀπόλλωνος ἄνδρες ἀοιδοὶ ἔασιν ἐπὶ χθονὶ καὶ κιθαρισταί. *Hymn. in Mus.* xxiv. 3.

κιθαρωδός, οὔ (ὁ), he who sings, accompanying himself on the harp: Ἀρίονα . . . ἑόντα κιθαρωδὸν τῶν τότε ἑόντων οὔδενος δεύτερον. *Herodot.* i. 23. According to Aristoxenes, the κιθαριστής used the κίθαρις, the κιθαρωδός the κιθάρα.

## 290.

κλαίειν, to weep, in speaking of a deep and openly-manifested grief: 290 Αὐτὰρ Ἀχιλλεὺς κλαῖε, φίλον ἑτάρου μεμνημένος. *Il.* xxiv. 4.

δακρύνειν, to shed tears, denoting the physical act only: Τίπτε δεδάκρυσαι Πατρόκλεις ἥντε κούρη νηπίη; *Il.* xvi. 7.

γοάειν, to lament aloud while weeping, to weep and lament, in Homer and the Tragic writers: Αἱ μὲν ἔτι ζῶν γόον Ἐκτορα. *Il.* vi. 500.

θρηνεῖν, to sing the funeral dirge called θρῆνος, hence to weep and lament one dead: Πᾶσα, Βίων, θρηνεῖ σε κλυτὴ πόλις. *Mosch. Id.* iii.



- (290) ὀλοφύρεσθαι, *to bewail, lament, weep for*: 'Ἄλλ' ἄρ' ἐπ' οὐδοῦ ἵξε πολυκμήτου θαλάμοιο οἴκτρ' ὀλοφυρομένη. *Od. iv. 718.*

πενθεῖν, *to be in mourning*; hence sometimes, with the name of the person, *to lament and weep one dead*: Γαστέρι δ' οὐπως ἔστι νέκυν πενθηῆσαι Ἀχαιούς. *Il. xix. 225.*

## 291.

- 291 κλέπτειν, *to be a thief or robber, to rob, to steal* secretly and with cunning: Ὁμολογῶ κλέπτειν· σὺ δ' οὐχί; *Aristoph. Equit. 296.*

ἀλαπάζειν (λαπάζειν), *prop. to empty*; hence *to pillage, to sack* a town: Γνώσεται δ' εἰ καὶ θεσπεσίῃ πόλιν οὐκ ἀλαπάξεις. *Il. ii. 367.*

ἐναρίζειν (ἐναρα), *in the Iliad, to spoil an enemy of his arms*: "Εντεα τὰ Πατρόκλοιο βίην ἐνάριζα κατακτάς. *Il. xvii. 187.*

ἐξεναρίζειν, a compound of the preceding word in the Iliad, and with the meaning of *spoiling* an enemy of his arms, often involving the notion of killing him, because in the heroic age the conqueror did not take possession of the arms of the conquered till he had killed him, a custom which has continued among civilized nations under the name of the right of war: Εὐρύπυλος δὲ Μελάνθιον ἐξενάρειεν. *Il. vi. 36.*

λωποδυτεῖν, *to be a stealer of clothes, to rob, as a highway-man* of any class: Μὴ λωποδυτῆσαι, μὴ φθονεῖν τοῖς πλησίον. *Aristoph. Eccles. 565.*

πέρθειν, *to ravage* a country, a town: Τῷ κε τάχ' ἡμύσειε πόλις Πριάμοιο ἄνακτος χερσὶν ὑφ' ἡμετέρῃσιν ἀλοῦσά τε περθομένη τε. *Il. ii. 374.*

σκυλεύειν (σκῦλον), *to take off the skin*; hence *to strip* or *spoil* an enemy of his armour or his clothes [but cf. *Pl. Rep. 469, c.* σκυλεύειν τοὺς τελευτήσαντας πλὴν ὅπλων ἐπειδὰν νικήσωσιν, ἧ καλῶς ἔχει;]: Καὶ τὰ μὲν ὅπλα ἔλαβον, τοὺς δὲ χιτῶνας οὐδενὸς τῶν πολιτῶν ἐσκύλευσαν. *Xen. Hellen. ii. 4, 12.*

## 292.

- 292 κλίνη, ἧς (ῆ), *bedstead, couch*: 'Ἄλλ' ἤδη καὶ τῶν κλινῶν τοὺς πόδας ἐπὶ δαπίδων τιθέασιν. *Xen. Cyr. viii. 8, 16.*

εὐνή, ἧς (ῆ), *in the Odyssey, a sort of mattress laid upon the bedstead*; and afterwards by ext. in prose [but rarely.

*Pl. Polit.* 272, a], all that made up the *bed*: "Ενθα οἱ (292) ἐκθεῖσθαι πυκινὸν λέχος, ἐμβάλετ' εὐνήν, κώεα καὶ χλαίνας. *Od.* xxiii. 180.

θάλαμος, ου (ὁ), *bed-chamber, marriage-bed; thalamus*: Αὐτὰρ ἐν αὐτῷ πεντήκοντ' ἔνεσαν θάλαμοι. *Il.* vi. 243.

κοῖτος, ου (ὁ), and κοίτη, ης (ἡ), fr. κεῖμαι, the first, poetic in the *Odyssey*, the second also in prose; used of the *bed-room*, the *bed*, and the *going to bed*: Καὶ γὰρ ᾗ κοίτοιο τάχ' ἔσσεται ἡδέος ὥρη. *Od.* xix. 510. Ἐπεὶ ἐδόκεε ὥρη τῆς κοίτης εἶναι. *Herodot.* i. 10.

κράβατος, ου (ὁ), *small bed*, in the N. T., *grabatus*: Ἐγείραι καὶ ἄρον τὸν κράβατόν σου. *Marc.* ii. 11.

λέκτρον, ου (τό), *couch, bed*; in the plural, *nuptial couch* in the Tragic writers: Κεῖμαι ἐνὶ λέκτρῳ. *Od.* xix. 516.

λέχος, εος (τό), *bed*, principally *nuptial couch* or *bed*, in the poets: Ἴστον ἐποικομένην καὶ ἐμὸν λέχος ἀντιώσαν. *Il.* i. 31.

σκίμπους, οδος (ὁ), Attic word, *small and sorry bed, litter* to remove the sick on: Ἐκ τοῦ σκίμπδος δάκνουσί μ' ἐξέρποντες οἱ Κορίνθιοι. *Aristoph.* *Nub.* 700.

στρῶμα, ατος (τό), *that which is laid down to serve as a bed; stratum*: Στρώματα δὲ νομίζετε οὐχ ὅσα πρόβατα φύει ἔρια, ἀλλ' ὅσα φρύγανα ὄρη τε καὶ πεδία ἀνίησι. *Xen.* *Cyr.* v. 2, 7.

στρωμνή, ῆς (ἡ), fr. στρώννυμι, *mattress or covering spread for sleeping, bedding, bed*: Οὐ μόνον τὰς στρωμνάς μαλακάς. *Xen.* *Mem.* ii. 1, 30.

## 293.

κοιλία, ας (ἡ), fr. κοῖλος, 1. *cavity* of the abdomen, or 293 that particular part of the body which extends from the diaphragm to the pelvis, *belly, abdomen*: Κενῇ τῇ κοιλίᾳ εἰσδραμὼν εἰς τὸ Πρυτανεῖον, εἶτα πάλιν ἐκθεῖ πλέα. *Aristoph.* *Eq.* 280. 2. *Ventricle* of the heart in Aristotle (*Hist. An.* i. 17).

γαστήρ, ρός (ἡ), the region of the *belly*, as far as the navel, which contains the organs of digestion: Μετὰ δὲ τὸν θώρακα, ἐν τοῖς προσθίοις, γαστήρ. *Aristot.* *H. An.* i. 13, 1.

- (293) ἥτρον, ου (τό), the *lower-belly*, in Xenophon: Εἶχον δὲ θώρακας λινοῦς μέχρι τοῦ ἥτρον. *Xen. Anab.* iv. 7, 15.

κενεών, ὠνος (ὁ), all that part of the *belly* which is between the thorax and the groin, in Homer: Νείατον ἐς κενεῶνα βαλὼν. *Il.* xi. 381.

λαγών, όνος (ὁ and ἡ), lateral region of the lower belly situated under the navel, *flank*: Ὑπόρριζον δέ, τὸ μὲν διφνὲς λαγών. *Aristot. H. An.* i. 13.

λαπάρα, ας (ἡ), *flank*; *ilia*, in Homer: Τὸν δὲ κρείων Ἀγαμέμνων οὔτα κατὰ λαπάρην. *Il.* vi. 63.

νηδύς, ύος (ἡ), *belly*, *paunch*, prop. and fig.: Γνάθου τε δοῦλος, νηδύος θ' ἡσσημένος. *Athen.* x. 413. [In prose, *Luc.*]

## 294.

- 294 κόμη, ης (ἡ), *hair of the head*, carefully dressed and arranged: Ἐπειτα δῆτα δοῦλος ὦν κόμην ἔχεις; *Aristoph.* *Av.* 911.

βόστρυχος, ου (ὁ), *curl*, ringlet of hair: Κόρας διάδοτε πάντα διὰ βοστρύχων. *Eur. Orest.* 1267.

ἔθειρα, ας (ἡ), fr. ἔθος, *hair of the head* fashionably dressed, according to the grammarians; in the singular in the Tragic writers, and in the plural in Homer, in speaking of man and of the *mane* of horses: Χρυσέρσιν ἐθείρησιν κομόωντε. *Il.* viii. 42.

θρίξ, τριχός (ἡ), *hair of man and beast*: Ξανθάς τ' ἐκ κεφαλῆς ὀλέσω τρίχας. *Od.* xiii. 399.

πλόκαμος, ου (ὁ), fr. πλέκω, *tress*, *braid*, *plait of hair*: Χερσὶ πλοκάμους ἔπλεξε φαεινούς. *Il.* xiv. 176.

πλοχμός, οὔ (ὁ), synonyme of the preceding word: Πλοχμοὶ θ' οἱ χρυσῷ τε καὶ ἀργύρῳ ἐσφῆκοντο. *Il.* xvii. 52.

τρίχωμα, ατος (τό), *hair of the head* in general, and sometimes with the associated notion of disorder and negligence: Διαλλάσσοντες εἶδος μὲν οὐδὲν τοῖσι ἐτέροισι, φωνὴν δὲ καὶ τρίχωμα μῶνον. *Herodot.* vii. 70.

χαῖτη, ης (ἡ), *floating hair* of the head, and more frequently *mane* of the horse, of the lion: Ἀμφὶ δὲ χαῖται ὤμοις αἴσσονται. *Il.* vi. 509.



χαίτωμα, ατος (τό), *horse-hair crest of a helmet*, in Æschylus: (294)  
 Τρεῖς κατασκίους λόφους σείει, κράνους χαίτωμ'. *Sept.* 385.

## 295.

κόνις, ιος (ή), *dust of the earth*: Τόνδε δ' ἔασκεν ἐν κόνι 295  
 ἔκτανύσας προπρηνέα. *Il.* xxiv. 18.

κονία, ας (ή), a synonyme of κόνις: Ποδῶν δ' ὑπένερθε κονίη ἴστατ'  
 ἀειρομένη. *Il.* ii. 150.

κονιορτός, ου (ό), *dust that rises; a cloud of dust*:  
 Ὑπὸ τῶν τοξευμάτων καὶ λίθων ἀπὸ πολλῶν ἀνθρώπων μετὰ  
 τοῦ κονιορτοῦ ἅμα φερομένων. *Thuc.* iv. 34.

κονίσσαλος, ου (ό), *whirling-cloud of dust*: Ὡς τότ' Ἀχαιοὶ λευκοὶ  
 ὑπερθε γέγονοντο κονισάλας. *Il.* v. 503.

## 296.

κόρυς, υθος (ή), *brazen helmet*: Τόν ῥ' ἔβαλε πρῶτος κόρυθος 296  
 φάλον ἱπποδασείης. *Il.* vi. 9.

καταῖτυξ, υγος (ή), a sort of *light helmet, casque, or skull-cap*, in the *Iliad*: Ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκεν  
 ταυρεῖην ἄφαλόν τε καὶ ἄλλοφον ἦτε καταῖτυξ κέκληται. *Il.*  
 x. 257.

κράνος, εος (τό), *head-piece of armour*, in general, and of  
 all kinds in the historians: Καὶ γὰρ ἐπὶ τὰ κράνεα λόφους  
 ἐπιδέεσθαι Κᾱρές εἰσι οἱ καταδέξαντες. *Herodot.* i. 171.

κυνέη, ης (ή), prop. *dog-skin*, of which helmets were made; hence  
*helmet of dog-skin*, or of any other skin, and often (*Od.* xviii. 378)  
 even of brass: Ἀμφὶ δέ οἱ κυνέην κεφαλῇφιν ἔθηκεν ταυρεῖην. *Il.* x.  
 258. [Also Hdt. In later times a *broad-brimmed travelling cap or hat.*]

περικεφαλαία, ας (ή), *head-piece or helmet of the Romans*, in Polybius: Πρὸς δὲ τούτοις ὕσσοι δύο καὶ περι-  
 κεφαλαία χαλκῇ. *Polyb.* vi. 23, 8.

πήληξ, ηκος (ή), fr. πᾶλλω, *helmet*: Ὡς ἐτέρωσ' ἤμυνσε κάρη  
 πήληκι βαρυνθῆν. *Il.* viii. 307.

τρουφάλεια, ας (ή), *helmet with a crest*, in the *Iliad*: Περὶ δὲ τρυφά-  
 λειαν αἶρας κρατὶ θέτο βριαρῆν. *Il.* xix. 382.

## 297.

κούφος, η, *light*, 1. in speaking of weight, opp. to βαρύς: 297  
 Ἡ στατική τοῦ βαρυτέρου καὶ κουφοτέρου σταθμοῦ ἐστὶ. *Plut.*

- (297) *Charm.* 166, b. 2. In speaking of armour, and by ext. of *light-armed* troops: Ἀπέστειλε τὴν κούφην στρατίαν, ἔπειτα τοὺς ἵππεῖς. *Plut. Fab.* 11.

ἀργός (ὁ, ἡ), *agile, nimble*, epithet of dogs in Homer: Ἐννέα δέ σφι κύνες πόδας ἀργοὶ ἔποντο. *Il.* xviii. 578.

ἐλαφρός, ἁ, *light* in running, or in motion generally [not only with ref. to *motion*: Ἐλαφρὰν ἐσθῆτα. *Xen. Cyn.* 6. 11. Τὸ δὲ σμικρὸν ἐλαφρόν (opp. βαρύν). *Pl. Tim.* 63, c. Ἐλαφρὰ τὰ ὄπλα . . . κεκτῆσθαι. *Pl. Legg.* 1. 265, d]: Δὸς δέ οἱ ἵππους οἷ τοι ἐλαφρότατοι θείειν. *Od.* iii. 370.

εὐβάστακτος (ὁ, ἡ), *easy to carry*: Εἵτε καὶ τὴν αὐτὴν μηχανήν, ἔουσιν μίην τε καὶ εὐβάστακτον. *Herodot.* ii. 125.

θοός, ἡ (θεώ), *one who runs, fleet, light of foot or in motion generally*, epithet of warriors, and particularly of vessels, in Homer: Ὁ γὰρ ἦλθε θοὰς ἐπὶ νῆας. *Il.* i. 12.

κραιπνός, ἡ, *rapid*: Σεύατ' ἔπειτ' ἀνὰ ἄστυ, ποσὶ κραιπνοῖσι πεποιθώς. *Il.* vi. 505.

λαιψηρός, ἡ (αἰψα), *sudden, prompt, swift*: Ὡς αἰεὶ Ἀχιλλῆα κινήσατο κύμα ῥόοιο, καὶ λαιψηρόν ἐόντα. *Il.* xxi. 264.

ταχύς, εἶα, *quick, alert; celer*: Προσέτι δὲ σφοδρούς, καὶ ταχεῖς, καὶ ἄοκνους. *Xen. Cyr.* ii. 1, 23.

ώκυσ, εἶα, *fleet, swift, light*: Πόδας ώκὺς Ἀχιλλεύς. *Il.* i. 58. [Late in prose. *Æl. Luc.*]

## 298.

- 298 κραιπάλῃ, ἡς (ἡ), *drunkenness*, continued to the next day; hence, Lat. *crapula*: Ἐκ κραιπάλῃς ἔωθεν εἰρήνης ῥοφήσει τρυβλίον. *Aristoph. Ach.* 277.

μέθη, ἡς (ἡ), *drunkenness* in the day-time: Ἀνὴρ γὰρ ἐν δείπνοις μ' ὑπερπλησθεὶς μέθῃς καλεῖ παρ' οἴνῳ, πλαστὸς ὥς εἶην πατρί. *Soph. Œd. R.* 779.

μέθυσις, εως (ἡ), *action of getting drunk*: Δίψα τε λυσιμελής, καὶ μέθυσις χαλεπή. *Theogn.* 836.

## 299.

- 299 κραυγή, ἡς (ἡ), fr. κράζειν, *cry or shout* of call, cry of joy, of wail, or of alarm: Κραυγὴν τε εὐθύς ἐποιοῦν. *Xen. Cyr.* iii. 1, 2.

ἀλαλητός, οὔ (ὁ), *war-cry*: Ὡς Τρώων ἀλαλητός ἀνὰ στρατὸν εὐρὺν ὁρώρει. *Il.* iv. 436. [Also cry of *woe*. *Il.* xxi. 10.]

**βοή, ἥς (ῆ),** *battle-cry* to frighten the enemy : Γενομένης (299) δὲ τῆς βοῆς ἅμα τῇ ἐπιδρομῇ, ἐκπληξίς τε ἐνέπεσεν ἀνθρώποις ἀήθεσι τοιαύτης μάχης. *Thuc.* iv. 34. [By no means confined to *battle-cry*; but denoting any *vociferous cry* or *shout* : Ἐπαινοῦντα . . . βοῇ. *Pl. Legg.* 9. 876, b. Ἄμουντοι βοαὶ πλήθους. *Ib.* 3. 700, c. Κλαυμοναὶ καὶ βοαί. *Ib.* 7. 792, a. Κρίνουσι βοῇ καὶ οὐ ψήφῳ. *Th.* i. 87, 2.]

**ἐνοπή, ἥς (ῆ),** *war-cry, plaintive cry* : Ἰξεν δ' ἐς Πριάμοιο, κίχεν δ' ἐνοπήν τε γόον τε. *Il.* xxiv. 160.

**θόρυβος, ου (ὀ),** word of the same family as *θρόος*, and of the same signification, but used in prose : Θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος. *Xen. Cyr.* vii. 1, 5. [Often with *βοή*. Πολλῇ βοῇ καὶ θορύβῳ προσέκειντο. *Th.* iv. 126. Θόρυβον καὶ βοήν. *Pl. Tim.* 70, e.]

**θρόος, ου (ὀ),** fr. *θρέω*, *confused noise* of a shouting multitude, of an applauding, or murmuring assembly : Οὐ γὰρ πάντων ἦεν ὁμὸς θρόος, οὐδ' ἰα γῆρυς, ἀλλὰ γλῶσσ' ἐμέμικτο. *Il.* iv. 437.

**θρύλλος, ου (ὀ),** and *θρύλος*, the latter more used, and considered by the grammarians as more consistent with the etymology; words of the same family as *θρόος* and *θόρυβος*; *noise* of persons speaking, *rumour*, *clamour* : Σκεπτομένων δ' αὐτῶν πόθεν ἢ στάσις, ἣ τίς ὁ θρύλλος. *Batrachom.* 135.

**ἱαχή, ἥς (ῆ),** *cry* of combatants in the *Iliad* : Ὡς τῶν μισγομένων γένετο ἱαχή τε φόβος τε. *Il.* iv. 456.

**ἱγμός, ου (ὀ),** *cry* or *song* of joy; *sibilus* : Μολπῇ τ' ἱγμῷ τε ποσὶ σκαίροντες ἔποντο. *Il.* xviii. 572.

**ἰωή, ἥς (ῆ),** *cry* or *shout* of call : Τὸν δ' αἶψα περὶ φρένας ἦλυθ' ἰωή. *Il.* x. 139.

**κέκραγμα, ατος (τό),** and **κεκραγμός, ου (ὀ)** [in prose, *Plut.*], *shout*, *clamour*, in general : Ἄλλ' ἐνικώμην κεκραγμοῦ. *Eur. Iph. A.* 1343. Τήνδε μὲν δικροῖς ἐώθουν τὴν θεὸν κεκράγμασιν. *Aristoph. Pac.* 637.

**κέλαδος, ου (ὀ),** fr. *κέλω*, prop. *cry* in hunting to animate the dogs [?]; hence, *noise*, in general; Οἱ δ' ὥς οὖν ἐπύθοντο πολὺν κέλαδον παρὰ βουσίν. *Il.* xviii. 530. [In *Hom.* of the battle tumult or din. *Il.* ix. 547, &c.]

**κλαγγή, ἥς (ῆ),** fr. *κλάζω*, *shrill sound*, *shrill cry* of certain animals, as the crane and the hog, in *Homer* : Ἦντε περ κλαγγὴ γεράνων πέλει οὐρανόθι πρό. *Il.* iii. 3. By ext., *clang* or *rattle* of a sonorous body : Δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο (the *twang* of his silver bow). *Il.* i. 49. Hence the Latin *clangor* for the sound of the trumpet.

**κολῳός, ου (ὀ),** according to some fr. *κέλλω*, according to others fr. *καλέω*; *cry* of the jay, *clacking* of the hen, by ext., *brawling*, *scolding*,



(299) *noise of a dispute*: Εἰ δὴ σφῶ ἕνεκα θνητῶν ἐριδαίνετον ᾧδε, ἐν δὲ θεοῖσι κολῶν ἐλαύνετον. *Il.* i. 575.

ὄλολυγή, ἥς (ή), and ὄλολυγμός, οὔ (ό), *piercing cry, cry of rejoicing, howling*: Αἱ δ' ὄλολυγῇ πᾶσαι Ἀθήνη χεῖρας ἀνέσχον. *Il.* vi. 301. The second is the most used by the Tragic writers: "Ἐπειτα σὺ ὄλολυγμὸν ἱερὸν εὐμενῇ παιάνισον. *Æsch.* *Sept.* 268.

## 300.

300 κριτής, οὔ (ό), fr. κρίνειν, one who judges; hence, *judge*, in a very general sense, as the judges at public games, and particularly fig.: Ὅποτε μὲν κατασταθείην τοῦ ἀρμόττοντος κριτής. *Xen.* *Cyr.* i. 3, 14.

δαιτητής, οὔ (ό), an *arbiter* chosen in a law-suit by the parties engaged in it to decide upon the question between them: Ἐξέστω αὐτοῖς αἰρεῖσθαι, ὃν ἂν βούλωνται, δαιτητήν. *Dem.* in *Mid.* 545. Lucian (*Dial. Mort.* 20) uses alternately of δικαστής and δαιτητής for *arbiter*.

διαλλακτής, οὔ (ό), *arbiter* in private or political matters: Οὔτε διαλλακτὴν οὐδένα φεύγων. *Dem.* in *Olymp.* 1167, 15.

δικασπόλος, ου (ό), *dispenser of justice*: Νῦν αὐτὲ μιν υἱὲς Ἀχαιῶν ἐν παλάμῃς φορέουσι δικασπόλοι. *Il.* i. 238.

δικαστής, οὔ (ό), *judge* [or *juror*] named or chosen by lot to sit with others in a court of justice: Σὺν τῷ νόμῳ οὖν ἐκέλευεν ἀεὶ τὸν δικαστὴν τὴν ψῆφον τίθεσθαι. *Xen.* *Cyr.* i. 3, 14.

ἡλιαστής, οὔ (ό), *HELIAST*, judge who sat in the *Heliaea* or criminal court, at Athens, so called from ἥλιος, because it was held in the open air [much more probably fr. ἀλής, ἀλίζομαι. Cf. ἀλίην ποιεῖσθαι, &c. *Hdt.*]: Ὡ γέροντες ἡλιασταί, φράτερες Τριωβόλου. *Aristoph.* *Equit.* 255.

ἴστωρ (ἴσημι), prop. *one who knows, who is acquainted with*; hence, *arbiter*, in Homer: Ἰστορα δ' Ἀτρεΐδην Ἀγαμέμνονα θείομεν ἄμφω. *Il.* xiii. 486.

## 301.

301 κρύπτειν, *to cover*, in order to secure or hide; hence, *to hide*, prop. and fig.: Ὁ δὲ μιν σάκεϊ κρύπτασκε φαεινῷ. *Il.* viii. 272.

καλύπτειν, *to envelop, wrap*, speaking of clothes; hence, generally, *to cover*, rare in prose: Τὸν δὲ σκότος ὅσσε κάλυπεν. *Il.* iv. 503.

κεύθειν, *to keep shut up*, with the intention of keeping secret;

hence, fig. *to hide, to conceal*: Μὴ κεῦθε νόψ, ἵνα εἶδομεν ἄμφω. (301)  
*Il. i. 363.*

σκεπάζειν, *to cover*, speaking of a cuirass: Τὰ μὲν δεόμενα σκέπης τοῦ ἀνθρώπου σκεπάζειν. *Xen. Mem. iii. 10, 9.*

στέγειν, *to cover so as to keep secure, to place in safety*, speaking of defensive armour: Οὔτε γὰρ οἱ πῖλοι ἔστεγον τὰ τοξεύματα. *Thuc. iv. 34.* [In this sense of resisting what seeks to penetrate, στέγειν = *to be proof against*; of a vessel, it is *to be water-tight*; absol. or τὸ ὕδωρ. It is, however, also = *to protect*, πύργοι πόλιν στέγουσιν. *Soph. Œd. Col. 15.* *Thuc.* uses στέγεσθαι = *to be kept secret; not to be divulged*, 6, 72.]

στεγάζειν, a sort of frequentative of the preceding word, expressing the ordinarily doing it, *to cover customarily*: Καὶ πάντων τῶν φυτῶν ἔστεγασμένον τὸ ἄνω. *Xen. Œcon. 19, 13.*

## 302.

κτείνειν, *to kill*, used principally of men, and less commonly 302  
of animals: Εἰ δέ κ' Ἀλέξανδρον κτείνῃ ξανθὸς Μενέλαος.  
*Il. iii. 284.*

κατακτείνειν, a compound more used in prose than the simple verb, *to put to death, to kill*, in general: Οὐ μέντοι κατέκαινόν γε οἱ ἐπ' αὐτῶν ἵππεῖς. *Xen. Cyr. vii. 1, 10.*

καίνειν, in the Tragic writers: Ζεὺς σφε κάνοι κεραυνῷ. *Æsch. Sept. 608.*

αἶρεῖν, *to carry off, make away with; to destroy, to cause to perish*: Πρῶτος δ' Ἀντίλοχος Τρώων ἔλεν ἄνδρα. *Il. iv. 457.*

ἀναιρεῖν, a compound more used in prose than the simple verb [= *interimere*]: "Οσοι δὲ ἂν αὐτῶν καὶ κάρτα πολλοὺς ἄνδρας ἀναιρηκότες ἔωσι. *Herodot. iv. 66.*

διαχειρίζεσθαι, *to kill*, in Polybius: Ἀντίοχος δὲ διαχειρισμένος τὸν Ἀχαιόν. *Polyb. viii. 23, 8.*

διαχρᾶσθαι, *to cause to perish, to destroy; hence to kill*: Ἀλλὰ κελεύειν τοὺς πορθμέας ἢ αὐτὸν διαχρᾶσθαί μιν, ὡς ἂν ταφῆς ἐν γῇ τύχη. . . . *Herodot. i. 24.*

διεργάζεσθαι, *to get rid of any one, to put him out of the way*: Ἐὰν μὲν δοῦλον κτείνῃ νομίζων τὸν ἑαυτοῦ διεργάζεσθαι. *Plat. Legg. ix. 865, c.*

- (302) *ἐναρίζειν*, and its compound *ἐξεναρίζειν*, *to spoil an enemy of his arms*, both convey, by implication, the notion of *to kill* [cf. 291]; which implied idea often becomes the leading one in the poets: 'Ο δ' Ἀτρείδην ἐναρίζοι. *Il.* i. 190. Πιδύτην δ' Ὀδυσσεὺς Περκώσιον ἐξενάρειεν ἔγχρ' χαλκείῳ. *Il.* vi. 30.

*θανатоῦν* (*θάνατος*), *to condemn to death, to put to death*, speaking of the executioner, in Plato: Ἐάνπερ βιω παύμενος ὁ φονεὺς, θανατωσάτω. *Plat. Legg.* ix. 872, c. Fig. in the N. T., *to mortify*: Εἰ δὲ πνεύματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζήσεσθε. *Ad Rom.* viii. 13.

*θύειν*, Herodotus uses it in the sense of *KILLING* beasts for sacrifices or for food, and even men, in relating the horrible custom of the Massagetæ: Ἐπεὰν δὲ γέρων γένηται κάρτα οἱ προσήκοντες οἱ πάντες συνελθόντες θύουσὶ μιν καὶ ἄλλα πρόβατα ἅμα αὐτῷ· ἐψήσαντες δὲ τὰ κρέα, κατενωχέονται. *Herodot.* i. 216.

*ὀλλύναι*, *to destroy*, in general; hence, *to exterminate, to destroy* men, *to kill*: Ὅθεν αὐτὶς ἀπετράπετ' ὄβριμος Ἐκτωρ ὄλλυς Ἀργείους. *Il.* x. 201.

*ἀπολλύναι*, a compound of the preceding word, more used in prose, and in a more general sense: Ὁ δὲ κατακτανών, ὥσπερ ἐχθρὸν ἀπολέσας . . . . *Xen. Cyr.* iv. 6, 5.

*ὀλέκειν*, a sort of frequentative and defective: Ἀλλήλους ὀλέκουσι. *Il.* xi. 530.

*σφάζειν*, and Attic *σφάττειν*, *to cut the throat*, principally of beasts in sacrifice (*Il.* ix. 466); hence, in general, *to sacrifice*, for *to kill, to slaughter*, in the Tragic writers: Σφάζαι Μενουκίαν τόνδε δεῖ σ' ὑπὲρ πάτρας σὸν παῖδ'. *Eur. Phœn.* 920.

*φθίνειν*, *to consume, destroy, undo*: Δαιμόνι, φθίσει σε τὸ σὸν μένος. *Il.* vi. 407.

*φονεύειν*, in prose, and *πέφνειν*, poetic, *to commit a murder, to assassinate, to kill or slay*, particularly in war: Ἄεζλον δ' ἄρ' ἔπεφνε βοὴν ἀγαθὸς Διομήδης. *Il.* vi. 12. Ταύτη ἐπείσπεσόντες τετραγαμένους ἐφόνεον. *Xen. Cyr.* vii. 1, 32.

- 303 *κύκλος*, *ον* (ὁ), every thing that is circular, or in that form, *circle*, in general, *orb, circuit*: Κύκλος ἐστὶ τὸ ἐκ τῶν



ἐσχάτων ἐπὶ τὸ μέσον ἴσον ἀπέχον πάντη. *Plat. Epist. vii.* (303) 342, b.

γῦρος, ου (ὁ) [*gyrus*], *circle* or *round* drawn, in Pausanias and Plutarch: Τῷ κλήματι γῦρον περὶ αὐτὸν ὁ Ποπίλλιος περιέγραψεν. *Pseudo-Plut. Apophth. Reg.* 202, f. [Also, in *Theophr.*, of a *circular hole* to plant trees in.]

κίρκος, ου (ὁ), *CIRCUS* of the Romans, in Polybius; *circus*: Καὶ σκηνὴν κατασκευάσας μεγίστην ἐν τῷ Κίρκῳ. *Polyb.* xxx. 13, 2.

περιφέρεια, ας (ῆ), *circumference*, *PERIPHERY*: Καθάπερ ἐν τῇ περιφερείᾳ τὸ κυρτὸν καὶ τὸ κοῖλον. *Aristot. Eth. Nic.* i. 13, 10.

ρόμβος, ου (ὁ), any solid substance, to which a circular motion is given, which is made to turn round, as the kind of *tambourine* used by the bacchante's, in Euripides (*Eur. Hel.* 1362); a *magic wheel*, or circle of brass, used by magicians in their enchantments, in Theocritus: Χῶς δινεῖθ' ὁδε ρόμβος ὁ χάλκεος. *Theocr. Id.* ii. 30.

σφαῖρα, ας (ῆ), any round or spherical body, *globe*, *ball*, hollow *SPHERE*, in Plato: Περὶ μὲν τὸν ἐγκέφαλον αὐτοῦ σφαῖραν περιετόρνενυσεν ὁστέϊνην. *Plat. Tim.* 73, e.

σπεῖρα, ας (ῆ) [*spira*], whatever is *wound* or *twisted round*, a *twist*; *spiral fold*, such as the coil of a serpent: Δράκοντά θ' ὅς πάγχρυσον ἀμφέπων δέρας σπεύραις ἔσωζε. *Eur. Med.* 481.

τροχός, οῦ (ὁ), fr. τρέχω, *wheel* of a carriage; Ἐξαλλομένων τῶν τροχῶν. *Xen. Cyr.* vii. 1, 28.

τρόχος, ου (ὁ), *race*, *course*, *revolution*: Κάτισθι μὴ πολλοὺς ἔτι τρόχους ἀμιλλητῆρας ἡλίου τελῶν. *Soph. Ant.* 1065. [On the difference between this and the preceding word cf. *Ellend. Lex. Soph.*]

## 304.

κωλύειν, prop. to *restrain*, hold back, in order to turn 304 away; hence to *hinder*: Καὶ τὴν ὀργὴν κωλύειν εἰς τὸ μεταμελησόμενον προΐεναι. *Xen. Mem.* ii. 6, 23.

βλάπτειν, in Homer, prop. to *embarrass*, *entangle*, stop in its progress: Ὅζω ἐνὶ βλαφθέντε μυρικίνῳ. *Il.* vi. 39.

- (304) εἴργειν, to hinder from coming in, or going out; hence *to hold back, to stop*: Ἐφοβεῖτο μὴ οὐ δύναιτο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλέως, ἀλλ' εἴργοιτο πάντοθεν ὑπὸ τινων ἀποριῶν. *Xen. Anab. iii. 1, 12.* [According to Buttman and others, εἴργω, c. spirit. asp., = *include*; εἴργω, c. spirit. len., = *excludo*, arceo.]

ἐμποδίζειν (ἐμποδών), *to hinder, to shackle or catch the feet or steps; impedit*; hence, prop. and fig., *to embarrass, be in the way of*: Εἰ τὼ πόδε θεία μοῖρα πεποιημένω πρὸς τὸ συνεργεῖν ἀλλήλοιν, ἀμελήσαντε τούτου ἐμποδίζοιεν ἀλλήλω. *Xen. Mem. ii. 3, 18.*

## 305.

- 305 κώπη, ης (ή), *handle or hold of the oar; hence oar*: Ἐμβαλέειν κώπη. *Od. ix. 489.*

ἐλάτη, ης (ή), *pine; hence the oar made of it*: Ἐπὴν κεκάμωσιν ἐϋξέστης ἐλάτησιν πόντον ἐλαύνοντες. *Il. vii. 5.*

ἐρετμός, οὔ (ό), and ἐρετμόν, οὔ (τό), *poet. oar*: Ναῦν δεῖ παρεῖναι κάρετμῶν ἐπιστάτας. *Eur. Hellen. 1267.*

πλάτη, ης (ή), *the blade of the oar; palmula; hence, by ext., in the poets, oar*: Τίνες ποτ' ἐς γῆν τήνδε ναυτίλῃ πλάτῃ; *Soph. Phil. 220.*

ταρσός, οὔ (ό), *Attic ταρρός, prop. hurdle; hence, by similitude, range or rank of oars, lying along each side of the ships of the ancients*: Κάνταυθ' ὀρῶμεν Ἑλλάδος νεῶς σκάφος ταρσῶ κατῆρες. *Eur. Iph. T. 1346.* [*Th. vii. 40.*]

## 306.

- 306 κωφός, ή, fr. κόπτω, prop. blunted, obtuse; hence *dumb*, in Herodotus: Τῶν οὔτερος μὲν διέφθαρτο· ἦν γὰρ δὴ κωφός. *Herodot. i. 34.* Κωφός has since been used for *deaf*, in Æschylus and Aristotle [*Pl. Xen., &c.*; the prevailing Attic usage. Cf. ἐνέός below]: Ἦκουσας ἢ οὐκ ἤκουσας; ἢ κωφῇ λέγω; *Æsch. Sept. 184.*

ἀκέων, ουσα [and dual ἀκέοντε. See Buttman's *Lexil.* on the probable formation of ἀκέων, from neut., ἄκαον, of an old adj. related to ἀκήν], *silent, mute*: Ἄλλ' ἀκέουσα κάθησο. *Il. i. 565.*

ἄναυδος (ό, ή), fr. αὔδη, *voiceless, speechless*: Δὴν δ' ἄνεω καὶ ἀναυδοὶ ἐς ἀλλήλους ὀρόωντο. *Apoll. R. iii. 503.*

ἀναύδητος (ό, ή), *one who is without voice*, in the medical Alexandrine poet, Nicander: Αὐδῆσαν ἔθηκεν ἀναύδητόν περ ἰοῦσαν. *Nic. Alex. 573.*

ἄνεω, an Epic Homeric form taken for an adjective by the grammarians, but which the best critics [cf. *Buttm. Lexil.*] consider as an adverb; *speechless, voiceless*, from astonishment or fear: Τίπτ' ἄνεω ἐγένεσθε; *Il.* ii. 323. (306)

ἐνεός and ἐννεός, ἄ, *born dumb, deaf and dumb*, in Aristotle: "Οσοι κωφοὶ γίνονται ἐκ γενετῆς πάντες καὶ ἐνεοὶ γίνονται. *Aristot. H. An.* iv. 9. [i. e. it means *dumb*, but, from the fact mentioned in the passage from Aristotle, may imply *deaf and dumb*, as in *Xen. An.* iv. 5, 33. *Pl. Thæt.* 206, d: ὁ μὴ ἐνεός ἢ κωφὸς ἀπ' ἀρχῆς.]

ἄφωνος (ὁ, ἡ), *one who is without voice, dumb*: Τὰ μὲν ἄλλα ἐπεικίης, ἄφωνος δέ. *Herodot.* i. 85.

ἄφωνητος (ὁ, ἡ), *one who has no voice*: Παρέσχε φωνὴν τοῖς ἀφωνήτοισιν τινά. *Soph. Œd. Col.* 1283.

## Λ.

## 307.

λαγχάνειν, *to obtain by lot, to have as share*, after having drawn lots, *to have for one's lot or portion*: Τῶν μετὰ παλλόμενος κλήρῳ λάχον ἐνθάδ' ἔπεσθαι. *Il.* xxiv. 400.

κληροῦσθαι (κληρὸς), *to put to the lot, to draw by lot, to settle by lot*: Κληρούμενους δ' ἔλειπον. *Æsch. Sept.* 55.

κληρονομεῖν, *to be heir*; hence *to have a part or share, to partake*, fig.: Ταύτης γὰρ οὐκέτ' ἐγὼ τῆς αἰσχύνης κληρονομῶ. *Dem. de Leg.* 444, 13.

κληρουχεῖν, *to have a lot of land in a foreign country, to be a colonist*: Τοὺς τετρακισχιλίους κληρουχέοντας τῶν ἱπποβοτέων Χαλκιδέων τὴν χώραν. *Herodot.* vi. 100.

## 308.

λαμβάνειν, *to take in one's hands, to seize*; hence, in general, *to take, lay hold of* any thing, or a part of any thing or person: Τὸν δὲ πεσόντα ποδῶν ἔλαβε. *Il.* iv. 463.

αἰρεῖν expresses more energy and force than λαμβάνειν, *to catch at or grasp, seize* what is pursued; hence *to take*



(308) by force, to *catch* or take game; in war, to take a town, to take an enemy prisoner: "Ἀδρηστον δ' ἄρ' ἔπειτα βοὴν ἀγαθὸς Μενέλαος ζῶν ἔλ'. *Il.* vi. 38.

**αἶρειν**, poet. **αἶρειν**, and **αἶρεσθαι** in the middle, prop. *to lift up* an object to take it. *to take away*; hence, fig., *to carry off, gain, acquire*: Καὶ ἄσπετον ἦρατο κῦδος. *Il.* iii. 373.

**αἶνυσθαι**, a syncopated form of the preceding word: Δεξιτέρῃ δ' ἄρ' ἀπ' ὤμων αἶνυτο τόξα. *Il.* xxi. 490.

**δέχεσθαι**, prop. *to hold out the hand in order to receive* what is offered or given, *to accept*: Καὶ τῷ κωμάρχη ἐδίδοσαν λαμβάνειν ὅτι βούλοιο· ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο. *Xen. An.* iv. 5, 32.

**δράσσειν** [usually in Mid.], poet. *to take by the handful, to clutch, &c.*: Κόνιος δεδραγμένος αἵματοέσσης. *Il.* xiii. 393. [In prose, *Hdt.* (c. acc. *κόνιν*, 3, 13), and *Pl. Lys.* 209, e: τῶν ἀλῶν].

**κομίζεσθαι**, *to carry off or away*; hence *to gain, to receive*: "Ὅστις ἂν ὑμῶν ὕστερος ἔλθῃ τοῦ σημείου τὸ τριώβολον οὐ κομίζεται. *Aristoph. Vesp.* 690.

**λάζεσθαι**, an Ionic and Epic form of **λαμβάνειν**: Πρηνέες ἐν κονί-  
ησιν ὁδὰξ λαζοίατο γαῖαν. *Il.* ii. 418. Angl. *to bite the dust*.

**μάρπτειν**, *to seize, lay hold of, or keep hold of forcibly with the hand, to touch with the hands or feet*: Ἥ ῥα καὶ ἀμφοτέρας ἐπὶ καρπῷ χεῖρας ἔμαρπτεν σκαιῷ. *Il.* xxi. 489. [Related to *ἀρπάζω*, *rapio*.]

**ὀρέγεσθαι**, *to hold out the hand to take or receive as well as to give*: Οὐ παιδὸς ὀρέξατο φαίδιμος Ἔκτωρ. *Il.* vi. 466. [In prose *ὀρέγειν*, *to reach out to*. Cf. 175. And in Mid., *to desire, &c.*]

**φέρειν**, *to carry away* what has been given; hence *to receive, to obtain*, speaking of soldiers' pay, of alms: Τοῦ σμικροῦ δ' ἔτι μείον φέροντα. *Soph. Œd. Col.* 5.

## 309.

309 **λαμπάς**, *ἄδος* (ῆ), *torch, flambeau* of resinous wood: "Εγειρε φλογέας λαμπάδας ἐν χερσὶ τινάσσω. *Aristoph. Ran.* 340.

**λαμπτήρ**, *ἦρος* (ὁ), *luminary*, or that which gives light, in general; 1. in the *Odyssey*, large *vessel, stand, or grate* in which dry wood was burnt to give light to large halls, such as those in which banquets were held: Αὐτίκα λαμπτήρας τρεῖς ἕστασαν ἐν μεγάροισιν ὄφρα φαείνοιεν. *Od.* xviii. 307.

2. *Large lamp, or chandelier*, in Xenophon: Μόνον, ἔφη, (309) τὸν λαμπτήρα ἐγγὺς προσενεγκάτω. *Xen. Convin.* 5, 2.

δάς, αῖός (ή), and Ionic δαῖς, *flambeau, torch* of pine or other resinous wood: Νύμφας δ' ἐκ θαλάμων, δαῖδων ὑπο λαμπομενάων, ἡγίνεον ἀνὰ ἄστυ. *Il.* xviii. 492. [In prose *App. Plut.*, and in *Th.* vii. 53, *Xen.*, &c., = *pine-wood* generally.]

λυχνία, ας (ή), *candlestick*, in the Scriptures: Οὐδὲ καί-ουσι λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν. *Matth.* v. 15.

λυχνίον, ου (τό), *large candlestick, or chandelier*, in Lucian: Τέλος δέ, ὁ Ἀλκιδάμας ἀνατρέψας τὸ λυχνίον, σκότος μέγα ἐποίησε. *Luc. Conn.* 46.

λύχνος, ου (ό), *small and portable lamp*: Τοὺς λύχνους ἀποσβέσας. *Aristoph. Plut.* 668.

λυχνούχος, ου (ό), *lantern*, among the ancient Athenians: Φαίνειν ὑπευθύνους λυχνούχος. *Aristoph. Ach.* 936.

πυρρός, οὔ (ό), fr. πῦρ, in Homer, *fire kindled* on high ground, principally to serve as a signal in time of war, a *signal-fire, beacon*; hence *lighted torch*: Ἄμα δ' ἡελίῳ καταδύντι πυρσοὶ τε φλεγέθουσιν ἐπήτριμοι. *Il.* xviii. 211. [So *Hdt.* vii. 182. iv. 9, 3.]

φανός, οὔ (ό), fr. φαίνω, 1. *flambeau, torch*: Οὐδὲ γὰρ ὑπὸ φαινοῦ τὸν ἐτι ἔμφρουρον ἔξεστι πορεύεσθαι. *Xen. Lacæd.* 5, 7. 2. *Lantern*, in debased Greek.

πανός, οὔ (ό), another form of the preceding word, and used more especially by the Tragic writers, *flambeau*: Καὶ πέλας ἄλλος αὐτοῦ πανὸν πυρίφλεκτον αἶρει. *Eur. Ion.* 195.

φρυκτός, οὔ (ό), *dry wood*; hence *torch* for signals in war: Φρυκτοὶ τε ἤροντο ἐς τὰς Θήβας πολέμιοι. *Thuc.* iii. 22.

## 310.

λέγειν, is used of every kind of oral communication, 1. to say, in a very wide sense; *dicere*: Ἀληθῆ λέγεις. *Plat. Charm.* 166, a. 2. *To speak*, in general, *to express oneself*: Οὐδὲ γὰρ λέγειν οἷός τ' εἰμί. *Xen. Cyr.* i. 4, 12. 3. *To speak with art*, as the orator, or eloquently: Λέγειν σὺ δεινός. *Soph. Œd. R.* 535.

ἀγορεύειν (ἀγορά), *to speak in or address an assembly*, to speak in public: hence *to harangue*; *concionari*; *to say in*

- (310) *public, or announce publicly*: Ἀμμι δὲ μάντις εὔ εἰδὼς ἀγόρευε. *Il. i. 385.* [e. g. in the famous formula: τίς ἀγορεύειν βούλεται; But also more generally: e. g. of the laws, considered as addressing the public: νόμοι, ψηφίσματα, &c. *Pl. Dem. al.*]

ἀγοράεσθαι, synonyme of the preceding word: Ἀγορήσατο καὶ μετέειπεν. *Il. i. 73.*

ἀδολεσχεῖν, *to be a prater and babbler*; hence *to speak at random, idly and carelessly*: Οὐκουν γ' ἂν οἶμαι εἰπεῖν τινα νῦν ἀκούσαντα οὐδ' εἰ κωμωδοποιὸς εἴη, ὥς ἀδολεσχῶ. *Plat. Phæd. 70, b.*

αὐδαῖν, *to raise the voice, to speak and say*: Καὶ ἡῦδα μάντις ἀμύμων. *Il. i. 92.*

βάζειν. Henry Stephens derives this verb, of Sanscrit origin, from what he gives as the more ancient form of it, and itself formed by onomatopy, viz. βαβάζειν, from which he derived the French *bavarder*. According to its Eastern etymology, βάζειν signifies *to speak*, in general, although the sense of *speaking lightly* is perceptible in it, in the following verse: "Ὅς χ' ἕτερον μὲν κεύθει ἐνὶ φρεσίν, ἄλλο δὲ βάζει. *Il. ix. 313.*

γηρύειν (γηρύς), *to raise the voice, to speak*: Οὐ μὴ παρ' ὄχλῳ τάδε γηρύσει. *Eur. Hippol. 243.*

διαλέγεσθαι, *to discourse, to converse, to discuss*, used of two or more persons, *to confer, to hold a parley*: Καὶ Ξενοφῶν διελέγετο αὐτοῖς δι' ἐρμηνέως περὶ σπονδῶν. *Xen. Anab. iv. 2, 18.*

εἰπεῖν, an aorist improperly attached to φάναι or λέγειν to complete them, but having distinct and peculiar meanings of its own; it denotes what follows upon a conversation, or discussion; hence *to advise, to propose*: Ψήφισμα εἶπεν ἐν ὑμῖν Ἀριστοφῶν. *Dem. in Timocr. 703, 11.*

εἰρεῖν, *to say* [not in this form. Ep. pres. εἶρειν, Att. fut. ἐρεῖν, Perf. εἶρηκα, εἶρημαι, ῥηθήσομαι, ἐρρήθην, &c.], 1. in order to give an answer, to express an opinion, a wish, a determination, in the sense of commanding or forbidding, *to fix, to agree, to prescribe*: Ἐλεγεν ὅτι ἐξήκει αὐτῷ ὁ χρόνος ὃς εἰρημένος ἦν παραμένειν. *Xen. Hellen. vii. 1, 28.* 2. For *to announce, give notice, inform*: Καὶ ἔπεμψε τινα ἐροῦντα, ὅτι συγγενέσθαι αὐτῷ χρήζοι. *Xen. An. ii. 5, 1.*

λαλεῖν, *to speak or talk* without choice and without order, as in the ordinary intercourse of social life; sometimes *to*



*chatter, to babble, to speak like an infant; loqui: Παιδάριον (310) δὲ ὦν δεινότατον λαλεῖν ἐδόκουν εἶναι. Xen. Cyr. i. 4. 12.*

*θορεῖν, to speak loud, to shout; hence to say, to speak, in the Tragic writers: ὦ παῖ, τί θροεῖς; Eur. Hippol. 213.*

*μυθεῖσθαι (μῦθος), poet. to manifest, express one's thought; hence to say, to speak, with the idea of reflection, or, better, of concealing nothing: Ἐπεὶ μάλ' ἀνωγας ἀληθέα μυθήσασθαι. Il. vi. 382.*

*δαρίζειν (δαρ), to talk, to converse, or live in intimacy and familiarity, used of the intercourse of intimate affection or love, such as that of the husband with his wife: Ὅθι ἦ δάριζε γυναικί. Il. vi. 516.*

*πιφαύσκειν, an Epic and elongated form of φάναι, to declare, to manifest; hence to say: Δήμῳ πιφαύσκων. Il. xviii. 500.*

*φάναι, is of constant use in conversation and replies [like our said I, said he, &c.], and carries with it, besides, the notion of affirmation, to aver, assert, affirm: Οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ καίειν τὰς κώμας. Xen. Anab. iv. 2, 19.*

*φάσκειν, a sort of frequentative of φάναι, formed from the Ionic imperfect ἔφασκον, and in great use with the Attic writers to complete the defective verb φάναι, as is the case, in all languages, with verbs the most in use; it associates with the notion of affirmation, proper to this verb, that of an allegation made which may be without foundation, to affirm too lightly; hence to pretend, to profess: Οὔτε γὰρ ἔγωγε οὔτ' αὐτὸς τοῦτο πώποτε Σωκράτους ἤκουσα, οὔτ' ἄλλου του φάσκοντος ἀκηκοέναι ἠσθόμην. Xen. Mem. i. 2, 31.*

*φατίζειν (φάτις), to make a say, to make a report, to report, to announce: Φωνῇ γὰρ ὁρῶ τὸ φατιζόμενον. Soph. Ed. Col. 138. [Hdt. v. 58.]*

*φημίζειν (φήμη), to make one's voice heard; hence to pronounce, to promise: Ἦ καὶ Λοξίας ἐφήμισεν. Æsch. Choëph. 558.*

*φθέγγεσθαι (φθόγγος), to make a sound or one's voice heard, to cry out, exclaim: Ἐφθέγεατο δὴ ὁ Κῦρος. Xen. Cyr. iii. 3, 31.*

*φλυᾶρεῖν (φλυαρός), to speak lightly or inconsiderately, to say frivolous, foolish things: Τῶν σὺ ἐὼν ἄπειρος πολλὰ φλυηρείς. Herodot. vii. 103.*

*φράζειν, to say in plain terms, in order to explain, point out, make clear: Σὺ δὲ φράσαι εἴ με σαώσεις. Il. i. 83.*

*φωνεῖν (φωνή), poet. to raise the voice; hence to speak,*

- (310) *say*: Ὡς ἄρα φωνήσας ἀπεβήσατο. *Il.* i. 428. [In prose, *Hdt.*, *Xen. Conviv.* iii. 13. *Arist. H. A.* iv. 9: φωνεῖν τῷ φάρυγγι.]

## 311.

- 311 *λεία, ας (ή)*, in prose, and *ληῖς*, in poetry, *ῖδος (ή)*, *booty* taken from the enemy, which at first consisted only in the flocks and herds, &c. carried off by the conquerors: Ληϊδα δ' ἐκ πεδίου συνελάσσαμεν ἥλιθα πολλήν, πεντήκοντα βοῶν ἀγέλας. *Il.* xi. 676. Afterwards it was used of every thing that became the prey of the conqueror by the rights of war: Πολλοὶ δὲ καὶ λείαν πλείστην ἄγοντες. *Xen. Cyr.* v. 3, 1.

ἔναρα, *ων (τά)*, fr. *ἐναίρειν*, prop. *armour* or *arms* taken from an enemy after killing him, in Homer; hence, more generally, *spoils*: Φέροι δ' ἔναρα βροτόεντα, κτείνας δῆϊον ἄνδρα. *Il.* vi. 480.

λάφυρα, *ων (τά)*, *spoils* taken from an enemy yet alive, *booty*, rare in prose; *manubiæ*: Λάφυρα δῆων δουρύπληχθ'. *Æsch. Sept.* 278.

σκῦλον, *ου (τό)*, and more commonly in the plural *σκῦλα*, *spoils* taken from a conquered enemy, in Sophocles and in Thucydides; *spolium*: Πέρσεις τε Τροίαν, σκῦλα τ' ἐς μέλαθρα σὰ πέμψεις. *Soph. Phil.* 1426. The grammarians understand it more particularly of arms, and in Euripides (*Phœn.* 577) it seems to be taken specially for the shield alone.

σκύλευμα, *ατος (τό)*, a synonyme of the preceding word in Euripides: Φρύγιά τε σκυλεύματα. *Eur. Troad.* 18.

## 312.

- 312 *λευκός, ή*, *white*, in general: Ἀμελγόμεναι γάλα λευκόν. *Il.* iv. 434.

ἀργεννός, *ή (ἀργός)*, poet. *white*, speaking of the wool of sheep: Βουσὶν ἔπ' εἰλιπόδεσσι καὶ ἀργεννῆς ὄιεσσιν. *Il.* vi. 424.

ἀργός, *ή*, [prob. glitteringly white,] *white*: Πολλοὶ μὲν βόες ἀργοί. *Il.* xxiii. 30.

ἄργυφος (ὀ, ή), *white*, epithet of sheep in Homer: Ὅϊν ἄργυφον. *Il.* xxiv. 621.

πολιός, *ά*, *grey, white*, poetic epithet of hair grown white from age, and of the sea *whitening* with foam: Πολιῆς ἐπὶ

θινὴ θαλάσσης. *Il.* iv. 248. [Not only poet., *Pl.*, *Lycurg.*, (312) *Æschin.*]

## 313.

λίβανος, ου (ὀ), the tree which produces frankincense; 313 hence frankincense itself in the N. T.: Χρυσόν, καὶ λίβανον, καὶ σμύρναν. *Matth.* ii. 11.

λιβανωτός, οὔ (ὀ), 1. *frankincense*: Καταγίζουσι λιβανωτοῦ χίλια τάλαντα ἔτεος ἑκάστου. *Herodot.* i. 183. 2. *Censer*, in the N. T.: Ἐχων λιβανωτὸν χρυσοῦν. *Αποκ.* viii. 3.

## 314.

λίθος, ου (ὀ), *stone*, in general; λίθος (ή), feminine, pre- 314 cious *stone*: Κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας. *Xen. Anab.* iv. 7. 4.

λιθάς, ἄδος (ή), *heap or shower of stones*: Ἀκροβόλων δ' ἐπάλξεων λιθάς ἔρχεται. *Æsch. Sept.* 63.

λᾶας, ᾶος (ὀ), *stone*: Αὐτὰρ ὕπερθεν πυκνοῖσιν λάεσσι κατεστόρεσαν. *Il.* xxiv. 798.

κροκάλῃ, ῃς (ή), *shingle or sand on the sea shore*: Εἶδον αἰγιαλοῖσι παρὰ τε κροκάλαις. *Eur. Iph. A.* 211.

πέτρα, ας (ή), *rock*, piece of detached rock: Ἐκυλίνδουν πέτρας. *Xen. Anab.* iv. 2, 20. The foundation *stone* of a building, in the N. T.: Καγὼ δέ σοι λέγω, ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. *Matth.* xvi. 18.

πέτρος, ου (ὀ), poet. and according to the grammarians, Attic, very *large stone*, *rock*; *saxum*: Βαλὼν μυλοεῖδεϊ πέτρῳ. *Il.* vii. 270. [In prose *Pl. Legg.* viii. 843, a. *Xen. An.* vii. 7, 54.]

χερμάδιον, ου (τό), fr. χεῖρ, *stone that can be held in the hand*, in the *Iliad*: Χερμαδίῳ γὰρ βλήτο παρὰ σφυρὸν ὀκρίονεντι. *Il.* iv. 518.

χερμάς, ἄδος (ή), *shower of stones* in *Æschylus*: Τοὶ δ' ἐπ' ἀμφιβόλοισιν ἰάπτουσι πολίταις χερμάδ' ὀκρίόεσαν. *Æsch. Sept.* 278.

ψηφίς, ἰδος (ή), *small round stone*, *pebble*, *calculus*, in *Homer*: Ὑπὸ ψηφίδες ἅπασαι ὀχλεῦνται. *Il.* xxi. 260.

ψηφός, ου (ή), a more modern and synonymous form of the preceding word in *Pindar*: Οὐκ ἂν εἰδείην λέγειν πον-



- (314) *τιῶν ψάφων ἀριθμόν. Pind. Ol. xiii. 65.* In prose, *pebble* used to calculate with, and at Athens, particularly, to vote with, whether in the public assemblies for the election of magistrates and the ratification of decrees, or in the courts of justice, in public or private trials, *suffrage, vote*: Ἐπεὶ δὲ ἐξέπεσον αἱ ψῆφοι, καὶ ἐγένοντο πᾶσαι σὺν Κριτοβούλῳ. *Xen. Convin. v. 10.* Hence, *fig. the result, the vote, the ballot*: Ἐπιθυμήσαντος τοῦ δήμου παρὰ τοὺς νόμους ἐννέα στρατηγούς μιᾷ ψήφῳ ἀποκτεῖναι πάντα, οὐκ ἠθέλησεν ἐπιψηφίσαι. *Xen. Mem. i. 1, 18.*

## 315.

- 315 *λόγος, ου (ὁ), 1. what is said to give an account; hence, discourse, talk, in opp. to fact*: Τοὺς μήτε λόγῳ μήτε ἔργῳ ὠφελίμους ὄντας. *Xen. Mem. i. 2, 59.* 2. Discourse, composition in prose, often *studied discourse*, such as those delivered on public or private matters, from the place assigned to the public speaker, or in the courts of justice, and the length of which was determined by the clepsydra, *oration, speech; oratio*: Λόγῳ μὲν γὰρ διηγῆσασθαι οὐκ ἂν ἱκανόν μοι γένοιτο τὸ ὕδωρ. *Dem. in Olymper. 1164.*

*αἶνος, ου (ὁ), recital, tradition; story, common or proverbial saying*: Ὡ γέρον, αἶνος μὲν τοι ἀμύμων, ὃν κατέλεξας. *Od. xiv. 508.* [Cf. 195.]

*ἔπος, εος (τό), poet., word, speech, discourse*: Ἀτρεΐδῃ, ποῖόν σε ἔπος φύγεν ἕρκος ὀδόντων! *Il. iv. 350.* [Also prose, *Hdt., Th., Pl., Xen.*; especially opp. to *ἔργον*.]

*λέξις, εως (ή), manner of speaking or expressing, diction, expression, style, form of speech*: Λέγω δὲ λέξιν εἶναι τὴν διὰ τῆς ὀνομασίας ἐρμηνείαν. *Aristot. de Poet. 6, 8.*

*μῦθος, ου (ὁ), fr. μύω, the thought shut up in order to mature it, and which manifests itself by words; hence, 1. the manifestation of the thought in Homer; thence advice, opinion, discourse, and principally, proposition*: Κέκλυτέ μεν μῦθον Ἀλεξάνδροιο. *Il. iii. 87.* 2. In the prose writers, discourse, with the idea of fiction; hence, *μῦθῃ, fabulous tradition or fable*: Τὸν περὶ τὸν Γανυμήδῃ μῦθον κατηγοροῦμεν. *Plat. Legg. i. 636, d.*

*ῥῆμα, ατος (τό), 1. word, term, speech, in opp. to music; verbum*: Ἀλλὰ τοῦτό γ' ἐστ' Ἴωνικόν τὸ ῥῆμ'. *Aristoph. Pac. 931.* 2. *Verb, in grammar*: Ἐξ ὧν τὰ τε ὀνόματα καὶ τὰ ῥήματα συντίθενται. *Plat. Crat. 425, a.*

ῥῆσις, εως (ῆ), fr. ῥέω, *conversation, proposal*, in the (315) *Odyssey*: Ἀντὰρ ἀκούεις μύθων ἡμετέρων καὶ ῥήσεως; *Od.* xxi. 291. [In prose, *speech, discourse*: μικρὰν ῥῆσιν ἀποτείνειν. *Pl. Pol.* 605, d. And *narrative* ~ τοῦ Ἀμφίονος. *Pl. Gorg.* 506, c.]

ῥήτρα, ας (ῆ), Doric word, *action of speaking, or right of speaking*, or permission to speak: Ἐκ τᾶς βωλᾶς λαβὼν ῥήτραν. *Dem. de Coron.* 90.

φάτις, ιος (ῆ), *what is said, common talk, common tradition*: Εἰ δὴ φάτις ἔτυμος. *Eur. Iph. A.* 786.

## 316.

λούτρον, ου (τό), poet. λοετρόν, fr. λούειν, *water to wash* 316 *with*, or for bathing; hence, *bath*: Ὅφρα πέλοιτο Ἐκτορι θερμὰ λοετρά μάχης ἐκνοστήσαντι. *Il.* xxiii. 44. Ἡ ὑπὸ λουτροῦ ἀληθινῶς κατωπτεύθησαν. *Xen. Econ.* 10, 7.

λούτριον, ου (τό), *bath-water*: Κάκ τῶν βαλανείων πίεται τὸ λούτριον. *Aristoph. Equit.* 1401.

λουτρῶν, ῶνος (ό), *bath*, speaking of the place only: Ὡστε Ἀλέξανδρος ὁ βασιλεὺς ἐν τῷ λουτρῶνι πυρέττων ἐκάθευδεν. *Plut. Quæst. Conv.* ii. 734, b.

βαλανεῖον, ου (τό), *bath*, place where the bath was, *bath-room*: Καὶ λουσάμενος λιπαρὸς χωρῶν ἐκ βαλανείου. *Xen. Econ.* 9, 5.

## 317.

λύρα, ας (ῆ), a word not known to Homer, *LYRE*: Ἐχων 317 κέλαδον ἐπτατόνου λύρας. *Eur. Iph. T.* 1129.

βάρβιτος (ῆ), and βάρβιτον, ου (τό), *lyre*, in Anacreon: Ἀ βάρβιτος δὲ χορδαῖς ἔρωτα μῦνον ἤχεϊ. *Anacr.* i. 3.

κιθάρα, ας (ῆ), *harp*, triangular stringed instrument, but different from the modern *guitar*: Καὶ λαβόντα τὴν κιθάραν στάντα ἐν τοῖσι ἐδωλίοις. *Herodot.* i. 24.

κίθαρις, ιος (ῆ), *Æolic form of the preceding word, and the only one used by Homer, harp, lyre; citharis*: Οὐκ ἂν τοι χραίσμῃ κίθαρις. *Il.* iii. 54. Later it seems to have differed from the harp (κιθάρα), and was played without the accompaniment of the voice.

φόρμιγξ, γγος (ῆ), *lute, lyre*, in Homer and Pindar: Οὐ μὲν φόρμιγγος περικαλλέος ἦν ἔχ' Ἀπόλλων. *Il.* i. 603.

χέλυσ, υος (ῆ), *the lyre made of the shell of the tortoise, by Mercury; testudo*: Καθ' ἐπτάτονον τ' ὀρείαν χέλυν. *Eur. Alc.* 449.

## M.

## 318.

318 μάγειρος, ου (ὁ), *head-cook, master-cook, steward*: Καὶ ἤρξατο μὲν δὴ ἀπ' ἐμοῦ ὁ μάγειρος, τὴν πρώτην περίοδον περιφέρων. *Xen. Cyr.* ii. 2, 2.

ἄρταμος, ου (ὁ), sort of *maître d'hotel* or gentleman-carver; he helped those at table to their several portions [*al. cook*]: Καὶ ὁ ἄρταμος οἰόμενος αὐτὸν οὐδὲν ἔτι δεῖσθαι ὄψου. . . . *Xen. Cyr.* ii. 2, 4.

ἐδέατρος, ου (ὁ), fr. ἔδω, *taster*, an officer at the court of the kings of Persia, according to Athenæus: Ἐκάλουν δέ, φησι, καὶ τοὺς προγεύστας ἐδεάτρους, ὅτι προήσθιον τῶν βασιλέων πρὸς ἀσφάλειαν. *Athen.* iv. 171, b. In Athenæus's days the ἐδέατρος had the charge, in great houses, of the daily service of the table, he was provision steward, or a kind of gentleman-carver, a very honorable office (*Athen.* iv. *ibid.*).

ἐλέατρος, ου (ὁ), fr. ἔλεος, 1. the officer who carried the invitations to guests admitted to the royal table; *vocator*: Ἐλέατροι δὲ καλοῦνται, ὥς φησι Πάμφιλος, οἱ ἐπὶ τὴν βασιλικὴν καλοῦντες τράπεζαν. *Athen.* iv. 171, b. 2. According to Ammonius, *cook*.

ὀψοποιός (ὁ, ἡ), *he who prepares the dishes for the table, cook*: Καὶ ἵνα μὲν ἡδέως φάγῃς ὀψοποιοὺς μηχανωμένη. *Xen. Mem.* ii. 1, 30.

## 319.

319 μάζα, ης (ἡ), sort of bread, or rather of *cake* of barley-meal, made up with honey, salt, and water: Καὶ μήπορ' αὐτῆς μάζαν ἡδῖω φάγοι. *Aristoph. Pac.* 3.

ἑσχαρίτης, ου (ὁ), fr. ἑσχαρά, *cake* kneaded with honey and oil, and done in the frying-pan, a *kind of fritter*, or *waffer-cake*: Καὶ σκάφην λαβὼν τινα τῶν ἑσχαριτῶν τῶν καθαρῶν. *Athen.* iii. 109, d.



ἰπνίτης(ι), ου (ό), fr. ἵπνος, *roll baked in the oven* called (319) ἵπνος: Θερμῶν ἰπνίτων εἴσθιον. *Timocl. ap. Athen. iii. 109.*

κριβανίτης(ι), ου (ό), *bread or piece of pastry* baked in the oven called κριβανός, or country-oven: Πρὸ πάντων εὐζυμός τε καὶ καλῶς ὠπτημένος ὁ ἄρτος ἔσται κριβανίτης οὐκ ἰπνίτης. *Galen. de Antid. T. xiv. 46, 18.*

κόλλαβος, ου (ό), *small cake*, a kind of *roll* or long bread: Βοῦν ἀπηνθράκιζ' ὅλον, πλακοῦντας ὦπτα κολλάβους. *Aristoph. Ran. 509.*

κόλλιξ, ικος (ό), bread baked under the cinders among the Thessalians: Κόλλιξ Θεσσαλικός σοι ὑπαρχέτω, ὃν καλέουσι | κεῖνοι κριμματίαν, οἱ δ' ἄλλοι χόνδρινον ἄρτον. *Athen. iii. 112, b.*

πέμμα, ατος (τό), in the plural, *pastry*, pastry-work: Οὐκοῦν καὶ Ἀττικῶν πεμμάτων τὰς δοκούσας εἶναι εὐπαθείας; *Plat. Pol. iii. 404, d.*

πλακοῦς, οῦντος (ό), a *flat, round cake*; *placenta*: Χαίρετ', ἄνδρες, κἄν ξυνέπησθέ μοι πλακοῦντας ἔδεσθε. *Aristoph. Pac. 1355.*

πόπανον, ου (τό), a thin, flat *cake*, small and round, which was offered to the gods: Ἐπεὶ δὲ βωμῷ πόπανα καθωσιώθη. *Aristoph. Plut. 659.*

πυραμοῦς, οῦντος (ό), a *cake of wheat* and honey; given as a prize to him who kept himself awake till day-break on a night of revelry: Ἦν δ' ἀναιδεία παρέλθης, ἡμέτερος ὁ πυραμοῦς. *Aristoph. Eq. 277.*

## 320.

μαζός, οὔ (ό), *pap* or *breast* of man and woman, in 320 Homer: Νευρὴν μὲν μαζῷ πέλασεν. *Il. iv. 123.*

μαστός, οὔ (ό), a lengthened form of the preceding word, and more used in prose: Ἀνθρωπος μὲν οὖν καὶ ὁ θῆλυς καὶ ὁ ἄρρην ἔχει μαστούς. *Aristot. Part. An. iv. 10, 43.* The grammarians improperly apply this word to the breast of the woman only, and particularly of one giving suck,

(320) deriving it most ingeniously from μεστός γάλακτος, full of milk.

θηλή, ἥς (ή), nipple or end of the breast : Τούτων ἡ θηλή διφυής, δι' ἥς τοῖς θήλεσι τὸ γάλα διηθεῖται. *Aristot. H. An.* i. 12.

κόλπος, ου (ό), *bosom, lap* : Ἡ δ' ἄρα μιν κηώδεϊ δέξατο κόλπῳ. *Il.* vi. 483.

οὔθαρ, ατος (τό), *dug, rap* of animals only : Ἐν ᾧ τόπῳ τὰ οὔθατα τῶν προβάτων ἔστιν. *Aristot. H. An.* ii. 1.

τιθός, οὔ (ό), *teat or nipple* ; hence, in general, the *breast* of the woman : Καί, νῆ Δί', τιθούς γ' ὥσπερ ἡμεῖς οὐκ ἔχει. *Aristoph. Thesmoph.* 640.

τιθίον, ου (τό), *teat or nipple* of a woman who is suckling a child : Καὶ τὸ παιδίον ἐξαρπάσας μοι φρουδος ἀπὸ τοῦ τιθίου. *Aristoph. Thesmoph.* 690.

## 321.

321 μαλακός, ή, *soft to the touch, tender* ; used of things naturally soft, or such as art has made so, prop. and fig. ; *mollis* : Καὶ τὰ σκληρὰ καὶ τὰ μαλακά. *Xen. Mem.* iii. 10, 1.

μαλθακός, ή, poetic form, the use of which in the fig. sense seems preferred : Ὅς τὸ πάρος περ μαλθακὸς αἰχμητής. *Il.* xvii. 588.

ἀβρός, ά, fig. *soft, delicate, effeminate* : Ἀβρότερος γυναικῶν. *Luc. Deor. Dial.* 18.

ἀμαλός, ή, poet. *tender*, speaking of the young of animals : Ἀρπάξων ἡ ἄρν' ἀμαλήν. *Il.* xxii. 310.

ἀπαλός, ή, *tender, delicate*, used of animals and plants, of the heart and the cheeks, of a bed, &c. : Παρειάων ἀπαλάων δάκρυ' ὁμορξαμένην. *Il.* xviii. 123. [Also in *prose* : *Plat.* often with νέος (e. g. *Conv.* 195, c), and as term of *reproach*, ἀπ. καὶ ἀνανδρος. *Phædr.* 239, c.]

ἀταλάφρων (ό, ή), *tender*, epithet of the infant in arms, in the *Iliad* : Παῖδ' ἐπὶ κόλπῳ ἔχουσ' ἀταλάφρονα. *Il.* vi. 400.

τέρην, εῖνα, poet. *tender*, prop. and fig. ; in *prose* τεράμων (ό, ή), *tender*, speaking of vegetables fit for dressing (*Theophr.* *C. Pl.* iv. 13) ; *tener* : Τέρενα χροά γῦπες ἔδονται. *Il.* iv. 237.

χαῦνος (ό, ή [or η, ου, as in the example from *Plat.*]), prop. *loose, lax*, speaking of any thing woven, or of a

thread ; *soft*, speaking of the snow : "Ὅσα δέ γε αὖ τὴν μὲν (321) ξυστροφὴν χαύνην λαμβάνει. *Plat. Polit.* 282, e. [Also of wood, *porous*, &c. ξύλα μανὰ καὶ χαῦνα. *Theoph. H. P.* 5, 5, 3 ; of fruit, μῆλον. *Ath.* 85, 2 ; of flesh, *flabby*, σάρξ χαυνοτέρα. *Ath.* 309, b.]

χλιδανός, ἡ, *tender, delicate* ; hence *effeminate*, principally in dress : Χλιδανῆς ἡβῆς τέρψιν. *Æsch. Pers.* 544. Ἀλκιβιάδης ἐν Ἴωνίᾳ χλιδανός. *Plut. Alcib.* 23.

## 322.

μαλλός, οὔ (ὅ), *lock or curl of wool, long wool, fleece* sufficiently long 322 to be cut : Εἰροπόκοι δ' οἷες μαλλοῖς καταβεβρίθασι. *Hesiod. Op.* 232.

ἔρος, εὖς (τό), poet. εἶρος, *wool*, in general : Αὐτὰρ ἐπ' αὐτῷ ἡλακάτῃ τετάνυστο ἰοδνεφεῖς εἶρος ἔχουσα. *Od.* iv. 135.

ἔριον, ου (τό), poet. εἶριον, *a length of wool* ; hence, in general, and more frequently in the plural, *wool* for the wool-worker : "Ἡ οἱ Λακεδαιμόνι ναιεταώσῃ ἥσκειν εἶρια καλά. *Il.* iii. 388.

λάχνος, ου (ὅ), and λάχνη, ης (ῆ), *nap, down, silk, wool* of animals ; *lana* : Λάχνῳ στεινόμενος καὶ ἐμοί. *Od.* ix. 445. Τῶν καὶ λάχνη δέρμα κατάσκιον. *Hesiod. Oper.* 511.

πόκος, ου (ὅ), fr. πέκω, *fleece* : Ἀργῆτ' οἷος εὐείρου πόκῳ. *Soph. Trach.* 675.

## 323.

μάχη, ης (ῆ), *combat, battle* : Μάχας δέ σοι καὶ πολέμους 323 ἀφαιρῶ. *Xen. Cyr.* vii. 2, 8.

ἄρης, εὖς (ὅ), *ARES or Mars*, the god of war, in the *Iliad*, sometimes for war itself, the *fight* : "Ἴνα ξυνάγωμεν ἄρηα. *Il.* ii. 381.

δαῖς, ἴδος (ῆ), *torch* ; hence flame of war, *combat*, in the *Iliad* : Οὐ γὰρ μείλιχος ἔσκε πατήρ τεὸς ἐν δαῖ λυγρῇ. *Il.* xiv. 739.

δηϊοτής, ῆτος (ῆ), *hostility, carnage* : Νῦν μὲν παυσώμεσθα μάχης καὶ δηϊοτήτος σήμερον. *Il.* vii. 290.

δῆρις, ιὸς (ῆ), *quarrel, struggle, combat ; certamen* : Οἱ περὶ πάτρησ' ἀνδράσι δυσμενέεσσι πόνον καὶ δῆριν ἔθεντο. *Il.* xviii. 158.

κλόνος, ου (ὅ), *tumult of the engagement, disorder, confusion* : Ἐν δὲ κλόνον Ἀργεῖοισιν ἦκε κακόν. *Il.* xvi. 729.

μόθος, ου (ὅ), *shock, charge* : Οἶδα δ' ἐπαῖξαι μόθον ἵππων ὤκειάων. *Il.* vii. 240.

μῶλος, ου (ὅ), prop. *fatigue, work, struggle* of war ; hence *combat* : Πῶς τ' ἄρ' ἴω μετὰ μῶλον ; *Il.* xviii. 188.



- (323) ὄμιλος, ου (ὅ), *crowd of combatants, sometimes engagement*; the Fr. *mêlée*: Τὴν μὲν ἄρ' Ἴρις ἐλοῦσα ποδὴννεμος ἔξαγ' ὄμιλου. *Il. v. 353.*

πόλεμος, ου (ὅ), *Epic πόλεμος, engagement, the drawing near for war*; hence, 1. *battle, combat, war*, in Homer: Τί δ' ὀπιπτεύεις πολέμοιο γεφύρας; *Il. iv. 371.* 2. *War*, in general, in the prose writers: Κοινωνοὶ πολέμου γενόμενοι. *Xen. Cyr. ii. 3, 2.*

σταδία, ας (ή), fr. ἱστημι, *feminine adjective, with ellipse of ὑσμίνη, close combat, pitched battle*; *stataria*: Οἶδα δ' ἐνὶ σταδίῳ δῆψ μὲλπεσθαι Ἀρηϊ. *Il. vii. 241.*

ὑσμίνη(ι), ης (ή), *furious battle*: Ὑσμίνηνδ' ἰέναι. *Il. ii. 477.*

φύλοπις, ιδος (ή), *shout or tumult of the warriors, engagement*, in the *Iliad*: Καὶ φύλοπιν αἰνὴν ὄρσομεν. *Il. iv. 15.*

χάρμη, ης (ή), *joy, ardour felt in battle*: Μνήσαντο δὲ χάρμης. *Il. iv. 222.*

## 324.

- 324 μέλος, εος (τό), *member of the body*: Τῶν δὲ τοιούτων ἔνια οὐ μόνον μέρη ἀλλὰ καὶ μέλη καλεῖται· τοιαῦτα δ' ἐστὶν ὅσα τῶν μερῶν ὅλα ὄντα ἕτερα μέρη ἔχει ἐν αὐτοῖς. *Aristot. H. An. i. 1, 2.*

μέρος, εος (τό), *a part of the body*: Ἐνεκα καὶ κάλλους τῶν τοῦ σώματος αὐτοῦ μελῶν καὶ μερῶν. *Plat. Legg. vii. 795, e.*

μόριον, ου (τό), *piece or part of the body of animals*, in Aristotle and Galen: Τῶν ἐν τοῖς ζώοις μορίων τὰ μὲν ἐστὶν ἀσύνθετα. *Aristot. Hist. An. i. 1, 1.*

ἄρθρον, ου (τό), *articulation or juncture of the members of the body*; *artus*: Ἀρθρα δὲ χειρὸς καὶ βραχίονος καρπός. *Aristot. H. An. i. 15, 4.*

γυῖον, ου (τό), *extremity of the members, especially the feet and hands*: Ὑπό τε τρόμος ἔλλαβε γυῖα. *Il. iii. 34.*

κῶλον, ου (τό), 1. *the whole, distinct member, itself composed of other members (μέλη)*; special designation of the *arm and leg* in Aristotle: Κῶλον δὲ τὸ μὲν διφυὲς βραχίων. *Aristot. H. An. i. 15, 3.* 2. *Member or portion of a period or complete sentence*: Περίοδος δὲ ἡ μὲν ἐν κῶλοις ἡ δ' ἀφελής. *Aristot. Rhet. iii. 9.*

## 325.

μιγνύναι, *to mix*, in general : Τὸ δὲ καὶ ὕδωρ μιγνύμενον 325  
πᾶσι τοῖς τρέφουσιν ἡμᾶς εὐκατεργαστότερά τε καὶ ὠφελιμώ-  
τερα καὶ ἡδίω ποιεῖν αὐτά. *Xen. Mem. iv. 3, 6.*

κεραννύναι, *to mix, mingle*, principally water with wine :  
"Οτε . . . αἶθοπα οἶνον Ἀργείων οἱ ἄριστοι ἐνὶ κρητῆρσι  
κέρωνται. *Il. iv. 260.*

κυκᾶν, *prop. to mix*, in the sense of *disturbing, confusing, upsetting and throwing into disorder* : Ἐγὼ δ' ἐπεισπηδῶν  
γε τὴν βουλὴν βίᾳ κυκῆσω. *Aristoph. Eq. 363.*

φύρειν, *prop. to mix up the meal with leaven, to knead the bread*; hence *to wet, imbrue*, and so *spoil* : Δάκρυσιν  
εἵματ' ἔφυρον. *Il. xxiv. 162.*

φορύνειν, *to mix, to put together any how, pell-mell*, with the notion  
of confusion, disorder, and spoiling : Σιτός τε κρέα τ' ὅπτα φορύνετο.  
*Od. xxii. 21.*

φορύσσειν, *to besmear, defile, soil* : Φορύξας αἵματι πολλῷ. *Od. xviii. 336.*

## 326.

μικρός, ρά, Attic σμικρός, *little*, in reference to size : 326  
Ποίαν τινά μοι γυναιῖκα οἶει συναρμόσειν κάλλιστα ;—Πρῶ-  
τον μὲν, ἔφη, μικράν· μικρὸς γὰρ αὐτὸς εἶ. *Xen. Cyr. viii. 4, 19.*

ἡβαιός, αἰά, an Ionic and Epic synonyme of ὀλίγος, *little*  
in quantity, *small*, in Homer, almost always in connexion  
with a negative : "Ενι τοι φρένες οὐδ' ἡβαιαί. *Od. xxi. 288.*

βαίός, αἰά, more recent form of the preceding word, and Attic, in the  
Tragic writers : Πότερον ἐχώρει βαιός ; *Soph. Œd. R. 750.*

βραχύς, εἴα, *short, brief*, as to extent and quantity, and  
sometimes in speaking of time ; *brevis* : Ἐν τούτῳ δὴ τοῖς  
μὲν λόγοις βραχυτέροις ἐχρήτο. *Xen. Cyr. i. 4, 4.*

λεπτός, ή, *thin, slender, spare* ; fig. for *feeble* : Λεπτή  
τις ἐλπίς ἐστ' ἐφ' ἧς ὀχούμεθα. *Aristoph. Equit. 1244.*

ὀλίγος, η, *small*, as regards number, *few, little*, opposed

- (326) το πολὺς, principally in speaking of time : Ἐν ὀλίγῳ δὲ χρόνῳ ἐγένετο τὸ μὲν μέτωπον ἐπὶ τριακοσίων. *Xen. Cyr.* ii. 4, 2.

σπάνιος, *ια*, rare, scarce : Ὅπου δὲ χιλὸς σπάνιος πάνυ εἶη. *Xen. Anab.* i. 9, 27.

ταπεινός, *ή*, low, down ; hence humble ; *humilis* : Ἡ μὲν γὰρ [χώρῃ] ἐστὶ ταπεινὴ τε καὶ ψαμμώδης. *Herodot.* iv. 191.

## 327.

- 327 μισθός, οὐ (ὅ), *recompense*, lawful wages or salary, pay, soldier's pay : Πεντεκαίδεκα δὲ μηνῶν τοὺς στρατιώτας τὸν μισθὸν ἀπεστέρησεν. *Isocr. Panegy.* 39.

μίσθωμα, *ατος* (τό), wages, salary, hire, with the associated notion of a disgraceful and infamous gain, such as that of a stage-player, prostitute, or traitor : Καὶ τὸ τέλος εἶχε τὸ μίσθωμα. *Dem. de Legat.* 379. [In *Isocr. Areopag.* 29, ἀπὸ μισθωμάτων θύειν is to offer sacrifices by contract.]

## 328.

- 328 μοῖρα, *ας* (ή), fr. μείρω, part out of a whole, and principally part the result of a division, commonly made by lot ; hence the part or portion falling to a man by lot : Αἵ κε θάνης καὶ μοῖραν ἀναπλήσης βίότιοι. *Il.* iv. 170. Hence lot in life, destiny ; *fatum*, in the poets and prose writers ; often personified in Homer, *Μοῖρα*, *Parca*, the dispenser of every thing that happens to man against his will, principally in evil, and, above all, in speaking of death : Ἐνθ' Ἀμαρυγκείδην Διώρεα Μοῖρ' ἐπέδησεν. *Il.* iv. 517.

μέρος, *εος* (τό), part, relatively to the whole, or the result, of a division ; hence portion, part, in general : Διατελοῦσι τὸ πλεῖστον μέρος τῆς ἡμέρας δικάζοντες αὐτοῖς. *Xen. Cyr.* i. 2, 6.

μόρος, *ον* (ὅ), poet. fatal share or portion, always with reference to death : Οἴσιν ἐπὶ Ζεὺς θῆκε κακὸν μόρον. *Il.* vi. 357.

αἶσα, *ης* (ή), fr. δαίω, poet. the part that has fallen by lot to each person in the division of life [his allotted portion of life] : Ἐπεὶ νύ τοι αἶσα μίνυνθά περ, οὔτι μάλα δὴν. *Il.* i. 415.

εἰμαρμένη, *ης* (ή), participle passive feminine, taken sub-



stantively in Plato, *the part assigned*; hence, the destined (328) lot, *the destiny*: "Οτι τὴν εἰμαρμένην οὐδ' ἂν εἷς ἐκφύγοι. *Plat. Gorg.* 512, e. [So *Dem. de Cor.* 205: τὸν τῆς εἰμαρμένης καὶ τὸν αὐτόματον θάνατον περιμένει.]

κῆρ, ηρός (ή), *fatal law*, and particularly that of a violent death; in the *Iliad*, deity accompanying warriors, resembling the *Valkyrior* of the Scandinavian mythology: Ἔστ' δὲ πάντες μάρτυροι οὐς μὴ κῆρες ἔβαν θανάτοιο φέρουσαι. *Il.* ii. 302.

κλήρος, ου (ό), fr. κλαίω, any thing that served as the *lot* in drawing lots; in Homer, it is a small piece of wood or stone, or a bit of earthenware, &c. thrown into a helmet, *lot*; *sors*: Οἱ δὲ κλήρον ἐσημήναντο ἕκαστος ἐν δ' ἔβαλον κυνέη. *Il.* vii. 171. Afterwards, the notion proper to the word was lost, and it was taken fig., in prose especially, 1. for *drawing by lot*, election by lot; hence, 2. by ext., the result, that which has been drawn by lot, *portion*, and especially in an inheritance; hence, *inheritance*, in the Attic orators: Ἐν τε τῷ κλήρῳ καὶ ἐν τῇ χειροτονίᾳ. *Xen. Ath.* 1, 2. But in the phrases that refer to election by *lot*, ψῆφος is more used in prose. See Ψῆφος.

λάχος, εος (τό), what has fallen to one by lot, *lot*: Ἔστι σοὶ μὲν τῶν λάχος. *Pind. Nem.* x. 85.

πάλος, ου (ό), fr. πάλλω, *the action of shaking* or balloting the lots or votes; hence it is translated by *lot* in certain phrases, in Herodotus [*Pind.*] and the Tragic writers: Πύλαις ἐβδόμαις προσίστανται πάλῳ λαχόντες. *Æsch. Sept.* 118.

πεπρωμένη, ης (ή), feminine participle, taken absolutely with ellipse of μοῖρα, *lot assigned* by lot; hence, the *lot*, the *destiny*, in Herodotus and the Tragic writers: Ἡ πεπρωμένη δ' ἄγει θανεῖν ἀδελφὴν τῷδ' ἐμὴν ἐν ἡματι. *Eur. Hecub.* 43. [*Pseud.-Dem.* 60, 23.]

πότμος, ου (ό), fr. πίπτω, prop. *accident*; hence *lot*, almost always in speaking of death, in Homer, more generally, in the poets after him, *lot*, *destiny*: Τυδεὺς μὲν καὶ τοῖσιν ἀεικέα πότμον ἐφῆκεν. *Il.* iv. 396.

τύχη, ης (ή), that which befalls a man, that which happens, that which reaches (comes to or upon) a thing; hence, 1. *chance*, in opposition to *intelligence*, design: Ταῦτα οὕτω προνοητικῶς πεπραγμένα ἀπορεῖς πότερα τύχης ἢ γνώμης ἔργα ἐστίν; *Xen. Mem.* i. 4, 9. 2. *Fortune*, good or

- (328) *bad luck*, according to the epithets or the context: Καὶ ἅμα ταῦτα λέγων κατεδάκρυσε τὴν ἑαυτοῦ τύχην. *Xen. Cyr.* v. 4, 34.

## 329.

- 329 μῦθος, ου (ὅ), 1. *fable*: 'Ἄλλ' ἀτεχνῶς κατὰ τὸν Αἰσώπου μῦθον. *Plat. Alc.* i. 122, f. 2. *Story* of an Epic or dramatic poem, in Aristotle: "Ἔστι δὲ τῆς μὲν πράξεως ὁ μῦθος ἡ μίμησις. *Aristot. de Poet.* 6, 8.

ἀπόλογος, ου (ὅ), APOLOGUE: 'Ἄλλ' οὐ μέντοι σοι, ἦν δ' ἐγὼ, Ἀλκίνου γε ἀπόλογόν ἐρῶ. *Plat. Pol.* x. 614, a.

## N.

## 330.

- 330 ναός, οὔ (ὅ), fr. ναίειν, the part of the temple where the statue of the god was; hence, in general, *temple* of a god: Λέγεται γὰρ εἰς τὸν ναὸν εἰσιόντα προσεπιτεῖν αὐτόν. *Xen. Apol.* 15.

ἅγιον, ου (τό), *sanctuary* of the temple at Jerusalem, often in the plural, in the O. T. and N. T.: Μετὰ δὲ τὸ δεύτερον καταπέτασμα σκηνὴ ἢ λεγομένη ἅγια ἁγίων. *Hebr.* ix. 3.

ἄδυτον, ου (τό), that part of the building in temples which it was forbidden to enter, *sanctuary*; *adytum*: Αὐτὸς δ' Αἰνείαν μάλα πίο-  
νος ἐξ ἄδυτοιο ἦκε. *Il.* v. 512. [In prose, *Hdt.* and *impropiè*, *Pl.*]

ἀνάκτορον, ου (τό) (ἄναξ), *palace* of princes; hence *temple*, in the poets: Καὶ θεῶν ἀνάκτορα φόνψ καταρρέϊ. *Eur. Troad.* 15.

ἱερόν, οὔ (τό), *sacred enclosure*, comprehending not only the temple (ναός), but all its dependent parts, all the buildings appropriated to the service of the temple, the sacred woods, &c.: Τάφρον μὲν κύκλῳ περὶ τὸ ἱερόν καὶ τὸν νεῶν ἔσκαπτον. *Thuc.* iv. 90.

μέλαθρον, ου (τό), *roof*, sometimes in the plural in Tragic writers, for the *house*, the *palace* of a god, as *tecta* in Latin: 'Εγὼ δ' Ἑλένην Ζηνὸς μελάθροισι πελάσω. *Eur. Orest.* 1683.

προσευχή, ἥς (ῆ), *prayer*, and, by metonymy, *place of* (330) *prayer, oratory*, in the N. T. ; *proseucha* (Juven. Sat. iii. 299) : Ἐξήλθομεν ἔξω τῆς πόλεως παρὰ ποταμὸν οὗ ἐνομιζέτο προσευχὴ εἶναι. *Act. Apost.* xvi. 13.

σηκός, οὗ (ὅ), *sheep-fold, space railed in, enclosure ; septum* ; reserved and enclosed spot where the statue of the god was ; hence, in general, *temple*, in the Tragic writers : Ἴνα γε σηκὸς ἄβατος. *Eur. Phœn.* 1753. According to the grammarians, σηκός was especially the *temple or chapel* of demi-gods and heroes only.

τέμενος, εὖς (τό), fr. τέμνω, prop. *reserved or appropriated portion of land, the ground or land [precincts]* belonging to a temple : Ἔστι δὲ ἐν τῷ τεμένει τοῦ Πρωτέος ἱρὸν τὸ καλέεται ξείνης Ἀφροδίτης. *Herodot.* ii. 112. According to the grammarians it was the *sanctuary*, or that particular spot in the temple where the image of the god was placed.

## 331.

ναῦς, αὖς (ῆ), *ship, vessel*, in general, the kind and size 331 of which are determined by an epithet ; by itself it principally signifies, in the poets and historians, *a ship of war* : Τῶν μὲν πεντήκοντα νέες κίον. *Il.* ii. 509.

ἄκατος, οὐ (ὅ, ῆ), particularly in the poets, *light vessel, bark ; actvaria* : Ἀνὰ δὲ λαῖφος ὥς τις ἀκάτου θοᾶς τινάξας δαίμων. *Eur. Orest.* 335.

ἀκάτιον, οὐ (τό), a diminutive of the preceding word, *very small bark, small skiff, pinnace* : Κήρυκά τε προέπεμψαν αὐτοῖς ἐν ἀκατίῳ. *Thuc.* i. 29.

δίκροτος, οὐ (ῆ), prop. a feminine adjective, with ellipse of ναῦς, *Rhodian vessel with two rows of oars ; dicrotum, biremis* : Ἐξέπλευσε δὲ τρισὶν Ἑλληνικοῖς μυοπάρωσι, καὶ δικρότοις ἴσαις Ῥοδιακαῖς. *Plut. Lucull.* 2.

ἐπακτρίς, ἰδος (ῆ), *fishing-boat, or bark* : Ἀλκιβιάδης ἦκεν ἐκ τῶν Κλαζομένων σὺν πέντε τριήρεσι καὶ ἐπακτρίδι. *Xen. Hellen.* i. 1, 11.

ἐπακτροκέλης, ητος (ὅ), *pirate vessel, brigantine* : Ταῦτα εἰς τὸν ἐπακτροκέλητα ἐμβιβάζει. *Æschin. in Timocr.* 27, 9.



(331) ἡμιολία, ας (ῆ), taken substantively with ellipse of ναῦς, a vessel with one row and one half row of oars, and, on account of its lightness, manned by pirates, acc. to the following passage of Theophrastus : 'Ο δὲ δειλὸς τοιοῦτός τις οἶος· πλέων, τὰς ἄκρας φάσκειν ἡμιολίας εἶναι (to take the rocks for pirate vessels). *Theophr. Char.* 25.

κέλης, ητος (ὅ), fr. κέλλω, light boat made for speed, shallop, bark, pinnace ; celox : Ἄλλὰ καὶ ταῦτα ἐκ ληστρικῆς Μεσσηνίων τριακοντόρου καὶ κέλητος ἔλαβον. *Thuc.* iv. 9.

λέμβος, ου (ὅ), small boat attached to a large one, used for reconnoitring, &c., bark, cock-boat, pinnace ; lembus : Γέρων τ' ἐπ' ἐρείσμασι λέμβος. *Theocr.* xxi. 12.

μουσάρων, ωνος (ὅ), light boat used by pirates, brigantine ; myoparo (*Cicer. Verr.* 5) : Μετεμβὰς εἰς ληστρικὸν μουσάρωνα. *Plut. Lucull.* 13.

ὀλκάς, ἄδος (ῆ), fr. ἐλκεῖν, a transport, merchant vessel, so called, because in naval expeditions these boats, carrying provisions and ammunition, were taken in tow by the large vessels : Τὸν δὲ καὶ αὐτόθεν σῆτον ἐν ὀλκάσιν ἄγειν. *Thuc.* vi. 22.

ἐφόλκιον, ου (τό), bark or boat towed by a large vessel : Ἐκέλευσε τοὺς ναύτας τὸ ἐφόλκιον παραβαλεῖν. *Plut. Pomp.* 73.

πάραλος, ου (ῆ), fr. ἄλς, the galley PARALUS ; the sacred trireme of this name at Athens, which, with that called Salaminia, was used for conveying the θεωροί to the temple of Delphi ; these vessels were kept always ready to sail upon state occasions, and were so employed, even in time of war : Προσέλαβε δὲ παρὰ τῶν Ἀθηναίων καὶ εἴ ποὺ τις ναῦς περὶ τὴν Ἀττικὴν ἔπλει καὶ τὴν Πάραλον καὶ τὴν Σαλαμινίαν. *Xen. Hell.* vi. 2, 8.

πλοῖον, ου (τό), fr. πλέω, vessel, transport, merchant vessel : Καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγὰ. *Xen. Anab.* i. 7, 15.

πρῶρα, ας (ῆ), prow, fore-part ; Euripides uses this word, by a beautiful metaphor, in a sense that makes it synonymous with ναῦς : Μηδὲ προσίστη πρῶραν βιότου πρὸς κῦμα πλέουσα τύχαισιν. *Eur. Troad.* 104.

**σέλαμα, ατος (τό),** *bench of the rower; transtrum*, and used by periphrasis for vessel in Euripides: 'Εν Ναυπλῖα δὲ σέλμαθ' ὥρμισται νεῶν. *Eur. Or.* 242. Hence σέλαμα alone is found used for the whole vessel by the poets of the Anthology.

**σκάφος, εος (τό),** *hull, carcase of the vessel; hence, in general, in poets and historians, boat, craft of any kind:* Οἱ Κορίνθιοι τὰ σκάφη μὲν οὐχ εἶλκον ἀναδύμενοι τῶν νεῶν ᾧς καταδύσειαν. *Thuc.* i. 50.

**σχεδία, ας (ή),** any craft made in haste, *raft* in Xenophon (*Anab.* i. 5, 10); hence, in poetry, *vessel, ship, as ratis* in Latin: Τὰς ποντοπόρους δ' ἔσχε σχεδίας. *Eur. Hec.* 107.

**τριήρης, εος (ή),** *trireme, vessel of war*, so called because of its three banks of rowers on each side; or, according to others, because there were three men to each oar: Λέγονται καὶ τριήρεις πρῶτον ἐν Κορίνθῳ τῆς Ἑλλάδος ναυπηγηθῆναι. *Thuc.* i. 13. In ancient times the triremes were the vessels of largest size until the end of the Peloponnesian war; after that time larger were built, having twenty banks of oars, and even more; but how these were arranged, is a question that has never yet received a satisfactory answer.

## 332.

**νέος, έα, 1. young:** Ἡ μὴν καὶ νέος ἐσσί, ἐμὸς δέ κε καὶ 332 παῖς εἴης. *Il.* ix. 57. 2. *New*, as regards time, in speaking of things; a use of the word more peculiar to poets: Μηδὲ μένειν οἶνόν τε νέον. *Hesiod. Oper.* 672.

**καινός, ή,** refers rather to actions, customs; 1. *recent, modern:* Καὶ καινὰ καὶ παλαιὰ παραφέροντες ἔργα. *Herodot.* ix. 26. 2. *Newly invented, or introduced, new, novel:* Ὁ δὲ οὐδὲν καινότερον εἰσέφερε τῶν ἄλλων. *Xen. Mem.* i. 1, 2.

**νεᾶλής (ό, ή),** prop. that which has just been caught, said of a fish; hence *fresh*, speaking of horses [opp. *exhausted, tired*], meat, &c.: Παραλαμβάνειν τοὺς ἀπειρηκότας ἵππους καὶ ἄλλους πέμπειν νεαλεῖς. *Xen. Cyr.* viii. 6, 17. [Derivation doubtful. *Phryn.* from ἀλές = ἀθρόον: al. from ἀλίζειν, *salire*.]

**νεαρός, ρά, fr. νέος, youthful, juvenile; juvenilis:** Ἀλλ' ὥσπερ γὰρ ἐν σώμασιν, ὅσοι νέοι ὄντες μέγεθος ἔλαβον, ὁμῶς ἐμφαίνεται τι αὐτοῖς νεαρόν. *Xen. Cyr.* i. 4, 3.

- (332) νεοχμός (ὁ, ἡ), a synonyme of νέος: Τί δ' ἔστι Πέρσαις νεοχμὸν ἐμβριθεὶς κακόν; *Æsch. Pers.* 697.

πρόσφατος (ὁ, ἡ), fr. φάω, prop. that which has just been killed, speaking of meat; hence, by ext., speaking of flowers, fish, blood, *quite fresh, quite recent, new*, prop. and fig.: Τοῦ τε γὰρ μὴ προσφάτου δελέατος οὐκ ἐθέλουσιν ἄπτεσθαι. *Aristot. H. An.* iv. 8, 19. [Of anger, *Lys.* p. 151, 5; *Dem.* 788, couples together νεαλῆς καὶ πρόσφατος, of a young and vigorous person, opp. to one τεταριχευμένος καὶ πολλὸν χρόνον ἐμπεπτωκώς.]

## 333.

- 333 νεφέλη, ης (ἡ), *cloudy vapour, mist, cloud; nebula*: Ἐπαύξας πατρὸς Διὸς ἐκ νεφελῶν. *Il.* ii. 146.

νέφος, οὐς (τό), *dark and overspreading cloud; nubes*: Ἡ δ' ἐξ ἀέρος εἰς ὕδωρ νέφος. *Arist. Meteor.* i. 9, 4. Fig. for a great multitude: Ἀμα δὲ νέφος εἶπετο πεζῶν. *Il.* iv. 274.

δμίχλη, ης (ἡ), *fog, mist*: Ὀμίχλη δὲ νεφέλης περίπτωμα τῆς εἰς ὕδωρ συγκρίσεως. *Aristot. Meteor.* i. 9, 4.

## 334.

- 334 νόμος, ου (ὁ), fr. νέμω, *written law*: Νόμος δέ ἐστιν ὁμολόγημα πόλεως κοινὸν διὰ γραμμάτων προστάττον πῶς χρὴ πράττειν ἕκαστα. *Aristot. Ret. ad Al.* 2.

ἔθος, εος (τό), *custom, usage, unwritten law*: Ὅρῳ γὰρ ἐν τοῖς αὐτοῖς νόμοις τε καὶ ἔθεσι τρεφομένους πολὺ διαφέροντας ἀλλήλων. *Xen. Mem.* iii. 9, 1.

θέμις, ιστος (ἡ), *established order or usage; θέμιστες*, in Homer, *ordinances, statutes, laws*: Οἳ τε θέμιστας πρὸς Διὸς εἰρύαται. *Il.* i. 238.

θεσμός, οῦ (ὁ), fr. τίθημι, 1. *established order, natural law*, conveys the notion of an immutable order, of a law not to be changed in anything: Παρὰ γὰρ τοὺς τῶν θεῶν θεσμοὺς πάντα τὰ τοιαῦτα εἶναι. *Xen. Cyr.* i. 6, 6. 2. *Institution, statute*; at Athens this was the name specially given to the laws of Draco (*Æl. Var. Hist.* viii. 10).

ῥητρά, ᾗς (ἡ), *ordinance, injunction*, name given to the laws of Lycurgus at Sparta: Μία μὲν οὖν τῶν ῥητῶν ἦν, ὥσπερ εἴρηται, μὴ χρῆσθαι νόμοις ἐγγράφοις. *Plut. Lyc.* 13.



## 335.

νοῦς, οὐ (ὁ), poet. νόος, internal sight, *intellect*, *under-* 335  
*standing*, *mind*; *mens*: 'Ως ὅψις ἐν ὀφθαλμῷ, νοῦς ἐν ψυχῇ.  
*Aristot. Top. i. 14.* Hence, in a more general sense, *mind*,  
*idea*; *animus*: 'Εν νῷ ἔχεις ἀπιέναι [= *you intend to depart*].  
*Plat. Pol. i. 344, d.*

γνώμη, ης (ἡ), *intelligence*: 'Η δὲ καλουμένη γνώμη, καθ'  
 ἣν εὐγνώμονας καὶ ἔχειν φαμέν γνώμην, ἡ τοῦ ἐπικεικοῦς ἐστὶ  
 κρίσις ὀρθή. *Aristot. Eth. Nic. vi. 11.* [Also *opinion*, *judge-*  
*ment of the mind*; and *purpose*.]

διάνοια, ας (ἡ), *intellectual faculty*; hence *mind*, *thought*,  
*intelligence*: Καὶ ἐν ᾧ πάντες τὴν διάνοιαν μειοῦνται. *Xen.*  
*Mem. iv. 8, 1.*

θυμός, οὐ (ὁ), the heart is sometimes in Homer the seat  
 of the intelligence; hence *mind*: Ἀντάρ ἐγὼ θυμῷ νοέω  
 καὶ οἶδα ἕκαστα. *Od. xviii. 228.*

νόημα, ατος (τό), the result of a mental perception; hence  
*thought*, *judgement*, *design*, in Homer and in Plato: Τηλέ-  
 μαχ', οὐκέτι τοι φρένες ἔμπεδοι οὐδὲ νόημα. *Od. xviii. 215.*  
 [Also as *act of thought* in *Xen. Mem. iv. 3, 13*: θαῦτον  
 νοήματος ὑπηρετεῖν, as *quick as thought*.]

νόησις, εως (ἡ), operation or perception of the mind, *in-*  
*tellectual vision*: 'Ηγεῖσθαι ἂν αὐτὸν νοήσει, ἀλλ' οὐκ ὄμμα-  
 σιν θεωρεῖν. *Plat. Pol. vii. 529, b.*

σύνεσις, εως (ἡ), *understanding*, *conception*, facility of  
 conception, *intelligence*, *discernment*; hence *prudence*: Καὶ  
 ἐγέννησεν ἄνθρωπον, ὃ συνέσει τε ὑπερέχει τῶν ἄλλων καὶ  
 δίκην καὶ θεοὺς νομίζει. *Plat. Menex. 237, b.*

φρήν, ενός (ἡ), prop. diaphragm, in Homer, is the seat  
 of the intelligence, of the instinct; hence, in the poets, and  
 principally in the plural, φρένες, *mind*, *sense*, *good sense*:  
 Εὐ γὰρ δὴ τόδε ἴδμεν ἐνὶ φρεσίν. *Il. ii. 301.*

## Ξ.

## 336.

ξένος, ου (ὁ) (έξ), poet. ξείνος, 1. *stranger*, in general: 'Ω 336  
 ξείνοι τίνες ἐστέ; *Od. ix. 252.* 2. *Guest*, speaking of the

- (336) stranger received in hospitality in opposition to *ξεινοδόκος*: Τοῦ γὰρ τε ξεῖνος μὲν ἡμῶν πάντα. *Od.* xv. 54. Used also in prose and verse of him who entertains the stranger.

*δορύξενος*, ου (ὁ), *prisoner* of war reduced to slavery, but who, after having paid his ransom, returned home, and was considered ever after as the *guest* and friend of his former master from having partaken of his table. He then exchanged the name of *δορυάλωτος* for that of *δορύξενος* (*Plut. Quæst. Græc.* 17): Κάμοί γε πάντων φίλτατος δορυξένων. *Eur. Med.* 687.

*ιδιόξενος*, ου (ὁ), *host*, with reference to the obligation of reciprocal entertainment between *private* individuals of different countries, in opp. to *πρόξενος*: Καὶ ὥσπερ οὖν ιδιοξένοις χρώμενον τοῖς ἐκεῖθι. *Ælian. de Nat. An.* ii. 6.

*πρόξενος*, ου (ὁ), *proxenus*, was the name of that particular citizen in a city, who had been selected by those of another city to manage its affairs there, receive its ambassadors, and support its interests by his influence, a kind of *agent* resembling our *consuls* or *residents* [though the difference was great, since the *first men of a state* thought it an honour to be the *πρόξενοι* of other states]: Τῶν δὲ Λακεδαιμονίων καὶ πρέσβεις Ἀθήνησιν ἐτύγχανον ὄντες παρὰ Καλλιᾷ τῇ προξένῳ. *Xen. Hellen.* v. 4, 22.

*ἀλλοδαπός* (ὁ, ἡ), *of another country*: Ἐπεὶ σφισιν ἔρμα πόλῃος ἔσκε καὶ ἀλλοδαπὸς περ ἑών. *Il.* xvi. 550. [In prose *Xen.*]

*ἀλλότριος*, ἰα, *of or belonging to another, of another kind or species*; hence, 1. *strange, alien*, opposed to *ἴδιος* and *οἰκεῖος*: Λέγω δὲ τὰ δύο, τὸ μὲν οἰκεῖον καὶ ξυγγενές, τὸ δὲ ἀλλότριον καὶ ὀθνεῖον. *Plat. Pol.* v. 470, b. 2. *Of another country, foreign; peregrinus*: Ἀλλότριος φώς. *Od.* xviii. 218.

*ἀλλόφυλος* (ὁ, ἡ), *of another tribe or race*: Καὶ ἀλλοφύλους ἄμα ἡγησάμενοι. *Thuc.* i. 102.

*βάρβαρος* (ὁ, ἡ), the name given by the Greeks, first to the Medes and Persians, and afterwards to all foreign people; hence *foreigner, one who is not a Greek*: Καὶ ξυνήθη τὴν δαίταν μεθ' ὅπλων ἐποίησαντο, ὥσπερ οἱ βάρβαροι. *Thuc.* i. 6.

ἐξωτερικός, ἡ (ἔξω), *from without, external*, in general: (336) hence, specially, *EXOTERIC*, speaking of public instruction or treatises of philosophers: Καὶ γὰρ ἐν τοῖς ἐξωτερικοῖς λόγοις διοριζόμεθα περὶ αὐτῶν πολλάκις. *Aristot. Pol.* iii. 6, 5.

ἐπηλυσ, υδος (ὁ, ἡ), one who comes from other parts to settle in a country, *foreigner; advena*: Δίβνες μὲν καὶ Αἰθίοπες αὐτόχθονες, Φοίνικες δὲ καὶ Ἑλληνες ἐπήλυδες. *Herod.* iv. 197.

ὀθνείος, εἰα, *foreigner*, of another race, in opposition to οἰκεῖος: Ἀπολείποντας τὰς τῶν ἄλλων ξυνουσίας καὶ οἰκείων καὶ ὀθνείων. *Plat. Protag.* 316, c.

## O.

## 337.

ὁδός, οὗ (ἡ), *road, way*, prop. and fig.; *via*: Ἄλλη 337 συντομωτέρα ὁδός. *Xen. Cyr.* i. 6, 21.

ἀγυιά, ᾤς (ἡ), *street* of a town: Τὴν αὐτὴν ὁδὸν αὖτις ἐνκυμμένας κατ' ἀγυιάς. *Il.* vi. 391.

ἀμαξιτός, οὗ (ἡ), prop. carriage-road, *high-road*: Κατ' ἀμαξιτὸν ἐσσεύοντο. *Il.* xxii. 146. [*Xen. Hell.* ii. 4, 7.]

ἀταρπός, οὗ (ἡ), Ionic and Epic, ἀταρπός, *path, beaten way*, and from which a man is not to turn aside: Ἐλκωσ' ἐξ ὄρεος κατὰ παιπαλόεσσαν ἀταρπόν. *Il.* xvii. 743. [*Foot-path, Th.* iv. 36. *Pl. Phædr.* 66, b.]

κέλευθος, ου (ἡ), act of going, step, *walk* [as connected with \*ἐλεύθω?]; hence *road, way*: Ὅς κέν τοι εἴπῃσιν ὁδὸν καὶ μέτρα κεύθου. *Od.* iv. 389.

λαύρα, ας (ἡ), *street, narrow street; angiportus*: Ἦν ὁδὸς ἐς λαύρην. *Od.* xxii. 128. [*Hdt.*]

ὁλμος, ου (ὁ), poet. *path, way*: Μακρὸς δὲ καὶ ὄρθιος ὁλμος ἐπ' αὐτὴν καὶ τρηχὺς τὸ πρῶτον. *Hesiod. Op.* 288. [In prose, *Pl. Rep.* iv. 420, b.]

τρίβος, ου (ὁ or ἡ), *beaten road, high road*: Στῆθ' αἱ μὲν ὑμῶν τόνδ' ἀμαξήρη τρίβον, αἱ δ' ἐνθάδ' ἄλλον ὁλμον. *Eur. Orest.* 1251. [In prose, *Xen. Cyr.* iv. 5, 30.]



- 338 ὀδύνη, ης (ή), poet. δύη, ης (ή), and ὠδῖς, ἵνος (ή), *physical pain*: Ταῖς ὀδύναις ἐπιτρίβει τοὺς ἀνθρώπους. *Xen. Mem.* i. 3, 12.

ἀλγηδών, ὄνος (ή), poet., *moral pain*: Ἐγὼ γὰρ ἐς τοῦτ' ἐκβέβηκ' ἀλγηδόνας. *Eur. Med.* 56. [The word is *very common* in *Pl.*, and principally as opposed to ἡδονή: e.g. ἡδονὰς καὶ ἀλγηδόνας ἐμποιοῦντας. *Rep.* v. 464, d. Often coupled with ὀδύνη: e.g. *Phil.* 42, d. ἀλγηδόνες καὶ ὀδύνη. Also in *Isocr.* viii. 40.]

ἄλγημα, ατος (τό), *cause, subject of pain*: Οἶμαι μὲν ἀρκεῖν σοί γε καὶ τὰ σ', ὦ τάλας, ἀλγήμαθ', ὥστε μὴ τὰ τῶν πέλας στένειν. *Soph. Phil.* 340.

ἄλγος, εος (τό), *physical, and more frequently moral suffering, pain, ill*: Ὡς δὴ τοῦδ' ἔνεκά σφιν Ἐκηβόλος ἄλγεα τεύχει. *Il.* i. 110. [Rare in Att. prose.]

ἀνία, ας (ή), *sadness, distress, chagrin*: Μὴ ποτ' ἀνήκεστον, Κύρνε, λάβρης ἀνίην. *Theogn.* 76. [Also in prose several times in *Plato*.]

ἄχος, εος (τό), *moral pain, affliction*: Ἀλλά μοι αἰνὸν ἄχος σέθεν ἔσσεται αἶ κε θάνῃς. *Il.* iv. 169. [In prose, *Xen. Cyr.* vi. 1, 32.]

κῆδος, εος (τό), *pain at losses undergone, moral ill; cura*: Τρώεσσι δὲ κῆδε' ἐφῆπται ἐκ Διός. *Il.* ii. 32. [Rare in prose, *Pl. Rep.* x. 605, d.]

λύπη, ης (ή), *moral grief, grief of mind, vexation, sadness*: Τὴν θυμοβόρον φρενὶ λύπην. *Æsch. Agam.* 103.

μελέδημα, ατος (τό), *that which troubles, anxiety*: Λύων μελεδήματα θυμοῦ. *Od.* xxiii. 343.

μελεδών, ὦνος (ή), and μελεδώνη, ης (ή), fr. μέλω, *trouble*: Πυκινὰ δέ μοι ἀμφ' ἀδινὸν κῆρ ὀξεῖται μελεδῶναι ὀδυρομένην ἐρέθουσιν. *Od.* xix. 517. Καὶ γυιοβόρους μελεδῶνας. *Hesiod. Oper.* 66.

μέριμνα, ης (ή), *care, anxiety*: Χαλεπὰς δὲ θεοὶ δώσουσι μερίμνας. *Hesiod. Oper.* 176.

πένθος, εος (τό), *mourning, grief, regret at a loss*: Μέγα δὲ φρεσὶ πένθος ἔχοντα. *Od.* xxiv. 423. [In prose *Hdt.*, *Pl.*]

πόνος, ου, *labour, pain, trouble, prop. and fig.*: Ἀτὰρ οὐ τιν' ἔχει πόνον. *Od.* xiii. 423.

φροντίς, ἰδος (ή), *prop. thought; hence, in poetry, anxious and troubling thought*: Ἐλπὶς ἀμύνει φροντίδ' ἀπληστον. *Æsch. Agam.* 102.

## 339.

οἰκεῖος, εἷα (οἶκος), one who makes a part of the house- 339  
hold, of the family, a relation, a connexion, domestic, na-  
tional: "Ἰνα καὶ οἶκῳ καὶ οἰκέταις καὶ οἰκείοις καὶ φίλοις καὶ  
πόλει καὶ πολίταις δύναιντο καλῶς χρῆσθαι. *Xen. Mem.* i.  
2, 48.

οἰκειακός, ἡ, domestic, used of all living in the house,  
whether free or slaves: Εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ  
ἐκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκειακοὺς αὐτοῦ; *Matth.* x. 25.

οἰκεύς, εὖος (ὅ), in Homer, he who is of the house, of the  
family, friend, relation, domestic: "Οφρα ἴδωμαι οἰκῆας,  
ἄλοχόν τε φίλην. *Il.* vi. 365.

ἀγχιστεύς, εὖως (ὅ) (ἄγχι), near, collateral kinsman, whom  
the law appoints to inherit, in default of direct heirs, and to  
perform the last offices to the defunct: Ἐπικαλούμενοι κατὰ  
τὸ χρηστήριόν σφι βοηθέειν ὡς ἐόντων ἀγχιστέων. *Herodot.*  
v. 80. At Athens, it was he who, as near-kinsman, and,  
in accordance with Solon's law, was obliged to marry the  
orphan daughter of his relation.

συγγενής (ὅ, ἡ) (γένω), more distant relation, and who  
was not appointed to inherit; cognatus: Ἐμὲ μόνον οὐ  
γινώσκεις, ὦ Κῦρε, τῶν συγγενῶν; *Xen. Cyr.* i. 4. 27.

## 340.

οἶκος, ου (ὅ), 1. house, home, abode: Οἶκῳ ἐν ἡμετέρῳ. 340  
*Il.* iii. 233. 2. All the house, and, fig., the family, race:  
Ὅς κακὰ μὲν πλεῖστα Ἑλλήνων εἰργασμαι τὸν ὑμέτερον  
οἶκον. *Thuc.* i. 137. 3. House, and all belonging to it,  
possessions, properties, fortune: Οἶκος τί δοκεῖ ἡμῖν εἶναι;  
Ἄρα ὅπερ οἰκία; ἢ καὶ ὅσα τῆς οἰκίας ἔξω τις ἐκέκτητο πάντα  
τοῦ οἴκου ταῦτά ἐστιν; *Xen. Econ.* 1, 5.

οἶκημα, ατος (τό), that which serves for a dwelling, in  
general; hence the different parts of a house, room or  
chamber, inner hall: Τὰ οἰκήματα ῥκοδόμηται πρὸς αὐτὸ  
τοῦτο ἐσκεμμένα, ὅπως ἀγγεῖα ὡς συμφορώτατα ἢ τοῖς μέλ-  
λουσιν ἐν αὐτοῖς ἔσεσθαι. *Xen. Econ.* 9, 2. [Also in Attic  
= prison.]

οἶκησις, εως (ἡ), action of inhabiting, habitation, dwelling,  
residence: Καὶ Βισάνθην οἶκησιν δώσω. *Xen. Anab.* vii. 2, 38.

- (340) οἰκία, ας (ή), *house*, prop. so called, used, 1. of the building only: Οἰκιῶν γὰρ οὐχ ὑπαρχουσῶν, ἀλλ' ἐν καλύβαις πνιγηραῖς ὥρα ἔτους διαιτωμένων. *Thuc.* ii. 52. 2. *House, household* composed of masters and servants: Οἰκία δὲ τέλειος ἐκ δούλων καὶ ἐλευθέρων. *Aristot. Pol.* 1, 3.

δόμος, ου (ό), *building*; hence *house, family*, prop. and fig.; *domus*: Ἄπορον χρῆμα δυστυχῶν δόμος. *Eur. Or.* 70.

δῶμα, ατος (τό), *building* that supposes more art, *palace* of gods and princes, in Homer: Ὁ δ' ἀπέσσυτο δώματος Ἐκτωρ. *Il.* vi. 390.

δῶ, Epic abbreviation of δῶμα, and even of δώματα, in Hesiod: Ναιεὶ χρύσεια δῶ. *Theogon.* 933.

ἐστία, ας (ή), *hearth*, for *house, land we live in, country*, in prose and verse: Γυναῖκας ἔχων δύο, διζῆς ἰστίας οἶκεε. *Herodot.* v. 40.

μέγαρον, ου (τό), fr. μέγας, *great hall* of a palace, in Homer; hence, in the singular, *palace, residence*: Καὶ ἔξαγεν ἐκ μεγάρου. *Od.* viii. 106.

μέλαθρον, ου (τό), prop. great beam which supports the *roof*; hence, by synecdoche, in the poets, the *roof*, meaning the palace: Πρὶν με κατὰ πρηνὲς βαλεῖν Πριάμοιο μέλαθρον. *Il.* ii. 414.

στέγη, ης (ή), *roof*; hence, in the plural in poetry, and sometimes in prose, *dwelling, tent, house, &c.*: Οὐκ εἶ σύ τ' οἴκους, σύ τε, Κρέων, κατὰ στέγας; *Soph. Œd. R.* 637.

στέγος, εος (τό), and τέγος, εος (τό), *roof*; hence *palace*: Τόδ' ἐνεζόμενοι στέγος ἀρχαῖον. *Æsch. Pers.* 145. Χείρων τράφε λιθίνῃ Ἰάσον' ἔνδον τέγει. *Pind. Nem.* iii. 93. [Τέγος = *roof* in prose. *Th.* iv. 48. *Xen. Hell.* iv. 4, 12.]

## 341.

- 341 οἶνος, ου (ό), *wine*; *vinum*: Ἄνδρὶ δὲ κεκμηῶτι μένος μέγα οἶνος ἀέξει. *Il.* vi. 261.

ἄκρατος, ου (ό), *pure wine*: Ἴθι νυν, ἄκρατον ἐγκάναζόν μοι πολὺν σπονδὴν. *Aristoph. Equit.* 105.

βάκχος, ου (ό), BACCHUS, god of wine: Ἐπὶ δαῖτα τὰν θεῶν κρατῆρα τε Βάκχου. *Eur. Iph. A.* 1061. It is only used for wine itself by later poets, and in the Anthology.

μέθυ, υος (τό), unmixed wine, *pure wine*: Πολλὸν δ' ἐκ κεράμων μέθυ πίνετο τοῖο γέροντος. *Il.* ix. 469.



## 342.

ὄπλον, ου (τό), *instrument, tool* of every kind, in Homer; 342 hence, in the plural ὄπλα, in the poets, offensive and, particularly, defensive arms, such as the helmet, *the cuirass*: Ἀμυντήρια ὄπλα. *Plat. Legg.* xii. 944, d. In the historians, it is used principally of the great shield carried by the heavy-armed infantry or ὀπλίται, particularly in phrases relative to military tactics. This shield was the principal piece of armour, and the honour of the soldier was attached to the preservation of it: Εἰ βούλοιντο τὰ ὄπλα παραδοῦναι καὶ σφᾶς αὐτοὺς Ἀθηναίους. *Thuc.* iv. 37.

βέλος, εος (τό), *missile weapon* of any kind; *telum*: Ἐλκε δ' ὑπ' ἐκ βελών. *Il.* iv. 465. [Ἐξω βελῶν, *out of the reach of missiles.* *Xen. Cyr.* iii. 3, 69.]

ἔντεα, ἑων (τά), fr. ἔννυμι, *arms*, chiefly those that are put on, as the cuirass, *armour*: Τὸν δ' εὖρ' ἀμφ' ὥμοισι τιθήμενον ἔντεα καλά. *Il.* x. 34. f

τεύχεα, ἑων (τά), tools, implements, apparatus, or equipment of any thing necessary for its purpose, e.g. of a ship, &c.; hence *arms*, in general, and sometimes *armour*: Ἦχι ἐκάστω ἵπποι ἀερίποδες καὶ ποικίλα τεύχε' ἔκειτο. *Il.* iii. 326. [For its use in the sense of *vessel*, cf. 7.]

## 343.

ὁρᾶν, *to see*, in general: Ὅτι καὶ τοὺς πρεσβυτέρους ὁρῶσιν 343 ἀνὰ πᾶσαν ἡμέραν σωφρόνως διάγοντας. *Xen. Cyr.* i. 2, 8.

ἀθρεῖν, *to regard or look at* with fixed attention: Λαβὼν ἔσοπτρον ἀθρεῖ. *Anacr.* xi. 3. [Ἀθρῶ καὶ ὁρῶ ὅτι ἀδύνατον. *Pl. Parmen.* 144, d. Also = *see*, in the sense of *reflect, weigh, consider*; especially in *imperat.* in Plato: ἄθρει, ἄθρει μὴ . . . , *vide; vide ne non* —.]

αὐγάζειν, αὐγάζεσθαι, in Homer and the poets, *to distinguish, perceive, see clearly, recognize*: Ὅλος ἐγὼν ἵππους αὐγάζομαι; *Il.* xxiii. 458. The active is only found in Sophocles in this sense: Ἦ ναὸς ἄξιον αὐγάζων ὄρμον. *Soph. Phil.* 217.

βλέπειν, 1. *to see*, speaking of the faculty, with which the eyes are endowed, of being struck by external objects, *to see*, not to be blind: Καὶ τίς πρὸς ἀνδρὸς μὴ βλέποντος ἄρκεσις; *Soph. Œd. Col.* 73. Hence, 2. principally in the poets, *to turn the eyes*, the look towards an object [very common in *Pl.*, in κάτω, ἄνω βλέπειν· βλέπειν εἰς τινα,

(343) πρὸς τι]; and, fig., in prose and in verse, *to look (intrans), to have aspect, to look to or towards*, speaking of the direction in which a thing stands: Ἐν ταῖς πρὸς μεσημβρίαν βλεπούσαις οἰκίαις (*in the houses that look to the south*). *Xen. Mem. iii. 8, 9.*

δέρκεσθαι, poet. *to see clearly, to distinguish*: Φόνον καὶ φύζαν Ἀχαιῶν δερκομένῳ. *Il. xiv. 140.*

εἶδον (ιδεῖν), second aorist, used supplementarily to the defective verb ὁρᾶν, but itself assuming, in its perfect οἶδα, the figurative sense of seeing with the eyes of the mind; *to know, to be acquainted with*: Τοὺς δὲ οὐδ' ἑωρακότας πώποτε αὐτόν, τοὺς δὲ καὶ εὖ εἰδότας ὅτι οὐδ' ἂν ἴδοιεν. *Xen. Cyr. i. 1, 3.*

θεᾶσθαι (θεά), prop., 1. *to look upon* games, and the different spectacles composing them: Εἶπω τι τῶν εἰωθότων, ᾧ δέσποτα, ἐφ' οἷς αἰεὶ γελῶσιν οἱ θεώμενοι; *Aristoph. Ran. 2.* Hence, 2. *to behold, to look with attention, to contemplate*: Ἀλλά, μὰ Δί', ἔφη, οὐκ ἐκεῖνον ἐθεώμην. *Xen. Cyr. iii. 1, 41.* The grammarians, without sufficient reason, would limit the use of this verb to objects of art only.

θεωρεῖν, to be a θεωρός, or go in deputation to festivals, or sacred ceremonies; hence, 1. *to be a spectator, to look upon, or behold* games, a review, &c.: Ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος. *Xen. An. i. 2, 10.* Ammonius and other grammarians assert, that in this sense θεᾶσθαι only should be used; 2. fig. *to examine*, speaking of intellectual speculations: Ὁ θεωρήσας τὰ ἐν τοῖς ἄλλοις ἀνθρώποις νόμιμα. *Plat. Legg. xii. 952, b.*

λεύσσειν, *to see, to examine*: Λεύσσετε γὰρ τόγχε πάντες. *Il. i. 120.*

νοεῖν, *to perceive, to become aware*: Αὐτίκ' ἐπεὶ τ' ἐνόησεν, *Il. xii. 393.*

ὀπιπτεύειν, *to look on with defiance, to lie in wait for*: Ἀλλ' οὐ γάρ σ' ἐθέλω βαλέειν, τοιοῦτον ἔοντα, λάθρη ὀπιπτεύσας, ἀλλ' ἀμφαδόν. *Il. vii. 243.*

ὀπτάνειν, in the passive in the N. T., *to be seen, to show oneself*: Δι' ἡμερῶν τεσσαράκοντα ὀπτανόμενος αὐτοῖς. *Act. Ap. i. 3.*

ὀπτεύειν, *to see*, in Aristophanes: Πᾶσαν μὲν γὰρ γᾶν ὀπτεύω. *Aristoph. Av. 1061.*

**ὄσσεσθαι**, defective, *to cast the eyes, or to cast looks*, the notion of (343) menace being implied: *Κάλχαντα πρώτιστα κάκ' ὀσσόμενος προσέειπεν. Il. i. 105.*

**παπταίνειν**, *to look about* with the idea of precaution, *to search with the eyes*: *Ἀμφὶ ἔ παπτήνας. Il. iv. 497.*

**σκέπτεσθαι**, prop. *to cover the eyes with the hand*, in order to see better at a distance; hence *to consider, to examine* with care, prop. and fig.: *Σκέπτεο νῦν, Μενέλαε διοτρεφές, αἶκεν ἴδῃαι. Il. xvii. 652.*

**σκοπεῖν** (*σκοπός*), *to take aim* at an object; hence *to be on the look out, to explore*, prop. and fig., *to consider, to examine*; as *σκέπτεσθαι*, it is used in speaking of intellectual speculation addressed to one subject in particular, in which respect these verbs differ from *θεωρεῖν*, which is used of speculations of a more general character: *Καθ' ἐν δὲ ἕκαστον περὶ τούτων σκοπῶν, γνώσῃ ὅτι ἐγὼ ἀληθῆ λέγω. Xen. Cyr. i. 6, 22.*

**σκοπιάζειν** (*σκοπιά*), prop. *to look from the height of an observatory, or any elevated place*; hence, generally, *to observe, to watch, to be on the look out, to spy*: *Ἄνδρας δυσμενέας σκοπιαζέμεν οἷος ἐπελθών. Il. x. 40.*

## 344.

**ὀρθός**, ἡ, 1. that which is set up, standing up, *erect*; 344 hence *straight up*; *arrectus*: *Οἱ πρῶτον μὲν μόνον τῶν ζώων ἄνθρωπον ὀρθὸν ἀνέστησαν. Xen. Mem. i. 4, 11.* 2. *Straight*, in opp. to *πλάγιος*, speaking of things, sometimes of the space between two points, prop. and fig.; *rectus*: *Ὅρθῳ μετρήσω κανόνι προστιθείς. Aristoph. Av. 1004.*

**εὐθύς**, εἴα, that which goes in a straight line, *straight, direct*, in opp. to *στρεβλός* or *σκολιός*, tortuous, winding: *Ἄλλα πολὺ ἀπλουστέρα καὶ εὐθυτέρα παρ' ἡμῖν ἢ ὁδός ἐστιν ἐπὶ τὸ ἐμπλησθῆναι ἢ παρ' ὑμῖν. Xen. Cyr. i. 3, 4.*

## 345.

**ὄρνις**, ιθος (ὄ, ἡ), *bird* in general, and particularly in 345 prose, domestic bird, or of the poultry-yard, and principally of the gallinaceous kind, as *hen, cock*: *Τὸ μὲν οὖν πρῶτον γένος τῶν ζώων ὄρνις καλεῖται. Aristot. H. An. i. 5, 11.*

**ὄρνεον**, ου (τό), poet., although used by some prose writers [*Pl.*], *bird*, in general: *Ὅρμήσῃ πεδίῳ διώκειν ὄρνεον ἄλλο. Il. xiii. 64.*



- (345) οἰωνός, οὔ (ὀ), fr. οἶος, *bird of prey*: Αὐτοὺς δὲ ἐλώρια τεύχε κύνεσσιν οἰωνοῖσί τε πᾶσι. *Il.* i. 5. [Hence, because *large, lone-flying* birds were considered prophetic, *bird of omen*, and *omen*: Τοῦ ἑκπλου οἰωνὸς ἐδόκει εἶναι. *Th.* vi. 27.]

πετεηνόν, οὔ (τό), *that which flies, bird*, in the plural: "Ὅς τ' ὤκιστος πετεηνῶν. *Il.* xv. 238.

ποτητόν, οὔ (τό), more recent form in the *Odyssey* in the plural *that which flies, flying creatures*: Τῇ μὲν τ' οὐδὲ ποτητὰ παρέρχεται, οὐδὲ πέλειαι. *Od.* xii. 62.

πτηνόν, οὔ (τό), adjective taken in an absolute sense in the plural, *the feathered race, winged animals*: Τῶν δὲ πτηνῶν τὰ μὲν πτερωτά ἐστιν, οἷον ἀετός. *Aristot. H. An.* i. 5, 10.

## 346.

- 346 ὀφθαλμός, οὔ (ὀ), *eye*, in all its meanings: Ὀφθαλμοὺς μὲν ὥσθ' ὀρᾶν τὰ ὀρατά. *Xen. Mem.* i. 4, 5.

ὄμμα, ατος (τό), poet. *eye*: Κατὰ χθονὸς ὄμματα πήξας. *Il.* iii. 17. [I cannot imagine what induced M. Pillon to pronounce this word *poetical*. It is of constant occurrence in prose, and it is very difficult to establish any distinction between it and ὀφθαλμός. Upon the whole, ὄμμα refers more frequently to the *gaze*, the *expression* of the eye; yet it is also used of the eye considered *physically*: Ἀλγεῖν τὰ ὄμματα. *Pl. Rep.* vii. 515, e. Τὸ . . . μεταξὺ τῶν ὀμμάτων μέτωπον. *Aristot. H. A.* i. 8, 1. Πρῶτον χρὴ εἶναι μεγάλας (τὰς κύνας), εἴτα ἐχούσας . . . ὄμματα μετέωρα. *Xen. Ven.* 4.]

ὀπωπή, ῆς (ῆ), *sight*, sometimes *eye* in the later poets: Δρύψε δὲ οἱ βλέφαρον γυμνή δ' ὑπελείπετ' ὀπωπή. *Apollon. Rh.* ii. 109.

ὄσσε (τώ), in the dual in Homer, and in the plural in other poets, *the two eyes*: Φοβερά δ' ἐμοῖσιν ὄσσοις ὀμίχλα προσῆξε πλήρης δακρύων. *Æsch. Prom.* 148.

κανθός, οὔ (ὀ), *corner or angle of the eye*: Κανθοὶ δύο ὁ μὲν πρὸς τῇ ρινί, ὁ δὲ πρὸς τοῖς κροτάφοις. *Aristot. H. An.* i. 9, 1.

φᾶος, εος (τό), *light*, sometimes in the poets for *eye*, as in Latin *lumen*: Κύσσει δὲ μιν κεφαλὴν τε καὶ ἄμφω φάεα καλά. *Od.* xvii. 39.

## II.

## 347.

- 347 παιδεία, ας (ῆ) (παῖς), *instruction received by children*; hence, generally, *instruction, cultivation of the mind, edu-*

cation : Ἐπεὶ δὲ διελθὼν τὴν παιδείαν ταύτην, ἤδη εἰσῆλθεν (347) εἰς τοὺς ἐφήβους. *Xen. Cyr. i. 5, 1.*

παιδαγωγία, ας (ῆ), prop. management and guidance of children ; hence *education*, in Plato : Καὶ τὰς ψυχὰς οὕτω φῶμεν τὰς εὐφροσύνας κακῆς παιδαγωγίας τυχοῦσας διαφέροντως κακὰς γίγνεσθαι. *Plat. Pol. vi. 491, e.*

παίδευσις, εως (ῆ), fr. παιδεύω, *action of teaching or instructing* a child, and, in general, of giving instruction, the instruction given : Παίδευσις παιδείας παράδοσις. *Plat. Def. 416.*

## 348.

παῖς, δός (ὁ, ῆ), *infant* of either sex up to sixteen years 348 of age : Παῖς ἔτ' ἐών, καὶ μᾶλλον ἐνὶ φρεσὶ κέρδε' ἐνώμας. *Od. xviii. 216.*

βούπαις, δος (ὁ), *full-grown boy, youth* of about seventeen, in Aristophanes : Ὡν βούπαις ἔτι. *Aristoph. Vesp. 1206.*

βρέφος, εος (τό), *embryo, foetus, little one* yet in the mother's womb, speaking of animals, in the *Iliad* : Ἴππον . . . βρέφος ἡμίονον κύνουσιν. *Il. xxiii. 266.* Afterwards, *new-born babe* : Οὐτε γιγνῶσκον τὸ βρέφος ὑφ' ὅτου εὖ πάσχει. *Xen. Mem. ii. 2, 5.*

ἔφηβος (ὁ, ῆ), *young boy, youth*, at Athens, of the age of seventeen ; speaking of girls, of the age of thirteen : Μέχρι μὲν δὴ ἔξ ἧ ἑπτακαίδεκα ἐτῶν ἀπὸ γενεᾶς οἱ παῖδες ταῦτα πράττουσιν· ἐκ τούτου δὲ εἰς τοὺς ἐφήβους ἐξέρχονται. *Xen. Cyr. i. 2, 8.*

κόρος, ου (ὁ), Ionic and Epic κοῦρος, the first in the Tragic writers, and both of them rare in prose, *boy, young man, youth*, from after the first childhood to the age of manhood : Κούρω αἰσνητῇρι εἰκὼς πρῶτον ὑπηνήτη. *Il. xxiv. 347.*

κόρη, ης (ῆ), Ionic κούρη, *young girl*, and generally *girl* of any age, as *fille* in French for an unmarried woman ; sometimes for *νύμφη, young married woman*, or betrothed ; *puella* : Κούρης δαῖτα φίλοισι καὶ ἀγλαὰ δῶρα διδοῦσιν. *Od. xviii. 279.*

- (348) **μείραξ**, ακος (ὁ, ἡ) [in *Att.* only ἡ], *young girl* of about fourteen years old: Ἀλλ', ὃ νεανίσκ', οὐκ ἔω τὴν μείρακα μισεῖν σε ταύτην. *Aristoph. Plut.* 1071.

**μειράκιον**, ου (τό), diminutive, employed more particularly by the Attic writers, *lad, youth, young man* [mostly from about fourteen to twenty-one: but *Plut. Philop.* 6, extends it to thirty]: Καὶ μετὰ Πανσανίου νέον τι ἔτι μειράκιον ὥς μὲν ἐγῶμαι. *Plut. Prot.* 315, d.

**παιδίσκη**, ης (ἡ), *young girl*, free-born, in the Attic writers: Γέροντά τε καὶ γυναῖκα καὶ παιδίσκας. *Xen. An.* iv. 3, 11. Phrynichus blames the new-Attic writers for using the word in the sense of a female slave.

## 349.

- 349 **παρειά**, ᾱς (ἡ), upper and prominent part of the *cheek*, particularly in poetry: Ἐρως ὃς ἐν μαλακαῖς παρειαῖς νεάνιδος ἐννυχεύεις. *Soph. Ant.* 783.

**παρηΐς**, ἴδος (ἡ), Attic **παρής**, ῥδος *cheek*: Φοινίσσουσα παρῷδ' ἐμὴν αἰσχύνει νεοθαλεῖ. *Eur. Iph. A.* 187. **παρηΐας**, ᾱδος (ἡ), is only found in the Anthology. See the passage quoted below on **Μῆλον**.

**κόρση**, ης (ἡ), Attic **κόρρη**, prop. *temple*, the top of the *cheek*: Πυξὲ ἐπὶ κόρρᾳ ἤλασα. *Theocr. Id.* xiv. 34.

**μῆλον**, ου (τό), *ball of the cheeks*, in the Anthology: Ἡρέμα φοινιχθεὶς μᾶλα παρηϊάδων. *Anth. Pal.* ix. 556.

## 350.

- 350 **πάτριος**, ἰα (πατήρ), *that which comes from our fathers*, or ancestors, speaking of [*hereditary or traditional*] customs or usages: Πάτριον γὰρ ἡμῖν ἐκ τῶν πόνων τὰς ἀρετὰς κτᾶσθαι. *Thuc.* i. 122.

**πατρικός**, ἡ, according to the grammarians, was used solely of such connexions in friendship or hospitality, as had been contracted by the father; but the word is used in a wider sense by many writers, who confound it with **πατρώος**; *the father's, of or belonging to the father, hereditary*: Πρότερον δὲ ἦσαν ἐπὶ ῥήτοῖς γέρασι πατρικαὶ βασιλεῖαι. *Thuc.* i. 13.

**πατρῶος**, ῥα, *paternal*, used specially of every thing which passes from the father to the children by right of



succession, prop. and fig.; *paternus*: Πλὴν τοῦ πατρῷου (350) κλήρον. *Plat. Legg.* xi. 923, d. [Hermann says: *πάτρια sunt, quæ sunt patris*; πατρῷα, *quæ veniunt a patre*; πατρικά, *qualia sunt patris* (*ad Med.* p. 362).]

## 351.

παύεσθαι, *to make a pause, to rest*; hence *to cease*, to 351 *stop*, with the notion of discontinuing in order to resume what one was doing: Καταμαθὼν δέ τινα τῶν ξυνδειπνούντων, τοῦ μὲν σίτου πεπαυμένον, τὸ δὲ ὄψον αὐτὸ καθ' αὐτὸ ἐσθίοντα κ.τ.λ. *Xen. Mem.* iii. 14, 2. [Is not the notion simply that of *cessation*, without *any* secondary notion whatever?]

ἀνιέναι, *to relax, abate, slacken*: Κατόπιν τούτους ἐδίωκον, καὶ οὐκ ἀνίεσαν. *Xen. Cyr.* i. 4, 21.

διαλείπειν, *to leave an interval, to discontinue*: Οὐ πρόποτε διέλιπον καὶ ζητῶν καὶ μανθάνων. *Xen. Apol. Socr.* 16.

λήγειν, *to leave off a thing begun, to put an end to an undertaking, having finished it, or not intending to continue it*: Ἐπεὶ δ' ἔληξαν τῆς θήρας. *Xen. Cyr.* ii. 4, 16. [So absol. with reference to the *final cessation of progress or developement*; ὅταν δὲ λήγῃ ἡ ῥώμη. *Pl. Rep.* 498, b. So ἅμα τῷ τοῦ σώματος ἄνθει λήγοντι. *Conv.* 183, e. and τῆς ἀκμῆς λήγειν, of the *eye-sight*.]

τελευτᾶν, *to finish, to end, to terminate transitively, or, more frequently, intransitively in speaking of the termination of a space of time, or of life*: Καὶ ὁ χειμῶν ἐτελεύτα. *Thuc.* iv. 135.

## 352.

πεῖρα, ας (ῆ), *attempt, trial, experiment, proof* confined 352 to a single particular, *experience gained*: Καὶ μέντοι πρᾶτοντες ταῦτα, λήψεσθε ἅμα καὶ πείραν ὑμῶν αὐτῶν. *Xen. Cyr.* iii. 3, 18.

ἐμπειρία, ας (ῆ), *experience the result of acquired and positive knowledge in general*: Οὐχ ἅπαντα τῷ γήρᾳ κακὰ πρόσσεστιν, ἀλλ' ἡ ἐμπειρία ἔχει τι δεῖξαι τῶν νέων σοφώτερον. *Eur. Phœn.* 540.

## 353.

πένης, ητος (ὀ), fr. πένομαι, prop. one who gains his 353

(353) livelihood by his labour, poor : Τοῦ δὲ πένητος ζῆν φειδόμενον καὶ τοῖς ἔργοις προσέχοντα. *Aristoph. Plut.* 553.

ἀκτῆμων (ὁ, ἡ), *without any possession of his own* : Οὐδέ κεν ἀκτῆμων ἐριτίμοιο χρυσοῖο. *Il.* ix. 268.

ἀλήϊος (ὁ, ἡ), *one who has no lands or goods* : Οὐ κεν ἀλήϊος εἴη ἀνὴρ, ᾧ τόσσα γένοιτο. *Il.* ix. 125.

ἀλήτης, ου (ὁ), *wanderer, vagabond, beggar* : Καὶ πολλάκι δόσκον ἀλήτη. *Od.* xvii. 420.

ἄπορος (ὁ, ἡ), *without resources, without means* : Ὅρῳ γὰρ καὶ τῶν τοιούτων τοὺς πλείους ἀπόρους παντάπασι γιγνομένους. *Xen. Hellen.* vi. 3, 16.

ἐνδεής (ὁ, ἡ), *one who is without, or who has need of something* : Καὶ ὁπότε μὲν ἐνδεής εἴη. *Xen. Hellen.* vi. 1, 3.

πενιχρός, ἄ, poor : Ὡστε τευ ἡ παρὰ πάμπαν ἀνείμονος ἢ πενιχροῦ. *Od.* iii. 348.

πτωχός, οὔ (ὁ), fr. πτώσσω, poet. [*very poor, indigent*] beggar, mendicant, pauper, who gets his livelihood by begging : Πῇ δὲ τόνδε μολοβρόν ἄγεις . . . . πτωχὸν ἀνίηρον ; *Od.* xvii. 220. [M. Pillon has too hastily pronounced this word poetical. *Hdt.* 3 14. *Pl. Legg.* 936, c. πτωχὸς μηδεὶς ἡμῖν ἐν τῇ πόλει γιγνέσθω. *Theæt.* 175, a. πλούσιοι καὶ πτωχοί : and elsewhere, *Dem.* 36, 20 : οἱ μὲν ἐκ πτωχῶν πλούσιοι γεγόνασι, and elsewhere.]

## 354.

354 πηγὴ, ἥς (ἡ), the mass of water which forms the source, whether visible to the eye or even not so ; hence, 1. *source*, in general, in the singular ; always in the plural, πηγαί, in speaking of streams and rivers, in Homer and the poets, even where one source only is supposed : Καὶ πηγὰς ποταμῶν. *Il.* xx. 9. 2. *Fig. source*, for origin : Καὶ αἱ τέχναι σοι, ἃς πηγὰς φασὶ τῶν καλῶν εἶναι, διεφθαρμέναι ἔσονται ; *Xen. Cyr.* vii. 2, 13.

ἀνάβλυσις, εως (ἡ), *action of water springing, gushing or spouting out or up from a spring* : Καὶ πηγῶν ἀναβλύσεις. *Aristot. de Mund.* 4, 34.

κρήνη, ης (ἡ), head of a river ; hence *source*, speaking of the water which flows from it, forming a *bason* or *fountain-head* ; hence a *fountain*, though made by man, in Thucydides (*Thuc.* ii. 15) : Ὡστε κρήνη μελάνυδρος ἦτε κατ' αἰγί-

λιπος πέτρης δνοφερὸν χέει ὕδωρ. *Il.* xvi. 3. [Is it not (354) *spring, fountain* generally? It seems distinguished from the *source of rivers*, in *Ar. Meteor.* 113: Πλεῖστοι καὶ μέγιστοι ποταμοὶ ῥέουσιν ἐκ τῶν μεγίστων ὀρῶν. Ὅμοίως δὲ καὶ αἱ κρῆναι αἱ πλεῖσται ὄρεσι καὶ τόποις ὑψηλοῖς γειτνιωσιν· ἐν δὲ τοῖς πεδίοις ἄνευ ποταμῶν ὀλίγαι γίγνονται πάμπαν.]

κρουνός, οὖ (ὁ), fr. ῥέω, or perhaps fr. κρούω, *jet, flow* of water which springs or falls from the source [rushing with *violence and noise*. Pape]; hence *bed, channel*: Κρουνῷ δ' ἱκανον καλλιῤῥόω· ἔνθα δὲ πηγαὶ δοιαὶ ἀνατῆσσουν Σκαμάνδρον. *Il.* xxii. 147. [*Strab.* viii. 343.]

πίδαξ, ακος (ῆ), poet. *source, spring*: Μάχεσθον πίδακος ἀμφ' ὀλίγη. *Il.* xvi. 825.

## 355.

πηδάλιον, ου (τό), all the lower part of the large oar which 355 served for a rudder in the ships of the ancients; hence, often in the plural, *rudder*: Οὐδέ τι πηδάλι' ἐστί, τά τ' ἄλλαι νῆες ἔχουσιν. *Od.* viii. 558.

οἶαξ, ακος (ὁ), *tiller* or *helm* of the rudder, and all its upper part, prop. and fig.: Οἶον πηδαλίων οἶακος ἀφόμενος. *Plat. Polit.* 272, e.

πληθρίον, ου (τό), *rudder* of a raft or any other craft got up in haste; there is no authority for the word but that of Ammonius.

## 356.

πηδᾶν, *to take a leap, to leap*, in general: Καὶ δραμεῖν 356 δὲ καὶ βαλεῖν καὶ πηδῆσαι τίς ἱκανωτέρους τέχνη γεωργίας παρέχεται; *Xen. Econ.* 5, 8.

ἄλλεσθαι, *to spring forward* in order *to leap* in any direction; *salire*: Ἀντίκα δ' ἐξ ὀχέων σὺν τεύχεσιν ἄλτο χαμαῖζε. *Il.* iii. 29.

θρώσκειν, *to spring forth*, rush, speaking of men and even of inanimate things; *to pour* upon an enemy, *to assail, assault him*: Μᾶλλον ἐπὶ Τρώεσσι θόρον. *Il.* viii. 252.

ὀρχεῖσθαι, *to dance*; *tripudiare*: Ἀλκίονους δ' Ἄλιον καὶ Λαοδάμαντα κέλευσεν μουνᾶξ ὀρχήσασθαι. *Od.* viii. 371.

παιφάσσειν, used only in the participle feminine, *to dart, to rush with impetuosity*: Σὺν τῇ παιφάσσουσα διέσσυντο λαὸν Ἀχαιῶν. *Il.* ii. 450.

πάλλειν and πάλλεσθαι, *to palpitate, throb* or *leap, to beat*,



- (356) speaking of the heart : Ἐν δ' ἐμοὶ αὐτῇ στήθεσσι πάλλεται ἦτορ. *Il.* xxii. 451. The Tragic writers and later poets used the active : Ἴν' ὁ φίλαυλος ἔπαλλε δελφίς. *Eur. El.* 435.

σκαίρειν, poet. to bound, to skip, speaking of young animals : Πᾶσαι ἄμα σκαίρουσιν ἐναντία. *Od.* x. 412.

σκιρτᾶν, to bound, spring, caper, speaking of a mare : Αἰ δ' ὅτε μὲν σκιρτῶεν ἐπὶ ζειδῶρον ἄρουραν. *Il.* xx. 226. [Of a goat, *Theocr.* i. 152.]

## 357.

- 357 πίθος, ου (ὅ), large earthen vessel, jar, pitcher, amphora in which wine was kept : Ἐν δὲ πίθοι οἴνοιο παλαιοῦ ἡδυνότοιο ἔστασαν. *Od.* ii. 340.

ἀμφιφορεύς, ἑως (ὅ), vessel or pot with two handles for keeping wine, in the *Odyssey* : Οἶνον ἐν ἀμφιφορεῦσι. *Od.* ii. 290.

ἀμφορεύς, ἑως (ὅ), a syncopated form of the preceding word, and alone used since in verse and prose, earthen vessel, jar, AMPHORA : Δελφίνων τεμάχη ἐν ἀμφορεῦσι τεταριχευμένα. *Xen. Anab.* v. 4, 16. As a measure of capacity, the Greek amphora was half as large again as the Roman.

κάδος, ου (ὅ), 1. earthen vessel for keeping wine ; *cadus* : Καὶ φοινικῆτον οἶνου κάδον. *Herodot.* iii. 20. 2. *Urn* for votes at Athens : Οὐκ ἀποίσεις τῷ κάδῳ ; *Aristoph. Av.* 1032.

καδίσκος, ου (ὅ), is more used than κάδος in the second meaning, and is found in Demosthenes : Οἱ δὲ λαμβάνοντες δύο καὶ τρεῖς ψήφους ἕκαστος παρὰ τούτου ἐνέβαλλον εἰς τὸν καδίσκον. *In Eubul.* 1302.

στάμνος, ου (ὅ and ἡ), earthen pot, jar in which wine was drawn off : Ἀντὶ δὲ θράνου στάμνου κεφαλὴν κατεαγότος. *Aristoph. Plut.* 545.

## 358.

- 358 πιμπλάναι, to fill, in general, to fill full : Πλησάμενος δ' οἴνοιο δέπας. *Il.* ix. 224.

βύειν, to stop up, to fill by stopping up : Ἡμεῖς δ' ὅς' ἦν τετρημένα ἐνεβύσαμεν ρακίοισι. *Aristoph. Vesp.* 128.

γεμίζειν, to fill a vessel, to put in her freight or cargo, to lade : Τὰ πλοῖα πάντα γεμίσας τῶν τε ἀνδραπόδων καὶ τῶν χρημάτων. *Xen. Hell.* vi. 2, 25.

πλήθειν, to enlarge, increase; hence, consequently, to be full: Σελή- (358)  
νην τε πλήθουσαι. *Il.* xviii. 484.

πληθύειν and πληθύνειν, to be full: Ἀκταὶ δὲ νεκρῶν χοιράδες τ'  
ἐπλήθυνον. *Æsch. Pers.* 425.

πληροῦν, to fill up, with a view of completing the number, to complete the crew or cargo of a vessel, or a body of men: Πληρουμένου γε μὴν τοῦ ἵππικου. *Xen. Hipparch.* 1, 3.

## 359.

πλούσιος, ἰα (πλοῦτος), which the grammarians derive 359  
from ὁ πολυούσιος, rich, one who has abundance, principally  
of gold or silver: Οὐδ' εἰ Μίδου πλουσιώτεροι εἶεν. *Plat.*  
*Pol.* iii. 408, b.

ἄφνειός (ὁ, ἦ), fr. ἄφενος, rich in means secured for the year, hence  
opulent, rich, in general: Ἄλλα τε πολλὰ οἷσιν τ' ἐϋζώουσι καὶ ἄφναιοι  
καλέονται. *Od.* xvii. 423.

ἄφνεός, ἁ, later form in Pindar and the Tragic writers: Καὶ τῶν  
ἄφνεων καὶ πολυχρύσων ἐδράνων φύλακες. *Æsch. Pers.* 3.

εὐπόρος (ὁ, ἦ), rich in resources, in means, in easy cir-  
cumstances: Πόλιν τε τοῖς πᾶσιν εὐπορωτάτην καὶ μεγί-  
στην ᾤκησαμεν. *Thuc.* ii. 64. Δεῖ γὰρ τοὺς εὐπόρους χρη-  
σίμους αὐτοὺς παρέχειν τοῖς πολίταις. *Dem. in Phæniipp.*  
1045, 23.

ζάπλουτος (ὁ, ἦ), very rich: Μηδ' εἰ ζαπλούτους οἶσεται φερνάς  
δόμοις. *Eur. Andr.* 1282.

κτηματικός, ἦ, rich in possessions, large landed proprietor:  
Οἱ δὲ πλούσιοι καὶ κτηματικοὶ πλεονεξία μὲν τὸν νόμον, ὀργῇ  
δὲ καὶ φιλονεικία τὸν νομοθέτην δι' ἔχθρους ἔχοντες. *Plut.*  
*T. Grac.* 9. [And *Polyb.* v. 93, 6. κτηματικοί, divites,  
*qui fundos habent.* Schweigh.]

ὄλβιος, ἰα, happy, blessed in life, with the notion of riches  
connected with it, rich and happy, one who lives in abun-  
dance: Καὶ γὰρ ἐγὼ ποτε οἶκον ἐν ἀνθρώποισιν ἔναιον ὄλβιος  
ἀφνειόν. *Od.* xvii. 420.

πλούταξ, ακος (ὁ), rich man, with the associated notion  
of contempt, irony, or derision, a rich churl: Κἂν τι τύχη  
λέγων ὁ πλούταξ, πάνυ τοῦτ' ἐπαινῶ. [*Eupol. ap.*] *Athen.*  
vi. 236, f.

πολυκτήμων (ὁ, ἦ), poet. one who has large possessions, wealthy:  
ὦ πόλις, ὦ πόλειος πολυκτῆμονες ἄνδρες. *Soph. Ant.* 343.

- (359) πολυχρήμων (ὁ, ἡ), *rich in money*; hence *rich*, in general, speaking of a town, in Polybius: Κύριος γενόμενος τῆς Καρχηδόνης ἥτις ἐδόκει πολυχρημονεστάτη τῶν κατὰ τὴν οἰκουμένην εἶναι πόλεων. *Polyb.* xviii. 18, 9. [= πολυχρήματος. *Luc. Vit. Auct.* 12. *Strab.* 938.]

πολύχρῦσος (ὁ, ἡ), *one who has much gold*: Δόλων, Εὐμήδεος υἱὸς κήρυκος θείοιο, πολύχρυσος, πολύχαλκος. *Il.* x. 315. [In prose, *Xen. Cyr.* iii. 2, 25.]

χρηματικός, οὗ (ὁ), *one who has money, rich*: Τοῖς δὲ χρηματικοῖς βεβαίωσιν τῶν συμβολαίων. *Plut. Sol.* 14.

## 360.

- 360 πλύνειν, *to wash*, particularly in speaking of linen or of linen-cloth; hence, in general, *to wash*, but only clothes: Ἴνα κλυτὰ εἴματ' ἄγωμαι ἐς ποταμὸν πλυνέουσα τὰ μοι ῥεμπωμένα κεῖται. *Od.* vi. 59. [This is not correct: ~ σκευή, *Antiph. ap. Ath.* iv. 170: τὸ τῶν ἱερῶν ἔδαφος ταῖς κόμαις. *Polyb.* ix. 6, 3; and in *Xen. de Re Eq.* i. 5, 7, of washing a horse's mane and tail, οὐρὰν καὶ χαίτην.]

καθαίρειν, *to remove spots*; hence *to cleanse, to purify* by washing, *to wash clean*: Ἐπεὶ πλυνάν τε κάθηράν τε ῥύπα πάντα. *Od.* vi. 93.

κναφεύειν, *to comb or card wool in order to clean it*; hence *to be a carder or dresser of wool or fuller*: Ὁ δὲ κναφεύει τις, ὁ δὲ πλύνει κώδια. *Aristoph. Plut.* 166.

λούειν, *to wash*, speaking of the whole body, *to bathe*: Εἰωθὼς λούεσθαι ἐϋρρέϊος ποταμοῖο. *Il.* vi. 508. [In Mid. with ref. to one's own person.]

νίπτειν [late; *Plut. Thes.* 10. *Arr. Epict.* i. 19, 4], or better νίζειν, *to wash*, speaking of the hands, which the ancients washed before sacrificing and before meals, sometimes of the feet, and very seldom of the whole body: Χεῖρας νιψάμενος πολιτῆς ἁλός. *Od.* ii. 261.

φαιδρύνειν (φαιδρός), *to cleanse, make [bright or] white by washing*, hence *to wash*: Μηδὲ γυναικείῳ λουτρῷ χροά φαιδρύνεσθαι ἀνέρα. *Hesiod. Oper.* 751.

## 361.

- 361 ποιεῖν, *to make*, in a very wide sense, supposes some precise and individual thing; hence, 1. *to produce, to create, to be the author, to compose, to construct*: Ἐνὶ χερσὶν ἐκάστῳ δῶμα



περικλυτὸς ἀμφιγυήεις Ἥφαιστος ποίησεν. *Il.* i. 607. 2. Fig. (361) in the sense of *committing, doing, speaking of a fixed particular action*: Τάχα δὴ τι κακὸν ποιήσετε μείζον. *Il.* xiii. 120.

δρᾶν, *to act, execute, do with activity*, and sometimes to do a remarkable action; to signalize oneself: Ὁ δὲ δρᾶν τι βουλόμενος, καὶ αὐτὸς ζηλώσει. *Thuc.* ii. 64.

δραίνειν, *to be desirous to act, to wish to do*: Ἄλλ' εἴ τι δραίνεις. *Il.* x. 96.

ἐργάζεσθαι (ἔργον), *to work*, speaking of every kind of bodily and manual labour; *operari*: Ἐνθα κεν ἔργα ἀεικέα ἐργάζοιο. *Il.* xxiv. 733.

ἔρδειν, poet. *to do, to complete an action, to commit an act*: Ἐρδειν ἔργα βίαια. *Od.* ii. 236.

ῥέζειν, formed by metathesis fr. ἔρδειν: Μήτι χολωσάμενος ῥέζη κακὸν νῆας Ἀχαιῶν. *Il.* ii. 195.

κάμνειν, *to make with fatigue, to manufacture*, speaking of a manual work: Τὴν χαλκῆες κάμον ἄνδρες (= *wrought*). *Il.* iv. 216.

μογεῖν, *to do with difficulty, to have trouble*: Ὅτι ἐπι πόλλ' ἐμόγησα. *Il.* i. 162.

πένεσθαι, poet. prop. *to labour for a livelihood*; hence *to make for oneself*, in the sense of *preparing*, in speaking of a meal or food: Φίλοι δ' ἀμφ' αὐτὸν ἑταῖροι ἐσσυμένως ἐπένοντο καὶ ἐντύνοντο ἀριστον. *Il.* xxiv. 124.

ποιπνύειν (πνέω), prop. *to be out of breath*, hence *to do any thing or to serve with eager haste*: Ὡς ἴδον Ἥφαιστον διὰ δώματα ποιπνύοντα. *Il.* i. 600.

πονεῖν, πονεῖσθαι, *to labour*, with the associated notion of difficulty or bodily fatigue; in Homer, speaking of manual works and combats: Ὅπλα τε πάντα λάρνακ' ἐς ἀργυρέην συλλέξατο τοῖς ἐπονείτο. *Il.* xviii. 413. The active πονεῖν, in prose and later: Ὡς δὲ οὐ μάτην ἐπόνουν, οὐ δοκεῖ ὑμῖν καὶ τάδε τεκμήρια εἶναι; *Xen. Apol. Socr.* 16.

πράσσειν, Attic πράττειν, *to act, to do*; regards rather the general conduct in life, the *tout ensemble* of a man's actions, whether private or political, what is done upon a definite plan and system, the fulfilment of duties, the discharge of responsibilities, &c. so that it is construed with neuter plurals, *to practise, exercise, treat*; *agere*: Δήλω δ' ἐγενέσθην ἐξ ὧν ἐπραξάτην. *Xen. Mem.* i. 2, 16.

- (361) *τεύχειν*, to manufacture, construct, make artistically, make a work of art, cloth, &c.: *Εἴματ' ἰδοῦσα καλά, τὰ ῥ' αὐτὴ τεῦξε. Od. vii. 235.*

## 362.

- 362 *ποιμήν, ἐνος (ὁ), feeder or tender of sheep, shepherd*; used also figuratively: *Δρύαντά τε ποιμένα λαῶν. Il. i. 262.*

*αἰπόλος, ου (ὁ), fr. αἶξ and πολέω, feeder or tender of goats, goatherd*: the goatherds were reckoned the lowest class of herdsmen, as the poorest and rudest of all; hence *αἰπόλος* is sometimes used for a term of abuse; thus Galatea applies it to Polypheme, although he was owner of a flock of sheep: *Βάλλει τοι, Πολύφαμε, τὸ ποίμνιον ἅ Γαλάτεια μάλοισιν, δυσέρωτα, τὸν αἰπόλον ἄνδρα καλεῦσα. Id. vi. 6.*

*βούκολος, ου (ὁ) (βοῦς κολέω), feeder or tender of cattle*; and poet. *βώτης, ου (ὁ), cowherd*. In Theocritus, the father of pastoral poetry, a great difference is observable in these classes of graziers; the kind of hierarchy which he establishes among them is sufficiently obvious in the passage where he assembles them all together at the death of Daphnis: *Ἦνθον τοὶ βῶται, τοὶ ποιμένες, φύπολοι ἦνθον. Id. i. 80.* It is plain too from other passages that he constantly gives the first place to those that kept cattle, naturally the richest of the three. From this difference of condition would follow an equally great difference in their respective manners, customs, and even language. The cattle-owners were distinguished by their education, and the superiority of their sentiments and manners, and were the well-bred gentlemen of their order. Thus we find one of them astonished at not being able to touch the heart of Eunika: *Εὐνίκα δὲ μόνον τὸν βωκόλον οὐκ ἐφίλασεν. Theocr. Id. xx. 42.* Hence it follows that the words *βούκολος* and *βώτης* have a dignified sound in Greek poetry, however much otherwise it may be with the words *grazier* or *cowherd* in the present day.

*νομεύς, ἕως (ὁ), tender, feeder, herdsman, in general*: *Νομεὺς ὥς πώεσι μήλων. Od. iv. 413. [Often in Plato.]*

*συβώτης, ου (ὁ), swineherd, in the Odyssey*: *"Οθι δώματα ναῖε συβώτης. Od. xxiv. 149. [Pl. Theæt. 174, d. Rep. ii. 373, c.]*

συφορβός, and, in the *Odyssey*, ὑφορβός, οὐ (ὅ), keeper of (363) swine, *swineherd*: Ὡς παῖδα συφορβόν. *Il.* xxi. 281. [In prose, *Plut.*, &c.]

## 363.

πόλις, εως (ή), Epic πόλις, *town*, used either of the 363 place or the inhabitants, and of the two together; hence *city*, in the political sense, *state*, *republic*: Ἡ γὰρ πόλις πολιτῶν τι πλῆθός ἐστιν. *Aristot. Pol.* iii. 1, 2.

ἄστν, εως (τό), *town*, but to be understood only of the place; hence *the town* or *capital* of the country, in reference to the people or the land of which mention is made: Φράζεο νῦν ὅπως κε πόλιν καὶ ἄστν σαώσεις. *Il.* xvii. 144.

πολίεθρον, ου (τό), *city*, *town*: Ἐπὴν πολίεθρον ἔλωμεν. *Il.* iv. 239.

## 364.

πολίτης, ου (ὅ), 1. *citizen* of a town, of a state: Οὐχ 364 οἶον τέ γε ἄνευ δικαιοσύνης ἀγαθὸν πολίτην γενέσθαι. *Xen. Mem.* iv. 2, 11. 2. *Fellow-citizen*, a sense peculiar to the Attic writers: Ἡ χρηστὸς ἀνὴρ πολίταις ἐστὶν ἅπασιν ὅστις γ' ἐστὶ τοιοῦτος. *Aristoph. Pac.* 905.

ἄστός, ή, *born in the town*, native of it: Ἐκείνος γὰρ πολλοὺς ἐπιθυμητὰς καὶ ἀστοὺς καὶ ξένους λαβών. *Xen. Mem.* i. 2, 60.

δημότης, ου (ὅ), *citizen*, or member of a δῆμος, at Athens: Ἐπειδὴ δ' εἰς τοὺς δημότας ἐνεγράφη. *Dem. de Cor.* 78.

πατριώτης, ου (ὅ), fr. πατρίς, *fellow-countryman*: Μήτε πατριώτας ἀλλήλων εἶναι τοὺς μέλλοντας ῥᾶον δουλεύσειν. *Plat. Legg.* vi. 777, d.

συμπολίτης, ου (ὅ), *fellow-citizen*: Ὡς συμπολιταί. *Eur. Heracl.* 826. Acc. to the grammarians this word was not used by good Attic writers, who employ the simple form only in this sense; from this it may be inferred, that Euripides was the introducer of this neologism.

## 365.

πρῶτος, η, *first*, when there is mention of more than two, 365 is opposed to ὕστατος, and besides assigning numerical



(365) place, indicates superiority in quality, pre-eminence, &c. : Καὶ αὐτὸς πρῶτος ἡγεῖτο ταχέως. *Xen. Cyr. i. 4, 20.*

προτεραῖος, αῖα, of or belonging to *what preceded, belonging to or occurring on the day before*, used only of time, in speaking of the day or night, and often in the feminine ἡ προτεραία, taken absolutely with ellipse of ἡμέρα, *the day before* : 'Αφ' οὗ τῇ προτεραίᾳ οἱ βάρβαροι ἐτράπησαν καὶ οἱ σὺν αὐτοῖς. *Xen. Anab. v. 4, 23.*

πρότερος, ρα, *first*, speaking of two only, with reference to numerical order alone, and used of space or time, and opposed to ὕστερος, the last or second : Νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο. *Il. x. 124.*

## P.

### 366.

366 ῥᾶδιος, ῖα, *easy*, in general, prop. and fig. : Τὰ δὲ κείμενα ὥς μὴ ῥᾶδια εἶναι ἰδεῖν, διηγεῖτο. *Xen. Cyr. viii. 4, 16.*

εὐκολος (ὁ, ἡ), prop. one not difficult (easily satisfied) as to food ; hence, fig. *easy* : Τὸ δὴ τῶν νῦν εἰρημένων ἐχόμενον εἰπεῖν, οὐ πάντων ἐνκολώτατον. *Plat. Legg. vi. 779.* Speaking of men, of *easy*, affable character and manners : Εὐκολος πρὸς τοὺς συνήθεις. *Plut. Fab. 1.*

εὐμαρής (ὁ, ἡ), fr. μάρη, hand, that which is at hand or to hand, or within reach ; hence *easy*, prop. and speaking of things ; and, later, fig. speaking of persons : Χρόνος γὰρ εὐμαρὴς θεός. *Soph. Electr. 179.* [Late in prose ; but the *adverb* in *Pl.* : τὴν νῆσον εὐμαρῶς διεκόσμησεν ; *Crit. 113, e*, and *Legg. 4, 706, b.*]

εὐπετής (ὁ, ἡ), fr. πίπτω, *easy*, seems to refer more to events ; hence *easy*, in general, speaking of things : Πάντα δ' εὐπετῇ θεοῖς. *Eur. Phœn. 689.* [εὐπετεστέρα ὁδός. *Pl. Soph. 218, d* ; and *c. inf. ~ ὀφθῆναι, εἰσακοῦσαι.*]

εὐπορος (ὁ, ἡ), fr. πόρος, the way or passage of which is *easy*, speaking of a road, prop. ; hence, prop. and fig. *possessing means, facilities, &c. for effecting anything* : Ποία

τις ἐστὶ [ὁδὸς] τραχεῖα καὶ χαλεπὴ ἢ ῥαδία καὶ εὐπορος; (366)  
*Plat. Pol. i. 328, e.*

εὐχερής (ὁ, ἡ), *prop. easy to hand, easy to manage, manageable*; hence *tractable, pliant*, in character: "Ὁρα σὺ μὴ νῦν μὲν τις εὐχερὴς παρῆς. *Soph. Phil. 519.* [Opp. δυσχερής. *Pl. &c. in Dem. 21, 103 = light-minded, reckless.*]

## 367.

ρίς, ινός (ἡ), *nose*, used only of man; in the plural, 367  
*nostrils*: "Ὅσμων γε μὴν εἰ μὴ ῥῖνες προσετέθησαν τί ἂν ἡμῖν ὄφελος ᾗν; *Xen. Mem. i. 4, 3.*

μυκτῆρ, ῆρος (ὁ), *nostril*; hence, *fig. jeering, irony* [*Timon. ap. D. L. 2, 19; Luc. Prom. 1*]: Καὶ ἀδύνατον χωρὶς τοῖς μυκτῆρσιν ἀναπνεῦσαι ἢ ἐκπνεῦσαι. *Aristot. Hist. An. i. 11.*

ῥάμφος, εος (τό), *beak of birds*, in *Lycophron*: "Ράμφεσι δ' ἀγρώσσοντες ἐλλόπων θυρούς. *Lycophr. Alex. 598.* [So *Aristoph. Av. 99.*]

ῥύγχος, εος (τό), *prop. snout of a hog*, acc. to *Athenæus* (*Athen. iii. 95*); hence *muzzle of beasts, beak of birds*, in *Aristophanes* [and *Aristot. H. A. 3, 1*]: Χώρει, κάθεσ τὸ ῥύγχος· οὐ μέλλειν ἐχρῆν. *Aristoph. Av. 362.*

## Σ.

## 368.

σάρξ, κός (ἡ), *flesh of an animal alive or dead*: "Ατὰρ 368  
*Τρώων κορέεις κύνας ἡδ' οἰωνοὺς δημῷ καὶ σάρκεσσι. Il. xiv. 83.*

κρέας, ατος (τό), *flesh of the killed beast, which is eaten for food*; hence *meat*: Τὰ δὲ κρέα τῶν ἀλίσκομένων ᾗν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. *Xen. Anab. i. 5, 2.*

## 369.

σῆμα, ατος (τό), *sign*, in general, and more used in 369  
*poetry*: Κτύπε μητίετα Ζεύς, σῆμα τιθεὶς Τρώεσσι. *Il. viii. 171.*

σημεῖον, ου (τό), *sign, signal*, according to the gram-

(369) *marians, mark or token*, an indication by which any one proves or wishes to prove something past, *proof*, in logic, *doubtful proof* [*presumptive or probable proof*]: Οὗ νῦν τὰ σημεῖα δεικνύουσι τῆς καταβάσεως. *Xen. Anab.* vi. 2, 2.

σύμβολον, ου (τό), *sign agreed upon* between two or more parties, *mark of agreement* made: 'Ως δ' ἔγνω ὁ Ἀβραδά-τας τὰ παρὰ τῆς γυναικὸς σύμβολα. *Xen. Cyr.* vi. 1, 46.

τεκμήριον, ου (τό), *mark* that any thing leaves behind it, and by which the fact of its having existed is indubitably shown, although nothing remains of the thing itself, sure *sign or token*, moral and certain *proof* in logic: Ἡμεῖς δὲ ἀνειμένως διαιτῶμενοι, οὐδὲν ἥσσον ἐπὶ τοὺς ἰσοπαλεῖς κινδύνους χωροῦμεν· τεκμήριον δέ. *Thuc.* ii. 39.

## 370.

370 σημεῖον, ου (τό), *sign*, used of meteoric phænomena, such as thunder, lightning, &c. from which the ancients drew presages of the future: "Οτι μὲν, ὧ παῖ, οἱ θεοὶ ἔλεώ τε καὶ εὐμενεῖς πέμπουσί σε καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις. *Xen. Cyr.* i. 6, 1. [Also *signal* to do something. *Th.* 3, 9, &c.]

τέρας, ατος (τό), *monster* contrary to nature, *miracle*, and every thing which is contrary to the order of nature: according to the grammarians, *sign or prodigy*, appearing on the earth, and by which it was supposed the will of the gods was manifested: Θεῶν τεράεσσι πιθήσας. *Pl.* iv. 398.

## 371.

371 σιγή, ῆς (ή), *silence* in the simple and *absolute* sense, referring rather to the general conduct, to the discretion, the circumspect character of the individual; abstaining from speech, or deprivation of the power of speech, dumbness, reserve, circumspection: Ὑμεῖς δὲ σιγὴν, ὧ ξέναι, φυλάσσετε. *Eur. Iph. A.* 542.

σιωπή, ῆς (ή), momentary *silence*, imposed upon oneself with a view of listening to, or hearing, others speak, action of holding the tongue on any particular occasion, or to keep a secret: Δέδοιχ' ὅπως μὴ 'κ τῆς σιωπῆς τῆσδ' ἀναρρήξῃ κακά. *Soph. Œd. R.* 1062.



## 372.

σκηνή, ἡς (ῆ), SCENA, stage, and more particularly of that 372 part where the actor played; hence, generally, *theatre*: Μη δὲ δόξετε ἡμᾶς ῥαδίως γε οὕτως ὑμᾶς ποτὲ παρ' ἡμῖν ἑάσειν σκηνάς τε πῆξαντας κατ' ἀγορὰν καὶ καλλιφώνους ὑποκριτὰς εἰσαγαγομένους. *Plat. Legg.* vii. 817.

θέατρον, ου (τό), THEATRE, in general, speaking both of the place and the spectators: "Ἴνα θορυβηθῶ διὰ τὸ οἶεσθαι τὸ θέατρον προσδοκίαν μεγάλην ἔχειν ὥς εὖ ἐροῦντος ἐμοῦ. *Plat. Conv.* 194, a.

ἰκρίον, ου (τό), in the plural ἰκρία, *beams* which supported the stage; hence *theatre*: "Ὡστ' εὐθὺς εἰσιόντες ἀπὸ σῶν ἰκρίων ὑποβλέπουσ' ἡμᾶς. *Aristoph. Thesm.* 395. [Al. the *benches*, Pape, *L. and S.*]

λογεῖον, ου (τό), *the front of the stage*, where the actor spoke; *pulpitum*: "Ὅπλοις μὲν συνέφραξε τὴν σκηνὴν καὶ ορυφόροις τὸ λογεῖον περιέλαβεν. *Plut. Dem.* 34.

δκρίβας, αντος (ὅ), sort of *trestle, scaffolding* on which the stage was raised: Εἰ ἰδὼν τὴν σὴν ἀνδρείαν καὶ μεγαλοφροσύνην ἀναβαίνοντος ἐπὶ τὸν δκρίβαντα μετὰ τῶν ὑποκριτῶν. *Plat. Symp.* 194, b. [This statement does not agree with the usual opinions or with the old authorities, who make it *some structure elevated upon the stage*, from which the actors spoke; according to *Hesych.* τὰ ἐκ μετεώρου ἔλεγον. Cf. *L. & S.* and *Dict. Antiqq.*]

ὀρχήστρα, ας (ῆ), ORCHESTRE, in the ancient theatres, a semicircular space somewhat lower than the stage, in which the chorus performed its evolutions: Δραχμῆς ἐκ τῆς ὀρχήστρας πριαμένοις Σωκράτους καταγελαῶν. *Plat. Apol.* 26, e.

## 373.

σκώληξ, ηκος (ὅ), [dim. σκωλήκιον], *worm*; the *lumbricus* 373 or *earth-worm* [but, rather, the general term for *worm*. Cf. *Arist. H. A.* 5, 26; also *worm in the intestines*, Hipp.]: "Ὡστε σκώληξ ἐπὶ γαίῃ κεῖτο ταθείς. *Il.* xiii. 654.

ἔλμινς, νθος (ῆ), *worm* of the kind called *intestinal*: Τὰ δ' ἔτι ὄντων ἐν τοῖς ζώοις, οἷον αἱ καλούμεναι ἔλμινθες. *Aristot. H. An.* viii. 19, 3.

θρίψ, πός (ὅ), *worm* that eats wood [Arist. speaks of a σκωλήκιον called ξυλοφθόρον], hence those pieces of worm-eaten wood which seals were made of, from the difficulty

(373) of imitating them, were called [σφραγίδια] θριπήδεστα [*Arist. Thesm.* 427]: Οἱ δὲ θρίπες ὅμοιοι τοῖς σκώληξιν ὑφ' ὧν περαίνεται κατὰ μικρὸν τὰ ξύλα. *Theophr. H. Pl.* v. 5. [Afterwards prob. stones cut in imitation of such wood, *Müller.*]

ἰξ, ἰκός (ὁ), small worm that fed upon the buds of the vine, in the fragments of Alcman: Ἴκα τὸν ὀφθαλμῶν ἀμπέλων ὀλετῆρα. *Alcm. Frag.*

ἰψ, ἰπός (ὁ), small worm that feeds upon horn, in Homer; *convolvulus*: Μὴ κέρα ἴπες ἔδοιεν. *Od.* xxi. 395. Also one that fed on the vine, in Theophrastus (*Caus. Pl.* iii. 22, 5).

κάμπη, ης (ῆ), worm living in figs; *eruca*: Ὡς αὐτως δὲ καὶ ἐπὶ τῶν ἐλαιῶν αἱ κάμπαι καὶ ἐφ' ὧν ἄλλα ἐγγίνεται ζῶα. *Theophr. C. Pl.* iii. 22.

κίς, κίος (ὁ), insect found in corn and wood, *weevil* (*Theophr. Caus. Pl.* iv. 15); *curculio*: Κεῖνον οὐ σῆς οὐδὲ κίς δάπτει. *Pind. Fragm.* 243.

κνίψ, πός (ὁ or ῆ), kind of gnat or emmet, small worm feeding on the fig-tree; *culex*: Εἶθ' οἱ κνῖπες καὶ ψῆνες αἰ τὰς συκᾶς οὐ κατέδονται. *Aristoph. Av.* 590.

σῆς, σεός [σητός, *Arist.*] (ὁ), clothes-moth: Οἴκοι γάρ ἐστιν ἑρία μοι Μιλήσια ὑπὸ τῶν σέων κατακοπτόμενα. *Aristoph. Lys.* 729.

ταινία, ας (ῆ), in medicine TENIA, kind of intestinal worm, the body of which is long and flat, like a piece of tape [*tape-worm*]: Καρδάμον σπέρμα μετὰ ἡδυσμον καὶ οἶνου πινόμενον ἔλμινθας καὶ ταινίας ἐξάγει. *Geopon.* xii. 27.

ψήν, ηνός (ὁ), an insect that fed on the wild fig; Εἶτα περιρραγέντος τοῦ δέρματος ἐκπέτεται τοῦτο ἐγκαταλιπὼν ὁ ψήν. *Aristot. H. An.* v. 32, 5. [The gall-worm, L. & S.]

## 374.

374 στρατός, οὔ (ὁ), army encamped, in Homer: Πολλαὶ γὰρ ἀνὰ στρατόν εἰσι κέλευθοι. *Il.* x. 66. Later, army on the march: Οὕτω δὴ πρῶτ' ἀναστάς, ἤγε τὸν στρατόν. *Xen. Cyr.* i. 4, 17.

στράτευμα, ατος (τό), prop. troops in the field, detachment, body of troops that form a portion of the main

army: Ὁ δ' ἔλθων πρὸς τὸ ἑαυτοῦ στράτευμα. *Xen. Anab.* (374) i. 5, 11.

στρατιά, ας (ῆ), army in the field, or on march: Οἶσθα, ἔφη, ὅτι, εἰ μὴ ἔξει τὰ ἐπιτήδεια ἡ στρατιά, καταλύσεται σου εὐθὺς ἢ ἀρχῇ. *Xen. Cyr.* i. 6, 9.

στρατόπεδον, ου (τό), army encamped, camp, sometimes army on the march, in Thucydides: Καὶ ὅτε μὲν ἐπίοι τὸ τῶν Ἀθηναίων στρατόπεδον ὑπεχώρουν. *Thuc.* iii. 97.

## 375.

σῦκον, ου (τό), cultivated fig: Πολὺς μὲν οἶνος, πολλὰ δὲ 375 σῦκα. *Xen. Cyr.* vi. 2, 22. [The tree, συκῇ.]

ἐρινεόν, οῦ (τό), wild fig: Καὶ διὰ στομάτων ποιεῖ μὴ ἀποπίπτειν τὰ ἐρινά. *Aristot. H. An.* v. 32, 6. [The tree ἐρινεός. Obs. that ἐρινεόν is accented as neut. adj. ἐρινεόν, sc. σῦκον.]

ισχάς, ἀδος (ῆ), dried fig; carica: Οὐκ ἂν πριαίμην οὐδ' ἂν ισχάδος μιᾶς. *Aristoph. Pac.* 1223.

ὄλυνθος, ου (ό), unripe fig; grossus: Ψῆνας γὰρ δὴ φέρουσι ἐν τῷ καρπῷ οἱ ἔρσενες κατὰπερ δὴ οἱ ὄλυνθοι. *Herodot.* i. 193.

φήληξ, ηκος (ό), a fig that deceives by its size, and is taken for ripe, or near it: Τόν τε φήληχ' ὀρῶν οἰδάνοντ'· εἴθ' ὅποταν ἦ πέπων, ἐσθίω. *Aristoph. Pac.* 1165.

## 376.

συμμαχία, ας (ῆ), alliance offensive and defensive: Συμ- 376 μαχίαν αὐτῷ ποιοῦνται. *Xen. Cyr.* i. 5, 3.

ἐπιμαχία, ας (ῆ), defensive alliance: Ἐπιμαχίαν δὲ ἐποιήσαντο, τῇ ἀλλήλων βοηθεῖν, εἴαν τις ἐπὶ Κέρκυραν ἦ, ἢ Ἀθήνας ἢ τοὺς τούτων ξυμμάχους. *Thuc.* i. 44.

## 377.

συμπόσιον, ου (τό), banquet, convivial feast given on an 377 occasion of rejoicing; *compotatio*: Προϊόντος δὲ τοῦ συμποσίου, ὁ Κῦρος τὸν Γωβρύαν ἐπήρετο. *Xen. Cyr.* viii. 4, 17.

δαίς, δαιτός (ῆ), repast: Τίς δαίς; τίς δὲ ὄμιλος ὃδ' ἔπλετο; *Od.* i. 225.



- (377) εἰλαπίνη, ης (ῆ), poet. a great feast made after the sacrifice; hence, in general, splendid feast, festival: Ἐν δαίτησι καὶ εἰλαπίνησι. *Il. x.* 217.

ἔρανος, ου (ὀ), a feast to which each person contributed and brought with him his share, either in kind or otherwise, *pic-nic*; hence, later, common entertainment or meal, in general: Εἰλαπίνη ἡ ἐ γάμος, ἐπεὶ οὐκ ἔρανος τάδε γ' ἐστίν. *Od. i.* 226.

ἐστιάσις, εως (ῆ), a feast or entertainment, in general, and particularly, at Athens, that which the ἐστιάτωρ was obliged to give to all his tribe, and which was a λειτουργία, or public burden, he was subject to: Φέρε δὴ περὶ τῆς ἐστιάσεως καὶ τοῦ ψηφίσματος εἶπω. *Dem. de Legat.* 414, 1.

θοίνη, ης (ῆ), prop. food; hence, grand entertainment, feast: Πάντα Δελφῶν λαὸν ἐς θοίνην καλῶν. *Eur. Ion.* 1140.

## 378.

- 378 σχῆμα, ατος (τό), fr. ἔχω, external shape, under which men or any objects present themselves to the eye according to their ordinary or existing state, exterior, mien, carriage; habitus: Τὸ δὲ σχῆμα ὥστε δοκεῖν ὀρθοτέραν τῆς φύσεως εἶναι. *Xen. Mem.* ii. 1, 22.

εἶδος, εος (τό), form, figure of visible and material objects, which we recognize after a known type; and fig. of abstractions, of which we form for ourselves the abstract idea, without seeing them; idea in Plato: Τὰ τῆς σωφροσύνης εἶδη καὶ ἀνδρείας καὶ ἐλευθεριότητος. *Plat. Pol.* iii. 402, c.

ιδέα, ας (ῆ), prop. visible appearance; hence fig., in Plato's system, idea or eternal and immutable form, the exemplar and archetype of objects, and not a mere abstraction of them: Ἐν τῷ γνωστῷ τελευταία ἡ τοῦ ἀγαθοῦ ιδέα καὶ μόγις ὁρᾶσθαι. *Plat. Pol.* vii. 517, b.

μορφή, ῆς (ῆ), bodily form, subject to change, in opp. to εἶδος: Καὶ τὸν Δία αὐτὸν μεταβαλεῖν τὴν μορφήν εἰς περιστεράν. *Ælian. Var. H.* i. 13.

τύπος, ου (ὀ), figure impressed by striking; hence, type,

prop. and fig.: Εἰς ἀρχὴν τε καὶ τύπον τινὰ τῆς δικαιο- (378  
σύνης κινδυνεύομεν ἐμβεβηκέναι. *Plat. Pol.* iv. 443, c.

## 379.

σῶμα, ατος (τό), *body* of a living animal, and even of a 379  
dead one: Καὶ τὰ σώματά γε ἡμῶν οὐδὲν χείρονα ἔχετε.  
*Xen. Cyr.* ii. 1, 15.

δέμας (τό), prop. the building, structure of the body; hence the  
*stature, figure*, in Homer, and in later poets the *body*, in general: 'Επεὶ  
οὐ ἔθεν ἔστι χερσίων οὐ δέμας οὐδὲ φνῆν. *Il.* i. 115.

μορφή, ῆς (ή), *bodily form*; hence, sometimes, *body*:  
Φύσιν μὲν δὴ τῆς ψυχῆς καὶ τῆς μορφῆς τοιαύτην ἔχων δια-  
μνημονεύεται. *Xen. Cyr.* i. 2, 2.

ῥέθος, εος (τό), in the plural, ῥέθρα, *the members*, and by synecdoche,  
the *body*: Ψυχὴ δ' ἐκ ῥεθῶν παμένη "Αἰδόςδε βεβήκει. *Il.* xvi.  
856. [Grammatici ῥέθη Homero corpus, ῥέθος Æolice et proprie  
faciem significare tradunt.—*Faciem* indicat et apud Epicos posteriores,  
et apud Tragicos. Plerique autem et libri et grammatici vulgatum reti-  
neri jubent. *Spitz. ad loc.*]

σκήνος, εος (τό), prop. *tabernacle, tent*, a figurative name  
given by the Pythagoreans to the human *body*, as envelop-  
ing the soul: 'Ες γυναικέα σκάνεα. *Plat. Tim. Loc.*  
104, d.

σκήνωμα, ατος (τό), *tabernacle*, has been employed meta-  
phorically with the same meaning in the N. T.: Εἰδὼς  
ὅτι ταχινὴ ἐστὶν ἡ ἀπόθεσις τοῦ σκηνώματός μου. 2 *Ερ.*  
*Petr.* i. 14.

## T.

## 380.

τείχος, εος (τό), *wall of a town, rampart*: "Ωστε τῷ 380  
ποταμῷ ἔτι ἰσχυροτέρα ἐστὶν ἡ πόλις ἢ τοῖς τείχεσι. *Xen.*  
*Cyr.* vii. 5, 8.

τειχίον, ου (τό), *wall of a house*, of an enclosure, of a  
court: 'Εκ δ' ἔλθεν μεγάραιο παρὲκ μέγα τειχίον αὐλῆς.  
*Od.* xvi. 165. [*Th.* vi. 66; vii. 81.]

- (380) τοῖχος, ου (ὅ), interior wall of a chamber, *partition* or *side-wall*: Τοίχου τοῦ ἐτέρου. *Il.* xxiv. 598.

## 381.

- 381 τέκνον, ου (τό), in the plural, τέκνα, *children*, only used of men; Xenophon however uses it in speaking of the young of brutes: Ἐννόει δ' ὅτι καὶ αἱ σῦες, ἐπειδὰν ὀφθῶσι, φεύγουσι καὶ πολλαὶ οὔσαι σὺν τοῖς τέκνοις. *Xen. Cyr.* iv. 1, 17.

νεοσσός, οὔ (ὅ), fr. νέος, *young* of birds, in Homer, and more generally, afterwards, *young* of any animal: Ἐνθάδ' ἔσαν στρουθοῖο νεοσσοί. *Il.* ii. 311.

σκύμνος, ου (ὅ), young of the lion, *lion's whelp*, in Homer (*Il.* xviii. 319), and, in general, of any beast, in later poets; *young* of the bear and of the elephant, in Aristotle: Χαλεπαὶ δὲ καὶ αἱ θήλειαι ἄρκτοι ἀπὸ τῶν σκύμνων. *Hist. An.* vi. 18, 5.

σκύλαξ, κος (ὅ), *whelp*, speaking of the dog: Ἐκάτ' αὖ τὰν καὶ σκύλακες τρομέοντι. *Theocr. Id.* ii. 12.

τυτθός, ἡ, little one, babe, speaking of a child: Ἐπεὶ μ' ἔτι τυτθὸν ἰόντα κάλλιψ'. *Il.* vi. 22.

## 382.

- 382 τέλος, εος (τό), that which is the fulfilment, accomplishment, and conclusion of anything; hence *end*, moral end or object aimed at: Πέρας γὰρ τὸ τέλος πάσαις [τεχναῖς]. *Aristot. Pol.* i. 3, 17.

νύσσα, ης (ῆ), poet. synonyme of τέρμα, *bourn* or *limit*: Ἐν νύσσῃ δέ τοι ἵππος ἀριστερὸς ἐγχριμθήτω. *Il.* xxiii. 338.

πέρας, ατος (τό), poet. πείραρ and πείρας, natural and positive *limit*, *extremity*, *end*; fig. *term*: Πείρατα γαίης. *Il.* xiv. 200. [Ἐκ περάτων γῆς ἐλθεῖν. *Th.* i. 69.]

σκοπός, οὔ (ὅ), *mark* or object aimed at, prop. and fig.: Οὐδ' ἀκοντίζειν ἄνθρωπον ἐπετρέπομεν ὑμῖν, ἀλλ' ἐπὶ σκοπὸν βάλλειν ἐδιδάσκομεν. *Xen. Cyr.* i. 6, 29.

τέκμαρ (τό), old *poetical* word synonymous with πέρας, *limit*, *end*,



acc. to Aristotle: Τὸ γὰρ τέκμαρ καὶ πέρας ταῦτόν ἐστι κατὰ τὴν (382) ἀρχαίαν γλῶτταν. *Aristot. Rhet. i. 2, 18.*

τέκμωρ, (τό), Epic for τέκμαρ: Τὸ δὲ τέτρατον ἔκετο τέκμωρ. *Il. xiii. 20.*

τελευτή, ἥς (ῆ), *conclusion, completion, end of life, &c.*: Ἔνθα κέ τοι, Μενέλαε, φάνη βιότοιο τελευτὴ Ἑκτορος ἐν παλάμῃσιν. *Il. vii. 104.*

τέρμα, ατος (τό), prop. the *bourn* or *goal* in the race-course round which the chariots turned, and which served as boundary mark for other exercises in the public games; hence TERM: Οἶσθα γὰρ εἴ περὶ τέρμαθ' ἐλίσσμεν. *Il. xxiii. 309.*

## 383.

τίτθη, ἥς (ῆ), *nurse*, she who suckles the child: Κᾷθ' 383 ὥσπερ αἱ τίτθαι γε σιτίζεις κακῶς. *Aristoph. Equit. 716.*

τιθήνη, ἥς (ῆ), *she who feeds*, who suckles, *nurse*: Φέρει δ' ἅμα παῖδα τιθήνη. *Il. vi. 389.*

μαῖα, ας (ῆ), *mother, nurse* (Fr. *bonne*), appellation of affection used by Ulysses to his nurse, Euryclea: Μαῖα, τίη μ' ἐθέλεις ὀλέσαι; *Od. xix. 482.*

τροφός, οὔ (ῆ), *nurse*, she who took charge of the child from its weaning; brought it up to a certain age, and remained from that time in the family: Φίλη τροφὸς Εὐρύκλεια. *Od. ii. 361.*

## 384.

τρέχειν, *to run*, in general, in opp. to the ordinary *pace*: 384 Παρὰ τοὺς βαδίζοντας τρέχοντας ὀράσθαι. *Xen. Cyr. ii. 4, 22.*

θεῖν, more used in poetry [*not common in Trag.*; only *Eur. Ion. 1217*; *Suppl. 702*; *Aristoph. Vesp. 854, Pape*], to *run*, denotes haste and quickness, and is used of men, and of the course of vessels and the heavenly bodies: Ἀλλὰ τοι ἵπποι βάρδιστοι θεῖιν. *Il. xxiii. 310.* [Θεῖν and θεῖν δρόμῳ are common *military* terms in prose. Θεῖν εἰς τὰς τάξεις. *Xen. An. ii. 2, 14*; εἰς τοὺς πολεμίους *iv. 3, 29, &c.* In *Hdt.* τὸν περὶ τοῦ παντὸς δρόμον θεῖν, &c.; also in *Pl.* of horses *running* in the games: Ἐν Ὀλυμπίᾳ θεόντων ἵππων. *Legg. 822, b.*]

## 385.

- 385 τύπτειν, *to strike from near, in general* : Εἰ νόμος ἦν τὸν δοῦλον ὑπὸ τοῦ ἐλευθέρου τύπτεσθαι. *Xen. Athen. Resp.* 1, 8.

ἀλοᾶν, (ἀλωά), Attic ἀλοᾶν, poet. ἀλοιᾶν, *prop. to thresh, beat out the ears of corn on the barn floor* ; hence, *fig. to beat, to strike, to kill* : Ἡ μητὲρ' ἠλοίησεν, ἡ πατρὸς γνάθον ἐπάταξεν. *Aristoph. Ran.* 149.

βάλλειν, *to strike by casting something, and from a distance, to hit* : Ἡ δουρὶ τύπεις ἢ βλήμενος ἰῶ. *Il.* xi. 191.

θείνειν, *poet. to strike from near, with the hand, a whip, a sword* ; and very seldom from afar : Πολλὰ μὲν ἄρ μάστιγι θεῶν ἐπεμαίετο θείνων. *Il.* xvii. 430.

κόπτειν, *to strike with violence, so as to break through, or cut, or break in pieces* ; to strike a coin : Κόψε δὲ παπτήναντα παρήϊον. *Il.* xxiii. 690.

κροτεῖν, *to strike with noise one against the other, speaking specially of the hands, to clap* : Πότερον κροτεῖν δεῖν τῷ χεῖρει, ἢ γελᾶν ; *Xen. Cyr.* viii. 4, 12.

κρούειν, *to drive two bodies one against the other, to strike upon a hollow and sounding body, to make a noise* : Τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. *Xen. Anab.* iv. 5, 18.

παίειν, *to strike, to beat one who is near at hand, without the notion of inflicting a wound* : Ὅτι οὐ σφίσι γε δοκοίη παιδιὰν εἶναι τὸ ὁμόθεν παίσσθαι. *Xen. Cyr.* ii. 3, 14.

πατάσσειν, *to beat*, 1. *intransitively, speaking of the heart in Homer* : Πάτασσε δὲ θυμὸς ἐκάστου. *Il.* xxii. 370. 2. *Transitively, in speaking particularly of repeated blows* : Πολλάκις ἂν οἰηθεὶς εἶναι τὸν Ἀθηναῖον δοῦλον ἐπάταξεν ἄν. *Xen. Athen.* i. 9.

πλήσσειν, *to strike from near with the hand, or a weapon, to give a blow, sometimes from far, in the poets* : Σκήπτρῳ δὲ μετὰφρενον ἠδὲ καὶ ὦμῳ πληξεν. *Il.* ii. 266. And in prose more frequently of *lightning*, the thunder-bolt : Πίπτει κεραυνὸς εἰς τὸ στρατόπεδον καὶ οἱ μὲν τινες πληγέντες. . . . ἀπέθανον. *Xen. Hell.* iv. 7, 7.

τρίβειν, *to tread, crush the corn*. It was trodden under

the feet of oxen, in ancient times, in order to separate the (385) grain from the chaff: 'Ως δ' ὅτε τις ζεύξῃ βόας ἄρσενας εὐρυμετώπους, τριβέμεναι κρῖ λευκὸν εὐτροχάλῳ ἐν ἁλωῇ. *Il.* xx. 496.

## Υ.

## 386.

υἱός, οὗ (ὁ), *son*, in general, and principally in genealogies, 386 where it is yet more frequently understood: Κλαύμασι μὲν γε καὶ πατέρες υἱοῖς σωφροσύνην μηχανῶνται. *Xen. Cyr.* ii. 2, 12.

ἄπόγονος, ου (ὁ), a *grandson*, *descendant* still further removed: Ἀπόγονος δὲ Ἀλκαίου τοῦ Ἡρακλέος. *Herodot.* i. 7. The historians, according to Ammonius, use it also for υἱός, but it was perhaps in the general sense in which our word *son* is sometimes found for *descendant*.

γέννημα, ατος (τό), *product*; hence *child*: Τῶν Λαΐου τοίνυν τις ἦν γεννημάτων. *Soph. Œd. R.* 1167.

γονή, ῆς (ῆ), *prop. generation*; hence *child*, in the poets: Ἄνδρες εὖχονται γονὰς κατηκόους φύσαντες ἐν δόμοις ἔχειν. *Soph. Ant.* 642.

γόνος, ου (ὁ), *that which is begotten or begetting*; hence *son*, *child*: Ψευδόμενοι δὲ σέ φασι Διὸς γόνον αἰγιόχοιο εἶναι. *Il.* v. 535.

ἔκγονος, ου (ὁ, ῆ), *son*, *daughter*, in Homer: Εἰ ἐτεόν γε κείνου ἔκγονός ἐσσι. *Od.* iii. 122. Later, *grandson*, *descendant*: Ἡ εἰ παῖδας ἦ ἐκγόνους ἐκέκτησο. *Xen. Cyr.* v. 3, 19.

ἔρνος, εος (τό), *young shoot, scion*, *prop. and fig.*: Ὡ Δῆδας ἔρνος. *Eur. Iph. A.* 118.

θάλος, εος (τό), *small branch, sprig, scion*, *prop. and fig.*: Οὐ σ' ἔτ' ἔγωγε κλαύσομαι ἐν λεχέεσσι, φίλον θάλος, ὃν τέκον αὐτή. *Il.* xxii. 87.

ἱνις, ιος (ὁ, ῆ), *son*, *daughter*: Μὴ στέλλειν τὰν σὰν ἱνιν. *Eur. Iph. A.* 119.



- (386) κόρος, η, Ionic κοῦρος, in the poets [also in *Pl. Legg.* vi. 771, e, &c.], *child, son, daughter* : Οὐδέποτε δίδυμα λέκτρ' ἐπαινέσω βροτῶν οὐδ' ἀμφιμάτορας κόρους. *Eur. Andr.* 466.

ῥος, ου (ὁ), prop. branch ; hence, fig. *young shoot, scion* : Ἐλεφήνωρ, ῥος Ἀρηος. *Il.* ii. 540.

παῖς, παιδός (ὁ, ἡ), *child*, of either sex, son or daughter : Οὐδὲ γάρ ἐστί μοι ἄρρην παῖς. *Xen. Cyr.* viii. 5, 10.

τέκνον, ου (τό), and poet. τέκος, εος (τό), fr. τίκτω, *child, son or daughter*, but only with reference to the father or mother : Αἰγιόχοιο Διὸς τέκος. *Il.* ii. 157. Sometimes used as an appellation of affection addressed to strangers : Φίλε τέκνον. *Od.* ii. 363.

## 387.

- 387 ὑπόδημα, ατος (τό), *sandal* tied under the foot, hence *shoe*, in general : Ἐπειδὴ ἀπέλιπε τὰ ἀρχαῖα ὑποδήματα. *Xen. Anab.* iv. 5, 14.

ἄρβύλη, ης (ἡ), *shoe* worn by peasants, sportsmen, and travellers, worn at Mycenæ, in Euripides : Ὅρεστας Μυκηνίδ' ἄρβύλαν προβάς. *Eur. Or.* 1470.

ἐμβάς, άδος (ἡ), a sort of Boeotian *shoe*, worn by poor and aged people in Aristophanes : Ἐμβάς δὲ κεῖται καὶ τρίβων ἐρρίμμενος. *Aristoph. Eccles.* 850.

ἐμβάτης, ου (ὁ), 1. a species of *leather-boot* used by horsemen : Εἰ ἐμβάται γένοιτο σκύτους ἐξ οἴουπερ αἱ κρηπῖδες. *Xen. de Re Eq.* 12, 10. 2. A species of *under-shoe* or *clog* worn with the *buskins* of the Tragic actors to give them height, according to the Scholiast on Lucian (*Jup. Trag.* 41).

καρβατίνη, ης (ἡ), a *leather-shoe* or shoe of undressed skin : Καρβατίναι πεποιημέναι ἐκ τῶν νεοδάρτων βοῶν. *Xen. Anab.* iv. 5, 14.

κόθορνος, ου (ὁ), *small boot* or *buskin* laced in front and reaching half up the leg : Τῷδε γ' ἀψήκτῳ πατάξω τῷ κοθόρνῳ τὴν γνάθον. *Aristoph. Lys.* 657. It was the shoe peculiar to the Tragic actor, and hence the emblem of the Tragic drama (*Horat. de Art. Poet.* 280, and *Sat.* i. 5, 64).

κονίπους, οδος (ὁ), a *sandal* or *light and fashionable shoe* (387) worn by young persons, but assumed by an affected old fellow, in Aristophanes [*pumps*]: Γέρων δὲ χωρεῖ χλανίδα καὶ κονίποδα ἔχων. *Aristoph. Eccles.* 848.

κρηπίς, ἴδος (ῆ), prop. *sole*; hence shoe with raised sides, or *small boot* of the soldier; hence the soldiers themselves in Theocritus: Παντᾷ κρηπίδες. *Theocr. Id.* xv. 6.

πέδιλον, ου (τό), *sole* or *sandal*: Ὑπὸ ποσσὶν ἐδήσατο καλὰ πέδιλα. *Il.* xxiv. 340.

περιβαρίς, ἴδος (ῆ), *shoe* of the female slave, according to Pollux, but of ladies *à la mode*, in Aristophanes: Καὶ τὰ μύρα χαί περιβαρίδες. *Aristoph. Lys.* 47.

σάνδαλον, ου (τό), *SANDAL*: Ὑπὸ ποσσὶν ἐδήσατο σάνδαλα κοῦφα. *Hymn. in Merc.* 83.

σανδάλιον, ου (τό), a diminutive in form only, for Herodotus uses it for a *sandal* of ultra-size: Σανδάλιον τε αὐτοῦ πεφορημένον εὐρίσκεσθαι ἐὸν τὸ μέγαθος δίπηχυν. *Herodot.* ii. 91.

## Φ.

### 388.

φάσγανον, ου (τό) [for σφάγανον; σφάζω], prop. *instrument for cutting and slaying, glaive, sword* of the Homeric warriors: Τυδείδῃ μὲν δῶκε μενεπτόλεμος Θρασυμήδης φάσγανον ἄμφηκες. *Il.* x. 256. 388

ἀκινάκης, εος (ὁ), *Eastern sword, scimitar*: Ἡ δὲ ἀκινάκην πάλαι παρεσκευασμένον σπασαμένη σφάττει ἑαυτήν. *Xen. Cyr.* vii. 3, 14. [But the Eastern *acinaces* was always straight. Cf. *Dict. Antiqq.* s. v.]

ἄορ, ορος (τό), *sword*: Σπασσάμενος τανύηκες ἄορ. *Od.* x. 439.

κοπίς, ἴδος (ῆ), *Eastern scimitar*, Greek term for ἀκινάκης [rather a short *curved* sword, *sabre*; also the *bill*(?) used by the *Thessalians*. *Eur. Electr.* 837]: Ἀπεκέκοπτο γὰρ κοπίδι ὑπὸ τῶν Αἰγυπτίων. *Xen. Cyr.* vii. 3, 8.

μάχαιρα, ας (ῆ), species of *large knife* or *cutlass* which

- (388) Homer's heroes carried by the side of the sword, afterwards, *short sword, cavalry sabre*, in Xenophon: Ὡς δὲ τοὺς ἐναντίους βλάπτειν, μάχαιραν μὲν μάλλον ἢ ξίφος ἐπαινοῦμεν. *Xen. de Re Eq.* 12, 11.

ξίφος, εὖς (τό), *long sword*: Ἐφ' ὑψηλοῦ γὰρ ὄντι τῷ ἱππεὶ κοπίδος μάλλον ἢ πληγὴ ἢ ξίφος ἀρκέσει. *Xen. de Re Eq.* 12, 11.

## 389.

- 389 φέρειν, *to carry*, in general, prop. and fig.; *ferre*: Καὶ ἦγον οἱ ἄνδρες φέροντες τὴν ἐπιστολήν. *Xen. Cyr.* ii. 2, 7.

ἄγειν, *to conduct, convey by carriage*; hence *to carry from one place to another, to bring*: Νῆες δ' ἐκ Λήμνοιο παρέστασαν οἶνον ἄγουσαι. *Il.* viii. 467.

αἶρειν, *to take up in order to remove*; hence *to carry, to bring*: Μὴ μοι οἶνον αἶρει. *Il.* vi. 264.

βαστάζειν, *to lift a thing up and ascertain its weight, to poise or weigh*; *portare*: Ἐπεὶ μέγα τόξον ἐβάστασε καὶ ἶδε πάντη. *Od.* xxi. 405. Hence *to lift up and carry a heavy body, a burden*: Λᾶαν βαστάζοντα πελώριον ἀμφοτέρησιν. *Od.* xii. 594. [Also ὄπλα, παιδίον. *Pol.* ii. 24; xv. 26; ~ χεροῖν. *Soph.*; ἐν γνώμῃ. *Æsch.*]

κομίζειν, *to carry, with the notion of care, and to the place where the person spoken of is*; hence *to bring to*: Προσδεήσει ἄρα ἔτι καὶ ἄλλων οἱ ἐξ ἄλλης πόλεως αὐτῇ κομίσουσιν ὦν δεῖται. *Plat. Pol.* ii. 370, e. [Κομίζεσθαι, *Mid.*, *to carry off for oneself*; hence *to obtain, to receive*; *to recover*.]

τλήναι, *to bear, fig. to take upon one, to support, to endure*: Ἐπεὶ οὐπω τλήσομ' ἐν ὀφθαλμοῖσιν ὁρᾶσθαι . . . *Il.* iii. 306.

φορεῖν, *to carry (wear)*, used of dress, arms, ornaments: Γέρρον δὲ ἐν τῇ ἀριστερᾷ, ὃ πάντες εἰθίσμεθα φορεῖν. *Xen. Cyr.* ii. 1, 12. [= *gestare*; cf. *βαστάζειν*.]

## 390.

- 390 φοβεῖσθαι, prop. *to be frightened and flee*: Καὶ μέσσον πεδίον φοβέοντο βόες ὥς. *Il.* vi. 41. Hence *to dread, to fear*, but always in speaking of an instantaneous and inconsiderate fear: Τὰ μὴ φοβεῖσθαι. *Xen. Mem.* i. 2, 7.



δείδειν, *to fear*, used of deliberate and reasonable fear, of (390) the fear which weighs and foresees the danger present or to come: Ἐνταῦθα μέντοι δέισαντες μὴ καὶ ἐνέδρα τις μείζων ὑπεῖη ἐπέσχον. *Xen. Cyr. i. 4, 23.*

δειλαίνειν, *to be cowardly, to be a coward*: Ἀδικεῖν καὶ δειλαίνειν. *Aristot. Eth. N. ii. 6, 19.*

δειμαίνειν, *to be frightened, to be afraid*: Ἐνὶ νηϊ καθείατο δειμαίνοντες. *H. Apoll. 404.*

ὀρρώδειν (ὀρρός [*scrotum*]), Ionic ἄρρωδεῖν, properly, to hide the tail between the legs, as certain animals do when frightened [this derivation is *improbable*]; hence, fig. *to fear*: Τὰς συμφορὰς γὰρ τῶν κακῶς πεπραχότων οὐ πώποθ' ὕβρις αὐτοὺς ὀρρώδων παθεῖν. *Eur. Fragm. Andromed.*

πτήσσειν, prop. *to crouch on the ground* in order not to be seen; hence *to be terrified*: Πεπτηὼς γὰρ ἔκειτο ὑπὸ θρόνον. *Od. xxii. 362.*

ρίγειν, *to have the blood run cold, to shudder, with fright, to be terrified*: Τρῶες δ' ἐρύγησαν, ὅπως ἴδον ὄφιν. *Il. xii. 208.*

ταρβεῖν, *to be alarmed*: Θάρσει, Δαρδανίδη Πρίαμε, φρεσί, μηδέ τι τάρβει. *Il. xxiv. 171.*

τρεῖν, rare in prose, *to tremble with fear*, prop. in Homer, and fig. in Æschylus: Νῦν δὲ τρέω μὴ τελέσῃ καμψίπους Ἑριννύς. *Æsch. Sept. 790.*

τρέμειν, fig. *to dread, to fear*: Τοῦτον Οἰδίπους πάλαι τρέμων τὸν ἀνδρ' ἐφευγε μὴ κτάνοι. *Soph. Œd. R. 947.*

τετρεμαίνειν, a frequentative of the preceding word, *to tremble from head to foot with fear, to quake*: Τοῦτό με ποιεῖν τετρεμαίνειν. *Aristoph. Nub. 373.*

τρομέειν, old poetic form, *to tremble with fear*: Ἀνδρὸς ἀριστῆος τὸν τε τρομέουσι καὶ ἄλλοι. *Il. xvii. 203.*

φρίσσειν, prop. *to have the hair bristling, to have the hair stand on end, to shiver and shake with fear*, hence, fig. *to be filled with fear, to be in a state of terror; to shudder at, dread*: Οἳ τέ σε πεφρίκασι,λέονθ' ὧς μηκάδες αἴγες. *Il. xi. 383.*

## X.

## 391.

391 **χαρά**, ᾤς (ή), a sudden and momentary *joy* to which the soul abandons itself without reserve : Καθάπερ ὁ Πρόδικος διηρεῖτο τὰς ἡδονὰς εἰς χαράν, καὶ τέρψιν, καὶ εὐφροσύνην. *Aristot. Topic. ii. 2.*

**χάρμα**, ατος (τό), *subject of joy*, that which delights, CHARMS : Δυσμενέσιν μὲν χάρμα. *Il. iii. 51.*

**χαρμοσύνη**, ης (ή), poet. synonyme, *art of giving joy*, of delighting : Ἀγλαΐη, θαλίη τε καὶ εὐφροσύνη πολύολβε χαρμοσύνης γενέτειραι. *Orph. Hymn. 59, 4.*

**ἀπόλαυσις**, εως (ή), *enjoyment* of a thing, in regard to its use, its usefulness, *fruit, advantage* : Καὶ ξυμβαίνει ἡμῖν μηδὲν οἰκειοτέρα τῇ ἀπολαύσει τὰ αὐτοῦ ἀγαθὰ γιγνόμενα καρποῦσθαι ἢ καὶ τὰ τῶν ἄλλων ἀνθρώπων. *Thuc. ii. 38.*

**γῆθος**, εος (τό), poet. word found in the Orphic hymns, and used afterwards by Plutarch and Lucian, *joy* : Ἐλθέ, μάκαρ, σκιρτητά, φέρων πολὺ γῆθος ἅπασιν. *Orph. Hymn. 45, 7.*

**γηθοσύνη**, ης (ή), *feeling of joy* : Ἐγέλασσε δὲ οἱ φίλον ἦτορ γηθοσύνη. *Il. xxi. 390.*

**εὐθυμία**, ας (ή), *good spirits, cheerfulness* ; hence *entertainment, recreation* : Τοιαύτας μὲν αὐτοῖς εὐθυμίας παρεῖχεν ἐπὶ τῷ δεῖπνῳ. *Xen. Cyr. i. 3, 11.*

**εὐφροσύνη**, ης (ή), poet. *cheerfulness, gaiety, joy*, which manifests itself at a feast : Ὅτ' ἂν εὐφροσύνη μὲν ἔχῃ κατὰ δῆμον ἅπαντα. *Od. ix. 6.*

**ἡδονή**, ης (ή), *enjoyment*, in general, and principally sensual enjoyment, *bodily pleasure, voluptuous pleasure* : Οὐ γὰρ μόνον τῶν διὰ τοῦ σώματος ἡδονῶν ἐκράτει, ἀλλὰ καὶ τῆς διὰ τῶν χρημάτων. *Xen. Mem. i. 5, 6.*

**ἡδος**, εος (τό), a synonyme of ἡδονή : Οὐδέ τι δαιτὸς ἐσθλῆς ἔσσεται ἡδος. *Il. i. 575.*

**ἡδυπάθεια**, ας (ή), the *delicious* sense of *enjoyment, delightful feeling*, voluptuous or *luxurious* enjoyment, in a good or a bad sense : Ἐοικε γὰρ ἡ ἐπιμέλεια αὐτῆς εἶναι ἅμα τε ἡδυπάθεια τις καὶ οἶκον αὐξήσις. *Xen. Econ. v. 1.*

ἰλαρότης, ητος (ή), *HILARITY* ; *hilaritas* : Ἡ δὲ ἰλαρότης (391)  
καὶ τὸ εὐθυμον. *Plut. Ages.* 2.

τέρψις, εως (ή), fr. τέρπειν, *pleasure or delight* received from any agreeable pastime, *amusement, entertainment, diversion* : Ὡν καθ' ἡμέραν ἡ τέρψις τὸ λυπηρὸν ἐκπλήσσει. *Thuc.* ii. 38.

τερπωλή, ἡς (ή), *Epic, amusement, entertainment* : Οἶνν τερπωλὴν θεὸς ἤγαγεν ἐς τόδε δῶμα. *Od.* xviii. 34.

## 392.

χάρις, ιτος (ή), fr. χαίρειν, prop. that which a person does 392  
to make himself agreeable to any one, *agreeable act, service, good office* : Φέρων χάριν Ἑκτορι δίψ. *Il.* v. 211. More frequently *kindly feeling, thanks, gratitude* : Οὐδεὶς αὐτῶν ἐμοὶ τούτων χάριν εἴσεται. *Xen. Cyr.* i. 6, 11. Πολλὴν χάριν ὀφείλω σοι τῆς Θεαιτήτου γνωρίσεως. *Plat. Polit.* 257, a.

εὐεργασία, ας (ή), *act of kindness, benefit, important service*, often a service rendered by the inferior to his superior, by the subject to his prince, the citizen to his country : Ὅφρ' εἰδῆς οἷός τοι ἐν ἀνδράσι δυσμενέεσσιν Μέντωρ Ἀλκιμίδης εὐεργασίας ἀποτίνειν. *Od.* xxii. 234.

εὐεργέτημα, ατος (τό), *kind and obliging act, benefit* : Ὡς εὐεργέτημα ἀνθρώποις πρὸς ἀλλήλους οὐδέν ἐστιν ἐπιχαριώτερον ἢ σίτων καὶ ποτῶν μετάδοσις. *Xen. Cyr.* viii. 2, 2.

## 393.

χιτών, ὠνος (ὀ), *tunic of wool and without sleeves, or a* 393  
kind of *shirt* which was worn next to the skin in ancient times, and afterwards over another shorter tunic : Σπερχόμενός ῥα χιτῶνα περὶ χροῖσι σιγαλόεντα δύνειν. *Od.* xv. 60.

χιτώνιον, ου (τό), *woman's tunic* : Καὶ τὰ διαφανῇ χιτῶνια. *Aristoph. Lys.* 48.

χιτωνίσκος, ου (ὀ), *inner tunic or shirt* worn next to the skin and under the χιτών, by the Athenians ; *subucula* : Εὐνίημι ὅτι βούλει τὸν χιτωνίσκον λαβεῖν. *Aristoph. Av.* 946.



## 394.

394 χλαῖνα, ης (ῆ), large woollen *cloak* of ample size and thick, which served as a surtout in winter and coverlet during the night: Εἰ μὴ ἐγὼ σε λαβὼν ἀπὸ μὲν φίλα εἴματα δύσω, χλαῖνάν τ' ἡδὲ χιτῶνα. *Il.* ii. 262.

χλαμύς, ὕδος (ῆ), *cloak*, first worn in Thessaly and the north of Greece, afterwards adopted generally by horsemen and soldiers: Τί δὴ προβάλλει τὴν χλαμύδ'; *Aristoph.* *Lys.* 987.

χλανίς, ἶδος (ῆ), *small cloak*, lighter and more elegant than the χλαῖνα, and worn both by men and women: Ἄλλος τῆς χλανίδος τοῦ Ἀλεξάνδρου ἐπειλημμένος ἔρως. *Luc. Herodot.* 5.

ἐανόν, οὔ (τό), neuter adjective with poet. ellipse of πέπλον, *rich* and elegant *robe* or *gown* of the finest texture, the attire of goddesses or princesses, in Homer: Χειρὶ δὲ νεκταρέου ἐανοῦ ἐτίναξε λαβοῦσα. *Il.* iii. 385.

ἱμάτιον, ου (τό), large square *cloak* worn by men and women in later days, more modern than the χλαῖνα; *toga* of the Romans, in Plutarch: Ἐν ἱματίῳ κατιόντας εἰς τὴν ἀγορὰν ἄνευ χιτῶνος. *Plut. Coriol.* 14.

κάνδυσ, υος (ό), long robe with sleeves, worn by Eastern nations, and particularly by the Medes, in Xenophon: Ταῦτα γὰρ πάντα Μηδικὰ ἐστὶ, καὶ οἱ πορφυροὶ χιτῶνες, καὶ οἱ κἀνδυες. *Xen. Cyr.* i. 3, 2.

πέπλος, ου (ό), and later πέπλον, ου (τό), general term for *veil* for covering, *sort of upper robe* or [ample] *shawl*, worn in the ancient times of Greece, but afterwards in use only on the stage; worn by women, in Homer (*Il.* v. 734), and later by men in the East, in Xenophon: Καὶ τοὺς πέπλους κατερρήξατο. *Xen. Cyr.* iii. 1, 13.

σισύρα, ας (ῆ), large *cloak* of goatskin worn by country-people and slaves, and which served as *coverlet* for the bed: Ἐν πέντε σισύραις ἐγκεκορδυλημένος. *Aristoph. Vesp.* 10.

σισύρνα, ης (ῆ), woollen *cloak* of the people of the North, (394) in Herodotus : Θηρία τῶν τὰ δέρματα περὶ τὰς σισύρνas παραρράπτεται. *Herodot.* iv. 109.

στολή, ῆς (ῆ), *long robe* in use in the East, in Xenophon : Καὶ ἦν εἶχε στολὴν τὴν Μηδικὴν ἐκδύντα δοῦναί τινι. *Xen. Cyr.* i. 4, 26. [Also g. t. for *attire*, mode of *dress*, *equipment*.]

τήβεννα, ης (ῆ), and τήβεννος, ου (ὀ), the *toga* of the Romans : Καὶ τήβενναν ἐφόρει περιπόρφυρον. *Plut. Romul.* 26.

τρίβων, ωνος (ὀ), a *small short cloak* of the Spartans, worn also by the poor, and by the philosophers at Athens : Κάς τοὺς τρίβωνas ξυνελέγοντο τῶν λίθων. *Aristoph. Ach.* 184.

τριβώνιον, ου (τό), *cloak* worn by the Heliasts, in Aristophanes : Ἀνέπειθεν αὐτὸν μὴ φορεῖν τριβώνιον. *Aristoph. Vesp.* 116.

φᾶρος, εος [more commonly, φᾶρος] (τό), in general, large piece of linen cloth used for a cover, *woollen cloth*, and particularly *cloak*, in Homer : Μαλακὸν δ' ἔνδυσε χιτῶνα, περὶ δὲ μέγα βάλλετο φᾶρος. *Il.* ii. 42.

## 395.

χόλος, ου (ὀ), *gall, bile* : prop. and fig. : Εἵπερ γὰρ τε 395 χόλον γε καὶ αὐτῆμαρ καταπέψῃ. *Il.* i. 81.

χολή, ῆς (ῆ), a less ancient form and more in use in the proper sense, *bile*, in prose, and fig. especially in poetry : Τί μέλλομεν κινεῖν ἐκείνην τὴν χολήν ; *Aristoph. Vesp.* 403.

ἀγανάκτησις, εως (ῆ), prop. pain which exasperates ; hence, fig. *indignation*, or rather *impatience* or *outbreak* of temper against the pain felt : Καὶ μόνη οὔτε τῷ πολεμίῳ ἐπελθόντι ἀγανάκτησιν ἔχει ὕφ' οἷων κακοπαθεῖ. *Thuc.* ii. 41.

θυμός, οὔ (ὀ), sometimes fig. in prose ; and more frequently in poetry, *rage* : Θυμός δὲ μέγας ἐστὶ διοτρεφέος βασιλῆος. *Il.* ii. 196.

κότος, ου (ὀ), *resentment, rancour*, cherished for a long time, and up to the moment that offers the means of ven-

(395) *geance* : Ἀλλά τε καὶ μετόπισθεν ἔχει κότον ὄφρα τελέσῃ ἐν στήθεσσιν ἐοῖσι. *Il. i. 82.*

μῆνις, ιος (ή), and μένος, εος (τό), *rage, wrath* : Μῆνιν ἄειδε, θεά, Πηλεΐάδew Ἀχιλλῆος. *Il. i. 1.* [More probably fr. *μαίνεσθαι, μέμνηνα*, than fr. *μένειν*.]

ὀργή, ἥς (ή), *passion, anger* : Φοβούμενος, μή τι γένοιτο διὰ τὴν σὴν ὀργὴν ὅτι πάντας ἡμᾶς λυπήσοι. *Xen. Cyr. v. 5, 18.*

ὀργιλότης, ητος (ή), *inclination or tendency to anger, irascibility; iracundia* : Ἡ δὲ κακία ὀργιλότης. *Aristot. Eth. Nic. ii. 7, 10.*

## Ψ.

## 396.

396 ψήφισμα, ατος (τό), at Athens, *decree* proposed for the sanction of the people, whether by the senate or by the orators : Κατέτριψε τὴν ἡμέραν δημηγορῶν καὶ ψηφίσματα γράφων. *Dem. in Eubul. 1301.* [But also *measure* passed by vote.]

βούλευμα, ατος (τό), result of a deliberation, *decision, resolution* passed : Ὡμὸν τὸ βούλευμα καὶ μέγα ἐγνώσθαι. *Thuc. iii. 36.*

προβούλευμα, ατος (τό), at Athens, *provisionary decree* of the senate (βουλή), a kind of first draught of a law, having the force of a law for a year only, and requiring to be ratified in the assembly of the people : Προσῆλθε τῇ βουλῇ· προβούλευμ' ἐγράφη. *Dem. in Timocr. 703, 17.*

## 397.

397 ψοφεῖν, to make a noise or knock at the door, used of one inside, and who is about to go out. The doors of the Greeks opened outwards, so that a person wishing to go out, was obliged to rap from within, in order not to knock against the passers-by : Κόπτουσι καὶ ψοφοῦσι τὰς αὐτῶν θύρας ἔσωθεν οἱ προΐέναι μέλλοντες. *Plut. Publ. 19.* [Intrans. of the door; = *crepare*.]



**κόπτειν**, *to knock* at the door, used of a person outside, (397) who wishes to come in: *Τίς ἐσθ' ὁ κόπτων τὴν θύραν; Aristoph. Plut. 1097.*

**κρούειν**, *to knock* at the door from the inside, in Aristophanes: *Ὁ δ' ἤδη τὴν θύραν ἐπεῖχε κρούων. Aristoph. Eccles. 317*, but this use of the word is considered improper by the grammarians.

## 398.

**ψυχή**, ἥς (ῆ), prop. breath of life; hence, 1. *the soul*, the principle of life; in Homer, the incorporeal substance, but which, when disengaged from the body, retains the visible form of it: *Αἶψα δ' ἴκοντο κατ' Ἀσφοδελὸν λειμῶνα, ἔνθα τε ναίουσι ψυχαί, εἶδωλα καμόντων. Od. xxiv. 14.* 2. The immortal *soul*, in Herodotus, Plato, and Xenophon: *Οὐκ ἤσθησαι ὅτι ἀθάνατος ἡμῶν ἡ ψυχὴ καὶ οὐδέποτε ἀπόλλυται; Plat. Pol. x. 608, d.*

**θυμός**, οὗ (ὅ), the heart, the seat of the vital principle; hence, sometimes in poetry, *the soul*, the principle of life: *Θυμὸν ἀποπνείων. Il. iv. 524.*

**πνεῦμα**, ατος (τό), breath, breathing; hence, fig. the Holy Spirit in the O. T. and N. T.: *Ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυνται ἐν ταῖς καρδίαις ἡμῶν διὰ Πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν. Rom. v. 5.*

**τραπίδες**, ων (αί), *diaphragm*; hence, fig. *mind*, with the associated notion of industry, skill: *Αὐτὰρ ἐν αὐτῷ ποιεὶ δαίδαλα πολλὰ ἰδύνεισι τραπίδεσσιν. Il. xviii. 482.*

## 399.

**ψῦχος**, εος (τό), *cold*, in general: *Ἀλλὰ ψύχη τε χειμῶνος καὶ θάληπθι θέρους ἐθίζει καρτερεῖν. Xen. Œcon. 5, 3.*

**κρυμός**, οὗ (ὅ), *severe cold*, frost: *Ἐνθα τοὺς μὲν ὀκτῶ τῶν μηνῶν ἀφόρητος οἶος γίνεται κρυμός. Herodot. iv. 28.*

**κρύος**, εος (τό), poet. *cold*, prop. and fig.: *Κακὸν με καρδίαν τι περιπίτνει κρύος. Æsch. Sept. 834.*

**παγετός**, οὗ (ὅ), *frost*, ice; *gelu*: *Ἡ μὲν γὰρ πάχνη τῇ αὐτῆς ἰσχυρῇ ἀντισπάσασα τὸ θερμὸν ἔχει ἐν αὐτῇ, ὁ δὲ παγετός ἐπιπήξας. Xen. Cyneg. 5, 1.*

- (399) πάγος, ου (ὅ), and πάγος, εος (τό), frost in Aristotle; hence *ice*; *gelu*: Διὰ τί τοῦ χειμῶνος ἦττον ὀσφραινόμεθα, καὶ ἐν τοῖς πάγεσιν ἥκιστα; *Aristot. Probl.* 12, 6.

πάχνη, ης (ῆ), *hoar frost*; *pruina*: Χειμῶνος μὲν οὖν πρῶτ' οὐκ ὅζει αὐτῶν ὅταν πάχνη ᾖ ἢ παγετός. *Xen. Cyn.* 5, 1.

ῥίγος, εος (τό), *cold*, in reference to the sensation produced by it, or the pain felt in consequence of it; *frigus*: Εἴ με μεθείη ῥίγος καὶ κάματος. *Od.* v. 472. [Ὑπὸ λιμοῦ καὶ ῥίγους. *Pl. Euthyph.* 4, d; ῥίγη καὶ θάληπη. *Xen. Œc.* vii. 23; also *ague-fit*; *cold fit* of a fever. *Hipp.*]

## Ω.

### 400.

- 400 ὥρα, ας (ῆ), division or portion of the year or day, as *season*, *hour*: "Ὅταν ὥρα ἦκη *Xen. Mem.* ii. 1, 2.

αἰών, ὠνος (ὅ or ῆ), *time*, the extent of which is unlimited; hence it is used for certain periods of time, as the *age* or *life* of man, duration of existence allotted him, *age* (great number of years), but always in an indefinite sense; *ævum*: Ἐν τῷ μετὰ ταῦτα αἰῶνι παντί. *Dem. de Coron.* 27.

καιρός, οὔ (ὅ), *fixed and precise time*, appointed moment, *occasion*, proper *season*: Ἡ καιρός ἤδη διαλύειν τὴν στρατιάν. *Xen. Cyr.* v. 5, 43.

χρόνος, ου (ὅ), *time*, in general, and the duration of which can be fixed: Ταυτὶ σὺ πότ' ἐποίησας ἀπὸ πόσου χρόνου; *Aristoph. Av.* 920.

## NOTES.

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### 2.

**ἀσχαλάω** occurs only in the *present* in Hom. The form **ἀσχάλλω** is used *once* by him, Od. ii. 93; this form is used, not only by Hdt., who (like the Tragedians) uses *both* forms, but also by Xen. and Dem.: Ἴππος ἀσχάλλων τῇ τραχύτητι (τοῦ χαλινοῦ). Xen. de Re Eq. x. 6. Ἀσχάλλειν ἐπὶ τῷ διδόναι δίκην. Dem. 555, 26.

### 11.

Tittmann says: **ἄγιος** and **ἀγνός**, though they have the same etymological origin, differ in their use: for in **ἀγνός** the proper idea is, that the *thing* or *person* is *pure either in body or mind*; but the word **ἄγιος** indicates more especially the *reverence* which is due to such a person or thing.—That is **ἀγνός**, in which there is nothing *impure*; but **ἄγιος** more particularly regards that which is *worthy of veneration*, and *demand*s our reverence. Vol. i. 35.

### 16.

**ἀγνίζειν** is used by the Tragedians, but not, I believe, by Attic prose writers.

### 20.

**σύλλογος**, as *meeting* for a special purpose, is sometimes distinguished from the *regular* (and more formal) **ἐκκλησία**: [Περικλῆς] ἐκκλησίαν τε οὐκ ἐποίει οὔτε ξύλλογον οὔδ' ἕνα κτλ. Thuc. ii. 22. Ἴτω δ' εἰς τὴν ἐκκλησίαν καὶ τὸν κοινὸν ξύλλογον ὁ βουλευόμενος. Pl. vi. 764, a. But without this reference, is a *general* term; ξύλλογον σφῶν αὐτῶν ποιήσαντες τὸν εἰωθότα. Th. i. 67, 3 (of the Lacedæmonians).

### 21.

The force of "*offer*" lies in the *Imperfect* **ὤνέετο**, not in the verb.

### 24.

**ἄγχω** is also to *throttle* or *seize by the throat*, of course roughly: Καὶ μὴν ἄγξω σε νῆ τὸν Πλούτωνα—ἦν μὴ ἀποδῶς. Luc. Dial. Mort. 22.



**πνίγειν** is to *throttle* (to squeeze the throat), or *strangle* (to squeeze the neck. Taylor): Τύπτων καὶ πνίγων ἕως τῆς ψυχῆς ἀπεστέρησε. *Antipp.* 125, 39.—It is also used fig. of *choking* plants by overcrowding, &c.: Ἦν ὕλη πνίγη τὸν σῖτον. *Xen. Econ.* xvii. 14.

**ἀποπνίγειν** has also, like **πνίγειν**, the meaning of *drowning*, from the effect of water in preventing respiration. *Plat. Gorg.* 471, c.: Ἐς φρέαρ ἐμβάλων ἀποπνίξας, *having drowned him by throwing him into a well*; and *Gorg.* 512, a. ἀπεπνίγη(ν), *he was drowned in the sea*. So also *Dem.* 883.

# INDEX.

*Note.*—The figures denote the number of each article; the asterisk indicates the poetic words.

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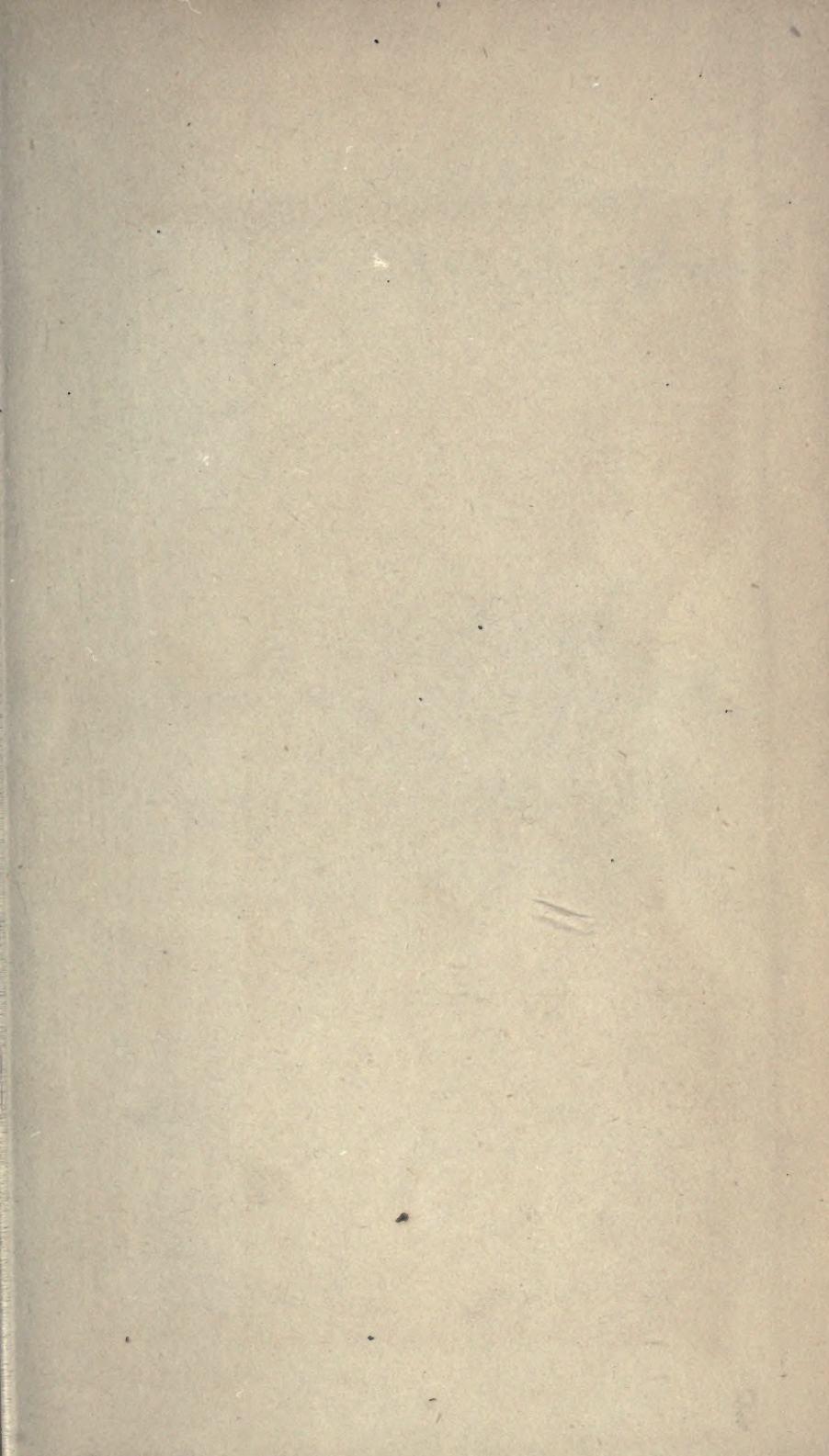
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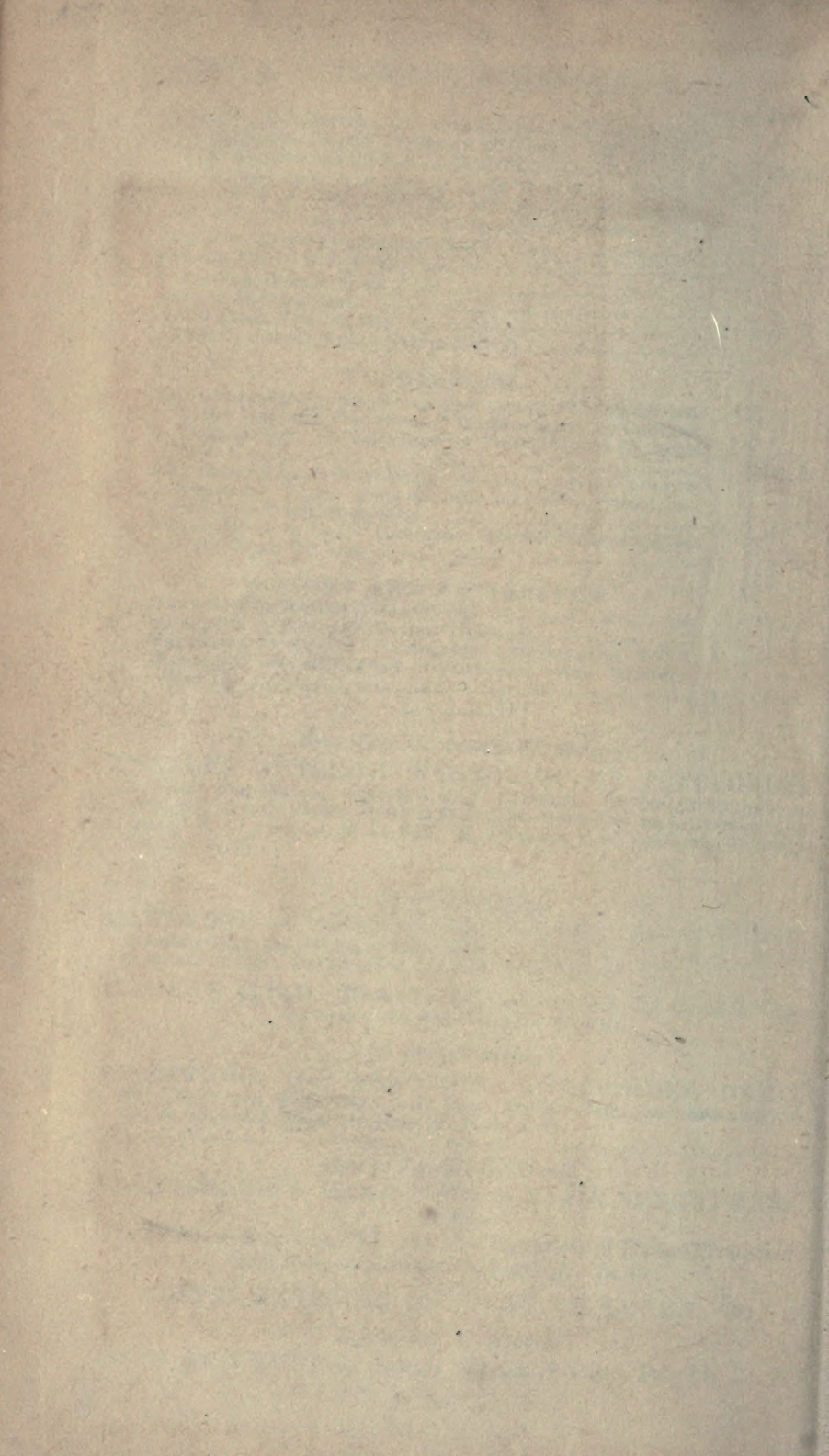
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